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"How beautiful are the feet of them that preach the Gospel of Peace."

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THE GRACIOUS PROMISE.

"Him that cometh unto me, I will in no wise cast out." John 6 : 37.

That gracious promise, which never can fail,
Is offered alike unto all;

And his power, and his love can avail,
Alike with our sins great or small.
And oh! the comfort, the depth of that love,
That never will *shun or cast out*;

Come, suffering soul, the joy of it prove,
Without e'en a fear or a doubt.

Your sins may be great, as scarlet their hue,
The greater that grace shall abound;
That love has offered redemption for you,
The greater thy joy shall be found.
Only come and believe in Jesus the Lord,
Who humbled himself to the cross,
And suffered and died that he might afford
Salvation to cover thy loss.

He opened the door to that precious home,
Which is offered to all who believe;
Only come, poor wanderer, only come,
And the bliss of that home receive.
No longer refuse, no longer delay,
In owning that precious love,
That is able to wash all thy sins away,
And all of thy sorrows remove.

And poor trembling soul, though bowed down,
With having once strayed away
From this gracious love, deserving the frown,
Of Him who was once thy stay.
Even the backsliding soul He can heal.
"And love it freely still,"
If thou wilt repent, and in sorrow feel
Thy sin, and bow to His will.

Now, dear ones, come, His promise is sure,
He will in no wise cast out;
That love shall forever and ever endure,
Cast aside all fearing and doubt;
And join in the praise of the ransomed throng,
That shall sing forever and aye;
Glory to Him, who sits on the throne,
And has washed all our sins away.

—Christian Press.

For the Herald of Truth.

A REBUKE TO THE DISOBEDIENT.

Professors of Christianity in this day and age of the world, hold that they can be conformed to the world, in fashion and dress, and indulge in pomp and show, and yet be true followers of the Savior. When we think of those who once taught and preached that "whatsoever is highly esteemed among men is abomination in the sight of God," and that true followers of the blessed Savior

can not follow the fashions of the world, but must be a separate people from the world, and must not indulge in those things which lead to destruction. Perhaps you may think or say that these things are harmless, and the heart can be free from pride, and yet be conformed to this world, and that it is merely an old Mennonite custom that we are to be a separate people from the world. We know that the apostle says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1 : 8.

The question often arises in our mind, When did the people have the right to make the change? and who are right? Our aged forefathers, who have long since been laid in the silent tomb, or the people of the present day? The answer to this is a plain one. The Savior, while on earth, gave plain directions in his word, and in that he says, "Heaven and earth shall pass away, but my words shall not pass away." Jesus also very kindly invites the sin burdened soul to him, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." All must come to Jesus if they would be saved. It is the only way whereby a soul can be saved. And after having put on the whole armor of Christ, we find a work to do, and that is to follow in his footsteps. The first step is to deny ourselves of all worldly lusts, thoughts, and desires, take up the cross of Christ and follow him.

We will then partake of his nature, be kind, affectionate, meek and lowly in heart, and become willing to come out from the world and be a separate people, by the renewing of our minds; and after the mind is renewed or changed from worldly to spiritual things we will become more plain and humble, instead of becoming more and more conformed to the things of the world, and more exalted in mind.

Beloved reader, let us bear in mind that the word of God teaches us that what is highly esteemed among men, is abomination in the sight of God. Now

then, let us bear this in mind, That whatever is highly esteemed in the sight of men is an offense to God, and, we may well say, as long as we are inclined to that which is contrary to the teachings of Christ, we have not yet been partakers of his nature, for the nature of our Savior was to do the will of his heavenly Father. This is just what we must do if we wish to be his followers, and enter the kingdom of heaven. Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again he saith, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7 : 21, 13, 14.

He again comes with this language, that God resisteth the proud, but giveth grace to the humble. What glorious promises are these to the forsaken of this world! The promise is always given to the poor in spirit, they that mourn, the meek, and they that hunger and thirst after righteousness, for they shall be filled.

As we pass along we will again recall these words to mind, that God resisteth the proud, and giveth grace to the humble. We now ask the question, How can any one worship God if God is against him? And who can be for us if God be against us? Friendly reader, let us at once become willing not to mind high things, but condescend to men of low estate; and let us not only become willing to forsake every idle fashion, but also to strive against the things which lead so many to destruction. Be not of those who changed the truth into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Rom. 1 : 24.

"If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the

cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly," think ye that his mercy will save us if we do as did those spoken of above?

We will now ask those who have never named the name of Christ, How does the matter stand with you and your God? Are you yet careless and unconcerned about your soul's salvation? We must all say with Peter, that the end of all things is at hand, and we must soon all appear before Him who will judge the quick and the dead, and who will judge every one according to his works. If our works here on earth have been bad, we must be banished from the presence of that God whom we have offended, into the lake of fire with the devil and his angels. If our works have been good, we will be permitted to enter into the kingdom of heaven, there to enjoy all the blessings promised to those who love and serve the Lord. Let us, then, serve the Lord in spirit and truth, from this time forth.

NOAH METZLER.

For the Herald of Truth.

WHY DELAY?

Why will you wait and trifle when you see that time is so steady and rapid in its travel, and that the time of your departure is drawing nearer, and when the hour is near at hand? You may then only know, or try to be in earnest. Delay not, but be up and doing; for now is open before you the roads leading to the two never-ending homes for the future,—heaven or hell.

Consider the vast difference between those two places for the future of the immortal soul, and see if you will not wish to inherit that one where you may be forever blessed, and have eternal happiness; or if you will wish to lead such a life as will not be pleasing to your God, and which will cause you to be cast from his presence forever. Oh, consider the word, *Forever!*

Think not that it is not of any importance to labor for such a great cause as to do honor to your Maker, and good to your soul. When the loving Savior is rightly honored, and the soul has been striving to do its duty, it is then as a cleaving together of the priest and his followers.—A combination of the two; the one trying with all its power to do just and right; the other bending down with grace so plenteously, and, at last, receiving his, is launched far away from these earthly cares and troubles; his tears are all wiped away, and all fears, pains, troubles, trials and all that could befall a weary pilgrim are banished.

When we have lived a Christian life, and can meet our Savior in peace, all our earthly cares will be at an end, and forgotten. Now dear friend, whether young or

old,—at this very time, it may be yet a day of grace for you; but do not wait till the next hour, now is the accepted time; soon it may be too late. It may be with you as with many others: death may overshadow you at any time, and that very unexpectedly, and what you have done will be done for eternity.

What then, is required of you? Do you think it impossible to place yourself under the care of an Almighty power? Give yourself, soul and body in the care of Jesus, and he will care for you. You may well say it is man's duty to provide for the things of the body. So it is, too, your duty to try to do all things as well as you can; and after all you will say, that you and all your labors are nothing, but Christ is all in all. We are led to say, "What is man, that thou art mindful of him?" What a poor mortal is man, formed of the dust of the earth! He has no power to provide for himself. He cannot make a plant grow, nor has he control of his life, but he can say his body is food for worms. At the end of life his soul must take its place, as its works have been, either in heaven, or be banished from the presence of God and his holy angels forever. To be converted and then turn to God will not only be your joy, but the angels in heaven rejoice over one sinner that repenteth.

If you are a father, mother, son or daughter, and wish good to yourself, you will wish for the welfare of those near and dear to you. E. N. N.

GATES OF HELL

In a sermon on the "Gates of Hell," Mr. Talmage says: The first gate of hell to be mentioned is infamous literature. Anthony Comstock seized twenty tons of bad literature and plates and letter-press, and our professor Cochran, of the Polytechnic poured the acids on the plates until they smoked in the righteous annihilation. But still there is much that the law cannot reach, and it is scattered on your parlor tables and in your family libraries, and your children read it after they retire at night, the lamp or gas-burner swinging as near the pillow as it is possible. Much of the literature is under the title of scientific information. One book agent took one of these infernal books glossed with scientific nomenclature and sold more than a hundred copies in one hotel in one day, and sold them all to women. It is appalling that men and women who might get from family physicians all the healthful information needed and without any contamination, should wade chin deep through a cursed literature for what is called useful knowledge, and that publishing houses that hope to be called decent should lend their presses to such infamy.

Father and mother, be not deceived with the words medical work. Nine-

tenths of such books are from the caverns of the pit, though they seem from the New York and Philadelphia publishing houses. Then there are the novelettes flung over the city by the million. No one systematically reads the average novelette of the day and preserves integrity or virtue. Such things are written by broken-down literary men for small compensation, on the principle when a man can't succeed in literature elevated and pure he almost invariably attempts tainted and nasty. Oh, this is a wide gate of hell! Every panel is a bad book; every hinge is made out of the melted type of a polluted printing press: the bolts and locks of it are fashioned from the plates of unclean pictorials; in other words there are a million men and women in the United States to-day reading themselves into hell.

When from your own city a family fell into ruins through the vice of one of its members, the amazed mother said: "I had not imagined that there was anything wrong," but bethinking herself she said, "Oh, now I remember I found on her bureau after she was gone, a book that must have been her destruction." These leprous book publishers have obtained the catalogues of all the female seminaries of the country, catalogues containing names and residences of the students, and circulars of death are sent to all of them without any exception.

Can you imagine anything more nefarious and alarming and deathful? There is scarcely a child or grown person, male or female, who has not had bad books or pictures in some way offered. Look out for the bad book, pamphlet, circular or periodical. Scour your house to-day to see if one of these adders may not be coiled on your parlor table or on the bedroom toilet. I adjure you, before the sun sets, explore with inexorable scrutiny your libraries. One bad book or picture may do the work for eternity. I want to rouse all your suspicions about novelettes. I want you to watch the surreptitious correspondence through the post office. I want you to understand that one of the widest and most deceptive gates of hell is iniquitous literature.

But what is the use of these sermons? The iniquities are so stalwart they cannot be wrestled down. Stupid man, what does Christ say? "The gates of hell shall not prevail against the church." Prostrated they will be as certainly as that God and the Bible are true. But it will not be done until Christian men and women, quitting all prudery and squeamishness in this matter, shall assault with the force of the combined energy of the Church these mighty evils. The Bible is full of denunciation leveled in this direction, yet the piety of the day has become such a namby-pamby thing that it dare not quote the Scripture on this subject. So long as this holy imbecility reigns sin

will laugh us to scorn. It may be that before the Church awakes to its duty matters will get far worse and a lamb will have to be sacrificed from each of the most carefully-guarded folds, and the wave of uncleanness rises to the spire of the village church and the top of the cathedral tower. Against this sin the patriarchs and prophets and evangelists and apostles and Christ himself thundered more than against any other. But now allusion to the theme must be sentimental and apologetic.

I put my foot on all the conventional rhetoric on this subject and tell you plainly that unless you give up your sin your complete ruin is settled and you will be chased without end with the anathemas of an incensed God. In the good cheer of God's word I rally you to the besiegement of the gates of hell. We want no soft sentimentalists in the host, but only those who will not be driven from their post.

The gates of Gaza were carried off, the gates of Thebes fell, the gates of Babylon were prostrated, and the gates of hell shall be unhinged. A Christianized printing press shall be rolled up as the most powerful battering-ram; a long line of awakened pulpits shall become assaulting fortresses; the red hot truth of God shall become the flying ammunition of the contest, and the sappers and the miners shall lay their train under these foundations of sin; and at just the right time the Lord of Hosts, who leads the fray, shall give the command. "Down with the gates!" and the explosion beneath will be answered by all the trumpets of God on high, celebrating the universal victory.

ADDRESS TO PARENTS.

FROM THE COMMITTEE ON EDUCATION OF THE YEARLY MEETING OF FRIENDS OF PHILADELPHIA.

Dear brothers and sisters, who have children committed to your keeping, fellow-members of a Society that has been highly favored of the Lord, we feel drawn to invite you to join with us in a consideration of our privileges and responsibilities. The care which has been committed to us, by the Yearly Meeting, has brought us into more intimate acquaintance with the advantages which some have, and the difficulties with which others are surrounded, in the education of their children; and we address you in near sympathy, and a humbling sense of our shortcomings and failures.

When an immortal being is born into the world, there is awakened in every right-minded parent a deep sense of responsibility; and the best feelings of even the least thoughtful should be quickened. Happy are those parents who close in with this visitation of tender feeling, ac-

cept the trust with the gift, and make covenant with the Lord, that, looking to him for daily help and guidance, they will endeavor to bring up the child he has put in their charge in his holy fear, and in his nurture and admonition; that it may come to love to walk with him during the short time allotted to man on earth, and so be fitted to live with him forever in joy unspeakable and full of glory.

The innocence and feebleness of an infant seem naturally to repel the thought of the power of evil, and there is so much in the first unfoldings of intelligence and affection that is pure and lovely, that parents are tempted to forget that there is any need of watchfulness. But if they have kept their covenant with their God, he will not be unmindful of them, and will make them quick of understanding in his fear, to perceive otherwise unseen dangers. Dear friends, it is our great privilege to have been brought up in the belief of this immediate divine guidance in the every-day walks of life; and blessed are they who put their trust in it; for the dealing in heavenly wisdom with the first appearances of evil in children may be of inestimable consequence to the future life. A knowledge of good and evil, and of the duty of obedience to parents, is often evidenced very early, long before there is any power of expression in words.

When they are able to talk, while requiring deference to the presence of older persons, let us, with ready and hearty sympathy, listen to their ready recitals, guarding them against exaggeration in statement or in expression of feeling, or any other approach to untruthfulness. Let us teach them by precept, by example, and by shaping their duties in life for them, that self denial, and not self indulgence, is the appointed way to happiness. Let us be watchful over ourselves, that we do not, by our injudicious fondness or careless talking, sow the seed of vanity, selfishness, or insincerity in their susceptible hearts.

Let us treat them with confidence, intrust them with responsibility suited to their years, and encourage them by appreciation of their efforts to do right; and let us not unnecessarily disturb the peaceful flow of what should be their happy lives, nor vex their spirits with injudicious requireing, nor in any way provoke them to anger, or betray them into disobedience; for disobedience from any cause, and however slight or qualified in form, should always receive adequate correction. Permitted disobedience is followed by disrespect, and they together eat into the very heart of affection. There is a natural affection of parents which fosters selfishness in their children, and neglect of filial duty; and there is a natural affection of children which is not founded in respect or accompanied by obedience; and either of them will prove

but as a reed which will pierce the parent's hand that leans upon it.

And above all, let us seek to walk so closely with our God, that when they come to us with their questions about heavenly things, we may not have to call our spirits back, as it were, from the ends of the earth, and give a cold, unsatisfying answer to what may have been a craving for spiritual bread.

As no man can see the kingdom of heaven unless he realize that change of heart which our blessed Redeemer describes as being born of the Spirit; and as man in his natural state cannot comprehend the things of the Spirit of God, because they are foolishness unto him, it is evident that the very foundation of all true wisdom and happiness, both in parents and children, must consist in a teachable submission to the grace of God that brings salvation, through him who died that we might live; and which inspires new desires, principles, and affections in those who receive with meekness the engrafted word which is able to save the soul. The parents who have thus realized a new heart and spirit to be given them are prepared by a living experience, to command their children to the word of that grace in their own hearts which convinces them of sin, causes them to feel their need of a Savior, and will lead them to the Lamb of God that taketh away the sin of the world; and such a training in the school of Christ is felt to be the true qualification for the solemn duties of the parental office.

How many of us have had to feel, to our deep sorrow and condemnation, our inability to help our children on their heavenly way, because of our own unfaithfulness! Dear friends, it is good for us to feel it deeply; and we must dwell under the condemnation till it brings us back to the Father's house, where there is bread enough and to spare for us and our children. Our love for them is often a means of heavenly discipline to ourselves, in calling us home from our wanderings, for their sakes.

When we come to give an account of our stewardship, we cannot credit ourselves with having done our duty in the religious education of our children, because we have found some one to do it for us; nor will our want of qualification cancel the charge that will stand against us; nor can we claim that there has been deficiency on our Lord's part; for "if any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." If we are found "watching daily at wisdom's gate," our children, as well as ourselves, will partake of the promised blessing; and we will be quick to hear, and ready to follow, every divine prompting for their spiritual good. Feeling our own helplessness to do them any good of ourselves, we will carry them oftener than

the returning day, on our hearts, before the Throne of Grace, committing them to the Lord's keeping, and desiring to be made helpful to them under his hand.

If earthly mindedness, in its more refined or more sordid forms, has place in the hearts of parents, children will be quick to catch the same spirit. And when such parents come to desire better things for their children than they have themselves, and endeavor to turn them from temptations or evil ways, they have but little influence with them, except by appealing to secondary or unworthy motives. But when children see that their parents walk humbly with their Creator, daily asking and receiving counsel of him, there is a sense of delegated divine authority accompanying their admonitions and injunctions which is seldom disregarded.

As education neither begins nor ends with school, home influence has a most important part in it. Much depends on the readiness and patience with which a child's first questions in the fields of knowledge or of thought are answered. An encouraging answer will stimulate thought and investigation; and an unsympathizing and indifferent answer will leave the child to choose inferior ways of finding pleasure, and so begin to form the bias of its life. True Christian tenderness and self-denial cannot be better exercised often, than in trying to understand the mental difficulties of children who are not naturally quick of apprehension. It is in the very early years of life, generally, that the habit is formed of loving to think, or disliking to think; and no doubt the scale has often turned in favor of disliking, on account of some difficulty which the child might have been helped to master by a sympathizing parent; but failing in its efforts, it becomes discouraged, grows tired of repeated endeavors without the pleasure of success, takes up the depressing belief that it can not think anything out, and goes on through life under this disability; and thus a loss of intellectual pleasure, and a turning to less profitable sources follows, as well as a failure to fill up the intended measure of usefulness.

Parents who are in the habit of numbering their blessings, and whose hearts, through the power of Divine Grace, are filled with thankfulness, will, by the overflowings of its abundance, unconsciously diffuse the same spirit through the family. The contagious disposition to fault-finding, which often originates in the anxiety of parents about unimportant things, spreads from them to their children. The watch that our Lord enjoins will guard us from our natural apathy about the great and eternal things that are not seen, and our natural impatience about the little, temporal things that are seen. It will keep us from disturbing our children needlessly, and give that

weight to all our admonitions in their early years which will establish a confidence that we are watching over them in and for the Lord. This only will be able to withstand the shock of those out-breaks of self-will that sometimes burst forth in maturer youth, threatening to carry away all good, and which affection, entreaty, and argument are unable to deal with effectually.

The happiness and cheerfulness of a home where Christian love gives light and warmth, stimulate the development of the mental as well as the moral nature; and that calmness and peace which pervade a household where mutual consideration prevails, and where that watch is set upon the door of the lips which suppresses thoughtless expressions, favors in children the formation of a well-balanced and sound judgment. They lead to that constant care that the fountain shall send forth sweet water and not bitter, which is the source of refreshment in social intercourse. We may also reverently believe that the practice of waiting in stillness before the Lord, and the habit of quiet recollection and meditation which is akin to it, promote a calmness of mind which is favorable to the full apprehension of subjects of thought, and the reception of clear views of the truth in relation to both spiritual and outward things.

The faithful members of our Society, from generation to generation, have learned to wait in the silence of their own reasonings, for the inshining of the light of Christ, who is their Savior and Teacher; and in it they have seen and embraced the same spiritual views of worship, and of holiness of life, that its first founders held. They have been brought to see, as they did, that the rule of fashion and customs founded on the spirit of the world is wholly incompatible with the life which our Savior's precepts call for; that it thwarts his gracious designs for the well-being of man, and opposes the spread of his kingdom in their hearts, and that therefore it is highly offensive in his sight.

We have consequently been called to withstand it for our own safety, and to bear a testimony against it for the good of others. To do this, and to keep out of the way of the many pleasures and pursuits which tend to rob us of our true peace, requires of us a degree of non-conformity with the world, which it calls narrow-minded and inconsistent with our duty to our fellow-men. But that cannot be narrow-minded which is founded on eternal truth; and that must be the broad-view which he has given us to see, who is God of earth as well as of heaven, who designs the good of all, and in his infinite wisdom knows how most efficiently to employ his instrumental means.

As we find need of watchfulness of our own preservation, so also is it necessary

to guard our children from temptation to things which tend to alienate them from the truth. Let us not be induced to think that, as they must one day bear their part in the world, exposure to it in their youth will give them knowledge of its evils and strength to withstand them. The more youth sees, of what is good, true, and pure, the more repulsive to them is that which is false and impure. Weak human nature lies open to the influence of much of the evil of the world, because its deceptive presentations are outwardly beautiful, and clothed with refined associations; while on the other hand, familiarity with uncloaked vice deadens the sensibility, and at last destroys the perception of its hideousness.

Fearful will be the responsibility incurred by any of us, if by lack of sympathy, or any act of ours, we discourage or prevent our offspring from submission to the tender convictions with which they may be favored, in relation to bearing their testimony against the vain fashions and customs of the world.

Those even who have the most matured strength and experience, find that the world, the things of the world, its spirit, pride, and wisdom, like a mighty tide, bear down heavily upon them, and would carry away from the truth such as have found it, and sweep aside those who are seeking it. We should not leave our children, in their weakness and inexperience, to drift out, or venture out, into its overpowering current. Except under the enlightening influence of Divine grace, our children generally see only the world's pleasures; and if they perceive its dangers, they over-estimate their strength to withstand them. Warm-hearted and unsuspicious they naturally cannot see any harm in general association with their neighbors, or in doing as those do who are considered respectable among them. But if we are faithful to them, we must not allow them to choose their associates without regard to our sense of what is best for them; and in deciding to what schools we will send them, we shall do them great wrong, if we allow their preference to overrule our best judgment.

How many have profited by this godly care of parents, and have risen up and called them blessed for their faithfulness, even in the restraints that were irksome at the time! From the foundation of this Society, wherever it was bearing most fruit to the praise of the Good Husbandman, this care most flourished.

And we must not forget that the good effect of our watchfulness against harmful association from without may be greatly weakened, or entirely undone, if we are not careful that our children are guarded against hurtful influences from persons of impure morals or irreligious character in our households, our workshops, and on our farms, as well as elsewhere.

Though we have to make the humiliating acknowledgement, that children less favored than those of our Society are sometimes examples to them of correctness and purity of conduct, these exceptions should not turn us aside from the general truth, that our home training makes our children, as regards morals, as well as for other considerations, the safest companions for one another. The more careful exclusion from demoralizing amusements and worldly ways which prevails among us than exists in general society, is a reason for placing them almost universally in association with and under the care of our own members, in order to keep them from temptation and unsettling example; and in so doing, we save them from a conflict of feeling arising from comparison with others, which we may well desire they should be spared.

If we can, by our own faithfulness, secure the influence of our children over one another on the side of truth and a willing submission to its requirements, what strength they may receive from the association, and how peaceful and happy will their early years be! How greatly is it to the interest of all of us to join hands in this blessed work, "looking not each man upon his own" children "only, but also upon the" children of others, and endeavor to make our schools nurseries of the principles of truth!

The education which looks only to promote knowledge, intellectual pleasure and reputation, and the amenities of society, fails to see and provide for the higher objects of our being. The Giver of every good and perfect gift bestows real refinement; and the true culture is that which is carried on under his hand. We cannot get nearer him nor help his cause by the culture which is of mere human wisdom; nor will the refinement which has not its root in love to God, as well as in love to man, however beautiful in form, be acceptable in his sight or bear fruit to his praise.

We have thus endeavored to trace out what we believe are the underlying principles of that religious and guarded education, both in the domestic circle and the school, which is demanded from us as members of a Society making the profession we do. The best and most practicable mode of carrying out these principles may vary in conformity with the particular circumstances which surround the parental home; but we believe that there can be no doubt of the injurious influences to their morals, and the future adherence to our principles and testimonies, often resulting from sending our children to schools not under the care of consistent Friends. We would, in a spirit of sympathy for the pecuniary sacrifice that some may have to make in placing their children in Friends' schools, appeal to them not to pass lightly away from the consideration of the grave responsibilities

which they assume by a contrary course. The concern we now have at heart and urge upon you is no new or modern idea. The advices in our Book of Discipline on the subject of schools are replete with similar admonitions, some of which date back as far as the year 1746.

To accomplish the ends we have in view, it is not sufficient merely to provide schools taught by members, and of a more restricted attendance than those belonging to the State systems. Parents and Committees should be vigilant in seeing that corrupt habits and conversation, when manifested among the pupils, be checked; and if continued, the offenders be dismissed. Teachers should enter on their labors as those who must give an account, not only for faithfulness in scholastic instruction, but in Christian life and example before the youth, and for the use of all practical means to instill sentiments of piety and virtue. The Holy Scriptures should be read daily among them, and a right qualification sought for to impress their precious truths on the hearts of the pupils. The reading books used should be carefully selected, and all those which are objectionable in principles or moral tone rejected. We fear that the increased facilities for the perusal of unprofitable literature afforded by the public libraries that are growing up in many neighborhoods, and the cheap magazines and periodicals which so freely circulate, are exposing our children to evil influences that many parents are not fully aware of, and which demand renewed diligence to guard them against.

The time is near at hand to all of us, when, as the world recedes from our view, we shall prize at low estimate all earthly possession or honors, or intellectual reputation for ourselves, and shall lightly esteem them for our offspring in comparison with an inheritance with the Saints in light. At that solemn hour, it will be an inexpressible solace to us to feel that we have endeavored to be faithful to our trust as guardians of "the heritage of the Lord." Let us therefore now, in our day-time, seek to walk in that light which will illuminate both their and our pathway to true peace, and reveal the hidden dangers which beset us on every hand. With an humble reliance on his mercy who invited the little children to come unto him and receive his blessing, and who used a child as a type of that lowliness of heart which forms a necessary qualification to enter his kingdom, we may come boldly to the throne of grace for wisdom to direct us in the responsible charge allotted to us, and finally, as we endure to the end, shall render up our accounts with joy, and not with grief.

ENVY.

Envy is one of the most despicable of passions. There is scarcely a crime to

which it will not lead its victims. It was envy that robbed Naboth of his vineyard, and added murder to the theft. It was envy that led the guilty Absalom to desire the throne of his father, David. It destroys all that is best and noblest in character. So subtle is it in its workings that we learn on the highest testimony that "envy is rottenness of bones;" it eats all our honor and manliness; it gives sleepless nights and restless days. Moreover, envy is utterly useless; it helps nobody, it effects no alternation, it wins no goal. As we read in Job, "it slayeth the silly one;" and all sensible people must feel that there is marvelous silliness in envy.

But if the indulgence of envy does us no good, it is calculated to do other people much harm. Every passion tends to incarnation in some way. Evil emotion turns to action, and becomes embodied in ignoble deeds! So deceitful is envy in its operation, and so successful in its harm, that the question is asked in Scripture, "Who can stand before envy?" It undermines the very ground you stand upon; it breathes insinuations against your character and reputation, which, light as air to utter, are strong as iron and sharp as steel, to do you damage. Yes; envy will depreciate the character it cannot publicly defame; it will explain virtues to be vices in disguise; it will sneer with the lip and stab with the suggestion of an evil hint in your absence; while in your presence it will admire and applaud.

That the envious pay the penalty in their own misery does not mitigate the wrong they do to others. It does help, indeed, to vindicate the ways of God to man, as it shows us the Divine hand dispensing even in this world, to each man according to his sin! But the misery they feel does not atone for the misery they inflict.—*Quiver.*

WHO IS MY NEIGHBOR?

Who is my neighbor? Look around you, and see, in the weary, the sad hearted, the friendless, the oppressed, the destitute, and the unhappy, living responses to your inquiry. The most miserable and degraded of your fellow-creatures, when brought within reach of your influence and assistance, have a claim upon your benevolent attention. Do not disregard or deny that claim. Pass not by, like the priest and the Levite, on the other side. Humanity should, and Christianity will, lead you to view all the inhabitants of the earth as one vast brotherhood, with whom you are bound, as far as it is possible, to sympathize and to whose necessities you should feel it your highest privilege to minister.

Let the example of your Savior prove a powerful incentive to increased exertion. He "went about doing good." His whole life was one uninterrupted series of

benevolent actions; and it should be your endeavor to tread in his steps by promoting the welfare of your fellow-creatures.

SHALL WE MEET.

BY H. L. H.

Shall we meet beyond the river,
Where the surges cease to roll?
Where in all the bright forever,
Sorrow ne'er shall press the soul?
Shall we meet with those departed,
Who have bowed beneath death's wave?
Shall we meet the holy myriads,
Who are ransomed from the grave?
*Shall we meet? Shall we meet?
Say, Brother, shall we meet?*

Shall we meet in glory's morning,
After time's dark, tedious night:
Shall we hail its radiant dawning,
Scattering sorrow with its light?
Shall we meet where all time's shadows
To oblivion flee away?
Shall we meet amid the brightness
Of an everlasting day?

Shall we meet with all the ransomed,
When our pilgrimage is past?
Shall we leave that blessed mansion
We so long have sought, at last?
Shall we meet beyond the desert,
Far beyond the weary road?
Shall we meet in joy immortal,
Shall we in our flesh see God?

Shall we meet in that blest harbor,
When our stormy voyage is o'er?
Shall we meet and cast the anchor,
By the fair celestial shore?
Shall we rest from all our labors
'Mid the swelling of the tide?
Shall we meet and rest forever,
By our blessed Savior's side?

Shall we meet in realms of glory,
With the ransomed and the blest?
Shall we meet with all the holy,
When they enter into rest?
Shall we meet with those whose brightness
Shall the noontide sun outshine?
Who shall be the Savior's likeness
In its majesty divine?

Shall we meet with many a loved one,
That was torn from our embrace?
Shall we listen to their voices,
And behold them face to face?—
All the cherished and the longed for,
Those whose graves are moist with tears?
Those whose absence made life weary
Through the dark and tedious years?

Shall we meet those buds of promise
Blighted by death's chilling hand?
Shall we see their fadeless beauty
Blooming in the goodly land?
Shall our hearts no more lie bleeding
'Neath the strokes of sorrow's rod?
Shall love's bands no more be sundered,
In the paradise of God?

Shall we meet with those invited
To the marriage of the Lamb?
Who shall then put on their glory,
And forget their earthly name?
Shall we meet the shining myriads
Who the songs of glory sing?
Shall our voices join our praises,
To the everlasting King?

Shall we meet with Christ our Savior,
When he comes to claim his own?
Shall we know his blessed favor,
And sit down upon his throne?

Will he bid us share his glory,
Where no shame shall ever be?
Will he bid us sing his praises,
On that radiant crystal sea?

Shall we meet the shining angels
Who have guarded us while here?
Shall we listen to their welcome,
And return their words of cheer?
Shall we be their bright companions,
Far beyond this land of tears?
Shall we share their holy raptures
Through the lapse of endless years.

Shall we meet in yonder city,
Where the towers of crystal shine,
Where the walls were all of jasper,
Built by workmanship divine?
Where the music of the ransomed
Rolls in harmony around,
And creation swells the chorus,
With its sweet melodious sound?

Shall we meet by life's pure river,
Where pellucid waters glide?
Where the healing leaves and flowers
Deck the shores on either side?
Where salvation's blessed harpings
Float in holy melody?
Where the monthly fruits are ripening
On life's fair immortal tree?

Shall we meet, oh! lonely pilgrim,
When the burden we lay down?
Shall we change our cross of anguish
For the bright, unfading crown?
Do we love our Lord's appearing?
Shall we gladly see his face?
Shall it beam with smiles of welcome?
Shall he bring us endless grace?

Shall we meet, O weary wanderer,
Say, O will you meet me there,
When earth's glory shall be darkness,
And his joy shall be despair?
When before the throne of judgment
We shall all together stand,
Will you pray and strive to meet me
With the blest at Christ's right hand?
—*Scriptural Tract Repository.*

FAITHFUL OBEDIENCE TO THE DOCTRINE OF NON- RESISTANCE.

Dear brother, I thought the following facts that came under my notice in France in 1873, would interest you and your readers who see how inconsistent with the Christian's position, whose citizenship according to Philip. 3, and the example of our Lord Jesus Christ is in heaven, and therefore such conduct as becomes strangers and pilgrims, is only befitting those who are passing through this scene where Satan exercises such control over all who are not set free by the blood of the Lamb and the word of God.

The law of France compels all at twenty-one years of age to be soldiers. Many hundreds of brethren in that country knowing this to be disobedience to the word, and obeying man rather than God, make the compromise of attending the hospitals.

But that year a young man named Earnest Combier, who has known the Lord Jesus as Savior for a few years was brought to Paris, had his uniform put on without a word, but when a rifle was

given to him he said, "I do not wish to deceive the government, but I wish it to be clearly understood, I am never going to kill any one with that rifle." When asked why, he replied, "The Lord Jesus has saved my soul, and I have since then been reading his word, and I do not see that He wishes those that are his to kill any one under any pretense whatever." The authorities said, "Young man, you have made a great mistake. No one who teaches the Scriptures believes that. We shall send for the priest (his parents were Roman Catholics), and he will soon convince you of your error." A priest was brought, and the conversation appeared in all the papers in France. As the young man through grace was kept from wandering away from the Scriptures, and as the Lord must have helped him according to his promise, the priest was completely silenced in the presence of all.

The authorities then sent for a protestant minister, for the French government since the day of Napoleon 1st, pays a certain sum to the Roman priests, protestant ministers and Jewish rabbis and the Mohammedan priests, and therefore in time of need expects their services. The Protestant minister was as much silenced by Scripture as the Romish priest had been; so the authorities sent for a doctor to know whether the young man was in his right state of mind. The doctor certified that he was perfectly sane; so the authorities told the young man that he should be sent to prison for one year to give him time for reflection, and that a terrible example should then be made of him if he was obstinate. I went to see him in prison; I found he was kindly treated; friends could see him one day in the week, and he could correspond with them. He was allowed to have his Bible. At the end of one year's confinement being more than ever convinced, he acted as the Lord Jesus would have him act. The authorities, instead of executing the threatened chastisement, told him to leave France and not return. He went first to Belgium, and then to Switzerland, and that is the last I have heard of him. Thus did God, according to his word, take up a weak and feeble one, and in his grace bring his gospel before a whole nation in a way more suited to their character than by such means as Moody and Sankey.

Before I went to see Earnest Combier in his prison, I inquired of one engaged in the ministry in that part of the country whether he knew anything of this young man, and received in answer, that he did. When a boy fifteen years of age he was ringing the bell behind the priest at the altar, and his conscience was troubled and he asked the priest how he could become holy.

The priest replied That few ever succeeded in this, and that he would advise one so young not to be troubled on such a subject. Afterwards when in service to

some family, he thought a pilgrimage to the Holy Land might make him holy. He went to Marseilles, to take ship, but his master got him stopped and he returned again to his work; but had not been there long before a brother passing that way spoke to him of Jesus, and showed him the way of being holy, in the Scriptures.

H. T.

JESUS JUST THE SAVIOR WE NEED.

Do we all perfectly realize this blessed fact, that Jesus is just the Savior we need at all times, and under all circumstances? Upon a realization of this truth depends our peace of minds our success as Christians, our sense of safety now, and our assurance of final salvation at last. How necessary, for instance, it is that we should never forget that Jesus is a *present* Savior. How many hope to be saved at death who hardly realize that Jesus can save them day by day, and moment by moment. But if we are saved in the future, we must be saved *now*. Our only hope of final salvation is found in the fact that we are in the enjoyment of a *present* salvation; and this is what Jesus will do for us if we will only trust him for it. So that though we may have opposition to contend with, and outward circumstances seem to be against us, yet, in view of the fact that Jesus is a *present* Savior, we can joyfully sing, "Jesus saves me, saves me *now*!"

But Jesus is not only a *present* Savior, He is a *perfect* Savior. He will save us not only from a part of our sins, He wants to save us from *all* our sins; from our sins of thought as of word and deed; not only from the overt act, but from the motions of the heart from which these acts proceed. "And thou shalt call his name Jesus: for He shall save His people from their sins." "His blood cleanseth from all sin." And "He is able to save unto the uttermost." What Jesus was to the body when on the earth, in the case of physical diseases, so He is to the soul in the case of all our spiritual diseases. Every cure then was a perfect one; so now, if we will but take our diseased souls to Him, abandoning ourselves entirely to Him, and trusting Him *fully*, He is just as able and just as willing now as then to speak the words, "Be thou clean;" and we shall be cleansed from all our unrighteousness.

Another blessed thought is, that Jesus does it all. If we were left to work out any part of our salvation, even the smallest, alone, how utterly helpless we would be. And yet how hard a lesson this is for many of us to learn. How many still cling to the idea that in some way or other they must help Jesus save them. But this cannot be. The Savior does not need our help, nor will he permit our feeble struggles to be linked on to His

Almighty and, therefore, all-sufficient work. In working out our present and final salvation, He will take to Himself all the praise. All He asks of us is a simple and childlike *trust*; and He will prove himself infinitely worthy of our confidence. So that we will exclaim on earth, as by His grace we shall in heaven, "Not unto us, O Lord, not unto us, but unto thy name give glory." "Thanks be unto God for His unspeakable gift."—*Words of Faith.*

SPASMODIC REVIVALS.

Revivals may have their uses and if so, they are just as surely attended with their abuses. For a church to *need* a revival is a sad omen and speaks unfavorably of its growing in grace and Christian progress. As a rule, the more revivals churches have the more they seem to need them. This truth is clearly demonstrated in other churches that are yearly increasing the length of their revival seasons through stern necessity, not so much for the sake of outsiders, as to hold those who have been received. They are born in a storm and unless the storm is periodically kept blowing, like fish out of water, they die—starve purely for the want of the element in which they have been born, excitement and storm, hence the growing necessity for the spasmodic or three months revivals that are being held. Living Christians do not need revivals, neither should Christian churches need them. The little leaven that has been cast into the lump will and must work, the mustard will germinate and grow, or it will die and rot. We need series of meetings and extra efforts put forth for the conversion of sinners but God save the church from spasmodic revivals to keep it alive, or to scare sinners into it. The good Shepherd leads his sheep and when they are led they will continue to follow, but if driven they will break and run away at the first opportunity afforded. Such sheep need continual watching and driving and are likely to stray away at last. So it is with spasmodic revival-made Christians. The following good point made on this subject we clip from one of our exchanges:

"Those pastors and congregations who expect to cover their sins of omission and neglect, during a whole year of opportunity, by a so-called spasmodic 'revival meeting,' are certainly on the wrong track. People who lie in a dormant state all summer are not good subjects to carry on revival services in winter. They may fume and fuss in artificial fervor for a few weeks, but they will not accomplish any substantial good results. God is not mocked by such irrational spasms of machine piety. Regular Christian living, and faithful Christian service, are honored of God, but he will not sanctify a

hollow mockery of effort with his Spirit's presence. Man-made revivals are the curse of the church."

Let us be careful not to get *these* kind of revivals into our church. When we receive intelligence of so many being baptized and so many restored we always pity the *restored* ones, not because they have been restored but because they needed restoration. May the number *added* ever grow larger but the *restored* less. Unfortunately however we fear it is growing larger and on account of this we fear that we are catching a little of the spasmodic element. The danger may not be so much in the revival as the deadness that so frequently follows.

Some seem to think, that during these seasons, is the only time to work, and as soon as they close, like the ground hog, they hole up for a winter of spiritual coldness, and there sit on the stool of doing nothing waiting for another revival. These things, some how or other, seem to be the natural outgrowth of spasmodic or periodical revivals and should call forth a judicious watching, lest the troubles should get a footing in our own church and spring upon us, spiritual winters, paw suckers, revival pleaders and a long list of brethren and sisters *restored*.—*Primitive Christian.*

For the Herald of Truth.

"SEEK, AND YE SHALL FIND."

Brethren and sisters in the Lord, if we seek peace we can find it. Yea, if we seek it with honest and upright hearts God will grant it. The apostle exhorts all men, if possible to be at peace with all. If we are truly converted to God, and hold out faithful to the end we will then meet our God in peace. Let us strive also after charity; for if we had faith to remove mountains, and would give all our goods to the poor, and suffer our bodies to be burned, and had not charity, it would avail us nothing. Let us not deceive ourselves, we cannot deceive God. His word tells us we shall be the light of the world; but Oh, how dim that light shines in many!

For the furtherance of God's work, brotherly love, peace, and harmony should prevail. But where strife, envy, and confusion are, God's blessing and grace can not be expected. If the love of God, the love of the brethren be in us and abound, we will seek peace with all men. Watch, and pray, lest ye enter into temptation. Seek to walk in the light, for the night cometh when all will be darkness. But Oh! beloved, let us have our lamps trimmed, and filled with oil, that at whatever hour of the night the Bridegroom cometh we may be ready to enter with him. Dear brothers and sisters, I interest in your prayers.

MICHAEL KILMER.

NEW YEAR'S HYMN.

[Isaiah 41 : 10.]

Standing at the portal
Of the opening year,
Words of comfort meet us
Hushing every fear.
Spoken through the silence
By our Father's needy
Tender, strong, and faithful,
Making us rejoice.

I, the Lord, am with thee,
Be thou not afraid!
I will help and strengthen,
Be thou not dismayed!
Yea, I will uphold thee
With my own Right Hand;
Thou art called and chosen
In my sight to stand.

For the year before us,
Oh what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break!
Resting on His promise,
What have we to fear?
God is all sufficient
For the coming year.

For the Herald of Truth.

I STAND AT THE DOOR AND KNOCK.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. 3 : 20.

Behold, I stand at the door and knock: Would it not seem strange to us if one of us was to leave our home, our family and all that we may call our own, for a season, and on our return would find our house locked, knowing that those whom we love and have labored hard to comfort and make happy are within? Of course we would knock a little at the door, but if we should get no answer we would knock a little harder; still a little harder yet. But if they would not open unto us, how would we feel to see that our own would receive us no more? that those whom we love and for whom we have labored many days with drops of sweat upon our brow, should be so unfriendly and hard-hearted as not to let us enter into our own house.

Dear friends, we believe Jesus Christ is the Son of God, and that he left his Father's throne in heaven and came down on earth to be mocked, to suffer and to die for our sins. We believe that he has bought us with a price—yes, with his precious blood, which is sufficient to atone for the sins of all men; for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

life. In another place he says, "Greater love hath no man than this, that a man lay down his life for his friends: and ye are my friends if ye do whatsoever I command you." "Behold, I stand at the door and knock;" yes, at the door of the hearts of those whom I love; of those for whom I have not only sweated water, but have shed my precious blood at the beam of the cross. I am become the only name in heaven and upon earth through which you can be saved.

Behold, I stand at the door and knock, it may be at first a little softly, and says; "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." The next time he knocks a little harder, and says, "Repent ye, for the kingdom of heaven is at hand;" and harder yet, and says, "If ye turn not I will whet my sword; I have bent my bow and made it ready, and ordained my arrows against the wicked." (Ps. 7 : 12, 13.)

Behold, I stand at the door and knock, if any man hear my voice and open the door. Here we see that it requires not only to hear his voice, but to open the door. We may read the Scriptures from beginning to end; we may go to church every Sunday, the grace of God may appear unto us the crown of life daily, but if we open not the door it will benefit us nothing. Paul teaches us that faith without works is dead; and Christ says, "My sheep hear my voice, and they follow me." So we can plainly see that we must not only hear his voice, but we must open the door, and then he will come in and will sup with us and we with him.

Now my dear reader, why is it that so few open the door? "Straits is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." By this we learn that there are few that open the door. Why is it? Is it not because we are asleep? Yes; because we are dead in sin; yes, that lust—the god of this world has taken us as his victim, and has carried us so far away from God that we can neither feel nor hear him when he calls: wherefore he saith, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." From these words we learn that sinners sleep and are dead in sin, and that their whole body is defiled with sin.

Our text says, "If any man hear my voice, I will open the door, I will come in to him, and sup with him." How can we hear if we sleep or are dead? Let us then arise, dear friends, to our spiritual sense of duty. Let us shake off our guilty fear and cast our care on Christ the Savior, who is able to save to the uttermost. As brothers and sisters in faith, let us be strong in the Lord and in the power of his might. Let us put on the whole armor of God, that we may be

able to stand against the wiles of the enemy.

Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

ABRAHAM H. KAUFFMAN.

For the Herald of Truth.

A LIGHT WILL SHINE.

"No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candle-stick, that they which enter in may see the light." Luke 8 : 16.

Beloved in the Lord, with God's grace, for the well-being of our souls, I will write something of the ways of God. We read, "Of the abundance of the heart the mouth speaketh." And, "No man, when he hath lighted a candle, putteth it in a secret place." Oh how easily understood if we have been translated from darkness to the marvelous light of God's grace. We will then be a light to the world, and a salt to the earth.

Now dear friends, how are we to keep our lamps burning? We reply, By watching and prayer, by humility, and denying ourselves of the lusts of the flesh. By this we set our light on a candle-stick so that all who are in the house may have light. We are also compared to a city which is built on a hill that cannot be hid. We all know that it can be seen by all, and so it is with a child of God; some good must be seen that others may know that he is separate from the world.

Jesus came into the world to enlighten every man that cometh into the world. We are imperfect creatures, but we must strive after that which is good, and go on to perfection. We must be perfect in faith. We must know to whom we belong. A person cannot be happy if he does not know the master he is serving. We could not sing in the spirit,

"What a heaven below,
My Redeemer to know,"

if we knew not our Master. "I know that my Redeemer liveth." When we look at the goodness of God from time to time, we should be filled the more with love toward him. As we are now commencing the new year, let us make redoubled efforts to be more zealous in serving our Master aright. Let us strive

more and more to be humble, and pray more for a Christ-like spirit, and thus try to win souls to Jesus. Oh, what great need to let our light shine more and more, that when our lives are spent in his service we may inherit the crown reserved for all who love his appearing.

A. N. B.

For the Herald of Truth.

BELONGING TO JESUS.

BY SIMON P. YODER.

If we've found salvation,
Let the truth be known:
We belong to Jesus,
And are not our own.

Burdened one in sorrow,
Asking what to do,
Know you not that Jesus
Gave himself for you?

Would you know the secret
Of sweet hope and joy?
And be freed from cares which
Heart and soul annoy?

Give yourself to Jesus,
To the Lord most just,
In his tender mercy
He'll accept the trust.

Then, though grief and sorrow
In their darkest form
Threaten to envelop
In their gloom and storm:

All the joy and brightness
Of your daily life:
You can rest securely,
Freed from inward strife,

In the arms of Jesus,
As the Shepherd true.
Who in loving kindness
Ever cares for you.

And your soul in gladness
Will repeat his praise,
Joining in this chorus
All your future days:

I belong to Jesus,
He belongs to me,
Precious life eternal
Now by faith I see.

Yes, my Savior daily
All my wants supplies,
And my future safely
In his keeping lies.

West Liberty, Ohio.

REJOICE!

MY DEAR FRIEND.—I agree with you that, before true 'joy in the Lord' can be experienced, the soul must consciously realize its salvation. A condition of uncertainty cannot be a joyful one.

And yet, is it not to be feared that many Christians fail to apprehend their privilege in this matter, and, consequently, are the subjects of doubts and fears, sometimes to a very distressing extent?

Now, why should not all true believers in Jesus 'rejoice in the Lord always'—knowing where they are, and whither they are going?

Not seldom, when 'conscious salvation'

is spoken of, the cry 'presumption' is raised. But surely there can be no presumption in simply 'taking the Lord at His word!' On the contrary, is it not dishonoring to Jesus to doubt the full efficacy of His atonement or the entire trustworthiness of His word?

I know that some will reply, 'I do not doubt either the one or the other; but, though I rely exclusively on the work and the word of the Lord, I cannot feel that I am saved.' Just so. This is where their mistake lies. They cannot believe they are saved until they feel they are. Now the word of God does not say 'Believe on the Lord Jesus Christ, and thou shalt feel saved,' but 'thou shalt be saved.' Consequently, a believer (one who believes with the heart) is really saved—for God says so! Such a one, conscious of his need of Jesus, anxious to be saved, and coming unto God by Him, is a saved soul the moment he believes. It must be so! No one can be a believer in Jesus and a condemned sinner at the same time. The instant he becomes the one he ceases to be the other; and, becoming the one, he is saved. Thus it was with the jailor at Philippi, whose cry of intense earnestness to Paul and Silas was, 'Sirs, what must I do to be saved?' He was pointed to Christ, and the promise of salvation was given. He there and then lived in Jesus, and his soul was straightway, filled with joy.

So it must always be. A soul is a condition either of acceptance or of condemnation. If the former, the condemnation has passed away, (Rom. 8 : 1) and his privilege is to rejoice in the Lord with all his heart. But who are accepted? Surely every one, conscious of his condemned state through sin, comes to Jesus for deliverance, and truly believes in Him—His perfect work, and His unfailing word; for, says Jesus, 'Him that cometh unto Me, I will in no wise cast out.'

How wrong, then, for any believer to say 'I want to feel saved, that I may rejoice!' Why, his cry should be 'I am saved, for Jesus died for me, and I do believe in Him. His word cannot fail. That word assures me of my acceptance, pardon, salvation. I must rejoice. Bless the Lord, O my soul, and all that is within me bless His holy name!'

O that every trembling, doubting, and fearing one would forget all about his 'feelings,' and have his thoughts entirely occupied with Christ! 'Look unto Me and be ye saved,' is the promise-bearing invitation. Why should not the instant response be 'I am guilty condemned, lost—but I look; and, looking, I am saved.' It is so simple! How unnecessary are doubts and fears; how strangely out of place; how wrong!

A criminal, condemned to death, one day observes the door of his cell suddenly thrown open; and a stranger, rushing in, tells him that the Queen has graciously

complied with his appeal to her royal clemency, and has sent him a free pardon. 'Here is the document,' says the messenger, 'signed by her own hand.' How strange! Not a trace of joy is depicted in the countenance of the pardoned one! He has his doubts and fears, he says. He takes the document in hand and reads it again and again. 'Yes, it says I am pardoned, and I am sure this is the Queen's own signature; but I must feel pardoned before I can rejoice!'

Such a case is incredible—impossible! And yet there are 'joyless believers!' We see them frequently. Plainly there is no 'sunshine' on their souls! They sigh, they mourn, they weep! Sometimes they sing; but instead of the glad songs of Zion, this is the 'minor key' of their plaintive notes—

'When I can read my title clear
To mansion in the skies,
I'll bid "farewell" to every fear,
And wipe my weeping eyes!'

Alas for them! Why, nothing can possibly be more plainly written than the believer's 'title' to his blood-bought inheritance! How can they fail to see it? The letters shine out brightly, as though formed in burnished gold, with the sunlight falling full upon them! Here they are: 'He that heareth my words, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life!' That is the deed of gift! What could be plainer—what more assuring?

Oh, that the joyless ones would simply realize the glorious fact that believers in Jesus are saved, and have everlasting life; that they might see how inexcusable are doubts and fears; and that, taking the Lord at His word, which cannot *cannot* fail, they would at once break forth into praise!

'O blessed Lord, is this for me?
Then let my whole life henceforth be
One Alleluia-song to Thee!'

Believe me, my dear friend, yours, in love of the unchanging One,—J. T. W.

As NOAH in his ark, so the church has ravens as well as doves; birds that croak and drivel and luxuriate in the sedimentary mud and slime of this great deluge of sin. As they move out over this darkened world of God, the eye is bent downward; they see only the earth, not the clearing heavens or troops of stars; they gaze on the desolating scene without once thinking of the green fields in preparation below. They are birds of ill-omen, built to croak, not to sing; to remind the world of its misery, not of the hope kindled in the provisions and promises of the Gospel. Appropriate yet awhile the flood yet prevails, they are entirely out of place in ages of renaissance and spiritual progress. Blessed is the church around whose altar doves, instead of ravens flock.—*Zion's Herald*.

Herald of Truth.

Elkhart, Ind., Jan. 1879.

To OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

The New Year.—When this will reach our readers, we will have entered upon a new year. The year 1878, will have passed forever, and 1879 will have commenced; the cares, the toils, the trials, the conflicts, the sorrows and the tears, as well as the joys, the pleasures, the sweet comforts and the happiness which we have enjoyed will be gone to return no more. What we have done will be done for eternity, and in eternity we shall reap the reward of our labors, whether they have been good or bad.

O how careful should we then try to live, and with what an earnest purpose should we try to fulfill the duties of this life, and how circumspectly we ought to try to walk, that our conversation may be in heaven, and that our light may brightly shine, and that all our influences may be for good. Brethren, sisters, fellow-travelers to eternity! Another year is before us, another year of joys and sorrows, of hopes and fears, of conflicts and triumphs, and perhaps it may be our last; perhaps it has been already declared in the counsels of the great and eternal God, "This year thou shalt die." Oh! then let us be ready! And this day, as we think of these things let us thank God for all his goodness and his loving kindness unto us; and let us rejoice together that thus far the Lord has spared us; that hitherto, the Lord has helped us, and then with the consciousness that the Lord has promised always to be with his people, let us go forward to our duties with new courage, and new strength, trusting in the Lord and praying daily for his sustaining grace to lead us on; and with this determination, live a better, a holier, and a more devoted life. And thus, we may all expect day by day to receive his sustaining grace. And herewith, we wish you all

A Happy New Year.

Brother Henry has published a little eight page paper, illustrated, for the children, (one issue only), filled with interesting reading matter for the little folks, which he will send to those who order it for 5 cts. a single copy; 3 copies for 10 cts.; 10 copies 25 cts.

Address: H. B. BRENNEMAN, Elkhart, Ind.

Wanted.—Several copies of Denner's Pre-dig-buch at this office. Must be perfect and in good condition.

Premiums.—To any one sending us two new subscribers for the HERALD OF TRUTH, with two dollars, we will send free a copy of Plain Teaching, 100 Peace Envelopes, or an English and German Testament. For four new subscribers and four dollars, we will send a copy of the Philharmonia Singing Book, or a copy of Wandering Soul, or 250 Peace Envelopes; for five new subscribers and five dollars, we will send a good Bible Dictionary or Menno Simon's Foundation in English. For ten new subscribers we will send a copy of the Complete Works of Menno Simon. This affords our people an excellent chance to get good books at a very low price, and without the expenditure of any money.

Our Family Almanac for 1879, is now ready for delivery. It contains a number of fine illustrations, and a choice selection of moral, religious and miscellaneous reading matter. The astronomical calculations are full and complete, and we can promise our patrons a good almanac, and will furnish it this year at the following reduced prices.

Single copy by mail, postage prepaid,	\$.08
2 copies " " " "	.15
4 " " " "	.25
12 " " " "	.60
22 " " " "	1.00
100 " " per express	4.00

Express charges to be paid by purchaser.

All orders by mail should be accompanied with the cash. We hope our friends everywhere will interest themselves in the sale of our Family Almanac, and assist us in extending its circulation. Send in orders at once so as to get them on sale early.

New Subscribers.—Besides many who have already renewed their subscriptions for the Herald of Truth for 1879, we have also already had the pleasure of adding quite a goodly number of new names to our list. Many of the brethren have commenced to work earnestly to extend the circulation of our paper, and their efforts have been crowned with success. They have not only benefited themselves by obtaining the promised premium, but have also benefited us, and have helped to build up the cause of Christ and disseminate pure, religious literature. We hope by the efforts of our friends to have the pleasure of increasing our list, during the coming months, quite largely. We trust our friends will make still greater efforts to help the good work. If any desire sample copies for free distribution, please send in your names and address, and we will send you some free of charge.

Terms.—All subscriptions for the paper should be accompanied with the cash, or they should, at least, be paid within the year. Those who desire the premiums for new subscribers, are requested, in all cases to send along the money with the order, as

the premiums cannot be forwarded on any other conditions. Ministers of the gospel will get the paper at fifty cents a year. Persons who do not wish the paper any longer, will please inform us and order it stopped. As we are required to pay postage in advance, on all papers sent to subscribers, we do not wish to send the papers and pay postage where parties do not want them. Post-masters will also confer a favor by giving the proper notice when papers are left dead in the office.

Warning.—We are requested to inform our readers that a man, apparently about forty years old, stout built, medium height, dark complexion, dark hair, full face and blunt nose, goes about among the Churches, begging. He gives his name as Smith, says, he is a Russian Mennonite; that he came from Russia and settled in Columbiana Co., Ohio, where he followed butchering. There, his wife died, leaving him and his two children in destitute circumstances. That he is on his way to Nebraska, to friends there. He has been in different places among the brethren, in this county, and also at Haw Patch, La Grange Co. He is an impostor, misrepresents things and gets drunk. The brethren had better be on their guard.

Bro. Jacob Kiltner, near Winesburg, Holmes county, Ohio, is our agent for that vicinity. He will receive subscriptions for the Herald and other papers published by us, and will also supply any of the books published at this office at publishers' prices.

Bro. John M. Greider and wife, of Montgomery County, Ohio, left home on the 19th of December, on a visit to their friends in Pennsylvania. May the Lord be with them, and give them a prosperous journey.

On Thanksgiving Day, as Bro. Andreas Mack, of Montgomery County, Pa., was absent on a visit to several of the Churches in Lancaster Co., his house was entered, and some eight or ten dollars in money taken.

Friend Stokes of the Society of Friends, in Philadelphia, had an appointment to preach in the Deep Run Mennonite Meeting-house, in Bucks County, Pa., on Sunday afternoon, December 1st. We are glad to see such a liberal spirit manifested between our people and the Quakers, for it will be remembered by our readers, that nearly two hundred years ago, under the liberal policy of William Penn, our people found an asylum of peace, whither they could flee from the hand of the oppressor in Europe, and exercise full religious freedom without molestation.

Ministers Chosen.—On the 7th of December, an election for minister was held in the Canton Church, in McPherson County, Kansas. Four bishops and two ministers were present to arrange and introduce evangelical church

order in this Church. Four persons received votes for the office, namely: Tobias Wedel, Benjamin Koehn, Tobias Unruh and Peter Boess. May the Lord bless and fit them for the work.

In the Church in charge of Bishop Isaac Peters, near Sutton, Nebraska, a minister was recently elected. Brother Cornelius Wall was chosen, and will be ordained on the 28th of December. The Lord bless him in his labors.

The Brethren at Deep Run Church, in Bucks County, Pa., had a pleasant Sabbath School during the past summer. The Philharmonia was used as a singing book in their school. The same book was also used in Shalum's Sunday School in this county. We are glad to see these books in use in the Sabbath School, for in this way alone can the children be taught to sing what the older people sing; and then the young people will be a great help in singing during the public services. The brethren in all the Churches should endeavor to teach their young people such singing, as will enable them to help sing in the Church.

A Brother writes us, "It is my aim and desire, by the grace of God, our Heavenly Father, to continue in our faith, in the Lord and Savior Jesus Christ, during the few remaining days we yet have to live in this world of sorrow and trouble. And we hope and trust, that when we are done with the troubles and toils of this world, we may all be so happy as to meet where sorrow will never come." We are glad to hear when our brethren in the faith are determined to remain faithful, and here in alone is the promise, "He that endureth to the end shall be saved." "Be thou faithful unto death and I will give thee a crown of Life."

To Our Friends, who write to renew their subscriptions, or to order new papers, or who send for books or any thing connected with the business of this Office, or anything else; we would say, *Always be sure* that you write your full name and address in the letter, or on the postal card. We have now on hand quite a little package of letters and postal cards that we can do nothing with, from the simple fact that the writers have omitted either their name, or the name of their post office, county and state. We suppose the writers feel vexed, perhaps provoked; and censure us for carelessness, or perhaps dishonesty, because we do not answer their letters or send the articles they ordered: while we are altogether innocent and unable to do anything, from the simple fact that we do not know to whom or where to write. Now we ask you, kind friends, if you have written to us and have not received satisfaction, please write us again and give your name and address in full; and we will promptly attend to the business, and give you full satisfaction. If any one has written to us, and has not received what they

ordered, please write us again. And we here again request, as we have frequently done, whenever you write to us, and in due time, do not receive what you have sent for, please write again and let us know, and if any error has occurred, we will rectify it.

Another Year.—Dear reader, you have been spared another year! Yes, God has permitted you to say farewell to the past year, and to enter upon a new one. Do you realize the goodness and the mercy of God in this? Do you realize that our lives are altogether in the hand of an all-wise and an almighty God, who has power both over life and death; who can give life, who is indeed the Author of life, and who can also destroy and take away life?

What if He should have said to the husbandman, "Cut down the fruitless tree, why cumbereth it the ground?" or, "Take away the unprofitable servant, bind him hand and foot, and cast him into outer darkness; he has been slothful and unfaithful, he hid his lord's money in a napkin or buried it in the earth and wasted his time in folly and idleness; he has done nothing for me—though I have done so much for him." Ah! if thus the voice of the Lord should have spoken to thee, slothful professor; and to thee, careless sinner, what would you have to hope for in the future? And this may indeed be the case; this may be thy last year; the mandate may have gone forth from the lips of an omnipotent and unsearchable God, "This year thou shalt die." And then how needful that we should be earnest, active, zealous, God-fearing, humble, pure, prayerful, watching and being ready when the Bridegroom cometh, that we may go in with him to the marriage supper of the Lamb. O, "Work while it is day: for the night cometh when no man can work."

For the Herald of Truth.

FROM THE CHURCH NEAR LANCASTER, OHIO.

On the 17th of November Pre. Jonas Yoder, from Logan county was with us, and preached the word to our little congregation. The emblems of the broken body, and the shed blood of the dear Redeemer were partaken of. Bro. Yoder preached a very able sermon on the 19th, from Luke 19: 5. We again feel thankful to God our heavenly Father for this visit, and hope more of the ministering brethren will also visit us.

The busy work on our farms is now mostly done and the long evenings are here. I hope these precious hours will be improved, and that many of the brethren and sisters who possess the ability will write for the *Herald*. I feel that the paper is not so interesting sometimes as it might be if there were more news from the churches, and more original matter. Now if we could all think so

and write some to assist the editor we could help him a great deal, improve ourselves, and be the means of doing good to the souls of others.

A BROTHER.

TRIP TO KANSAS, MISSOURI AND IOWA.

On the 1st of October 1878, Bro. Joseph Brenneman, Anthony Miller and wife, and myself and wife, took the train at Elida, Ohio via Ft. Wayne, thence over the Washab road to Hannibal, Mo., thence via Parsons in southeastern Kansas to Emporia, on the A. T. and Santa Fe R. R., and thence to Florence, where we arrived at eight P. M. Here we hired a conveyance and went four miles to Bro. Emmanuel Shupe. We had some difficulty in finding the house, it being on the open prairie, and a dug out and nearly level with the surface. These dug outs make a cheap and warm house. We found them all well, and were received with brotherly love, and were soon made comfortable, and had a pleasant visit with them.

The 5th we visited our uncle, Bro. Noah Good, found them all well and met them with joy, as we had not seen them for a long time, and we had a joyful season together. On Sunday we attended church near by, where services were conducted by the brethren Jacob Holdeman, and Henry Hornberger. The meeting was pleasant and instructive, and we felt that God was present to bestow his grace. After meeting we went to see Pre. Wisner, he being unable to attend services, but his health is improving. We had a pleasant stay with him, and spent a portion of the afternoon in worship, encouraging one another to lead pious lives. We spent the night with Bro. Benj. Baer. Next day we visited some brethren ten miles distant, and returned to Bro. Bear's again, and visited in the vicinity until Thursday morning when we bade farewell to our friends here, and perhaps for the last time on earth.

Bro. Shupe conveyed us to Florence where we took the train north-east to Sedalia, and thence east on the Missouri Pacific to Tipton, Mo.; here cousin Joel Good was in waiting for us, and conveyed us to his family. On Sunday, the 13th we attended services in the new house our brethren have erected here. The meeting was edifying, the pure word of God was preached, and sinners warned to flee from the wrath to come, and pointed to Jesus the only Savior, for mercy and pardon of their sins. Bro. David D. Kauffman is the bishop here, and conducted the services. We went home with him; and in the evening to Bro. Melcher Brenneman's for the night. We spent next day among the brethren and sisters, and in the evening to cousin Good, who took us to Tipton, where we took the train via Sedalia to Calhoun, on the M. K. & T. road.

Here a friend met us and took us twelve

miles to cousin John Culp, where we spent a few days among our friends. On Thursday night the 17th, friend Ward took us to Warren where we took the train to Kansas City, and thence at 2 P. M., eastward on the St. L., Kansas City & Northern road to northern Missouri to my brother-in-law, Henry C. Brennenman, in Carroll Co., where we remained until the 25th. H. C. Brennenman took us to Norborne whence we went to Kansas City, and thence to Hopkins where we were met by cousin Jacob Horning, and as he lived sixteen miles distant and the night was pretty cold and very dark, we remained in town till morning, and then through a snow storm we arrived at his place at 11 A. M. We were soon made comfortable and enjoyed ourselves with our aunt Anna, she being a widow with a large family, but in good circumstances.

The next day being Sabbath, we attended meeting at 2 P. M., the services being conducted by Bro. J. S. Good. The meeting was a pleasant one, and I felt that it was good to be there in the service of the Lord. He says, "Where two or three are gathered together in my name, there am I in the midst of them," and we believe that there were more than that number there who met in the name of the Lord. The church here in Page Co., Iowa is small, but fourteen members. After services we went home with J. S. Good. We spent ten days among our friends here. While here we were at three meetings, and all well attended. We pray the Lord to bless the watchman over this little flock, that he may be the means of turning many sinners from darkness unto light.

On the morning of the 8th of November we bade farewell to our dear friends here, and at Clarinda, Page Co., Iowa, we took the train to Chariton; here we got a conveyance to go 17 miles north to Warren county to our cousin, Michael Fantz. We visited here a few days and on the 11th we went to Moulton, Appanoose Co., and here we met our nephew John Blosser, with whom we went home. We remained in the vicinity until the 14th, when we bade farewell to our western friends and started for home where we arrived safely, and found all well, for which we are truly thankful to our heavenly Father for his providential care over us whilst absent.

We feel to express our thanks to the friends, brethren and sisters with whom we spent the time so pleasantly. And now, dear friends, if we hold out faithful to the end we have the promise that we shall meet where the parting of God's children will be no more, and where, in the fullness of joy we can rest from our labors and be with our Savior for ever. DAVID CULP.
Elida, Ohio.

PREPARATION FOR DEATH.

You are placed in solemn circumstances. *Edifying rolls its boundless*

waves just before you. Every year, every month, every day, every hour lessens the distance between you and the unchangeable state to which you are hastening. The precious moment of your entrance into this untried, unknown world is hidden from you. Death often comes and knocks at the door at a time when least expected—at a time when men think not they receive the awful summons. And often they are hurried away, little time being allowed for preparation. Many, while they know they must die at some time, never in their lives think seriously of the matter. When the summons reaches them, they are taken by surprise. It is practically a new subject; they are alarmed, and filled with consternation; they cling to hope as long as there is a ray of hope that they may be spared a little longer. But when it is announced to the unhappy sufferer that there is no hope of recovery, that the physician has given him up, O what a poignant anguish pierces the soul! Who can describe the horror by which the guilty sinner is overwhelmed! Are you prepared for death? Some one is perhaps ready to say, I am no worse than my neighbors. I have never done anything very bad. I have tried to live a good life. I hope that I shall find favor of the Lord when I come to die. And is this all the ground of hope you have? Are you willing to appear before the judgment seat with no better righteousness than this? Though you may have lived a decent, moral life, yet you have failed to love God with all your heart. His service you have habitually neglected. The offers of mercy made in the Gospel you have rejected. Unless you obtain a better preparation, your soul will be lost, and your misery will be great. And though you may be in no worse condition than many of your neighbors, yet it will be a small alleviation when enduring the torments of the damned, that many others are in the same condemnation. No doubt they that perish will have company enough, but this will be no alleviation, but perhaps an aggravation of their misery. Wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat. The Judge is at the door. Be ye therefore always ready. * *

I'LL TRY AGAIN.

A brother sends an article for publication and says: "This is the first article I ever wrote for a paper. If you think it not worthy, throw it into the waste basket, and then I'll try again."

This has the true ring in it. There is no uncertain sound about these words. He does not say, "If you do not think it worthy a place, return it to me at your own expense," nor does he say, "If you reject it, I shall not write another," but if it goes into the waste basket, "then

I'll try again." Such a writer must make his mark. No difference if his first, his second and third articles, or half of all he writes, goes into the waste basket, he will try again. That man is not simply writing to be heard, but to become better himself. We admire this trait in a writer. It don't show the least trace of selfishness.

Sometimes writers feel bad because their articles never appear. Do you know that in this office even the editors' articles are sometimes rejected? We suppose a good many that appear should have been rejected, for we have not perfectly learned the art, *what to leave out*, but we aim to publish only such matter as will edify the church and convince the sinner that he is going the wrong way. No man should suppose that all which he writes, must come before the public, for there is too much that is lame in all of us, and the lame part is always hobbling to the front.

We wish to encourage all to write for the BRETHREN AT WORK. The church needs all the good thoughts, all the true thoughts that are in it, for its edification. Then let them come out; but if, in trying to get out the good thoughts, some erroneous ones should mix in, thus necessitating the consignment of all to the waste basket, do not be discouraged, but try again. And in trying, study how to express your ideas in the fewest words possible. Tenseness and clearness of expression are accomplishments that must be learned, and to learn, we must study, must think. "Whatsoever you do in word or deed," do all to the honor and glory of God, and you shall be blessed.—*Brethren at Work.*

For the Herald of Truth.

1 CORINTHIANS 11: 4, 5.

"Every man praying or prophesying having his head covered, dishonoreth his head; but every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shorn."

I desire to draw your attention principally to the succeeding passage, which appears to some persons to be somewhat indefinite or indistinct. With the passage quoted, no doubt, all will agree. The man praying with his head uncovered, dishonoreth his head. In the case of the case of the woman it is just the reverse from that of the man. We read in the fifteenth verse that "her hair is given her for a covering." This may be viewed in a different light. For example, if a person has a garment on he may need another. It also reads, "With her head uncovered, dishonoreth her head; for that is even all one as if she were shaven." This last clause presents the fact that there is no difference between the head being uncovered or if shaven,

Now if it be a shame for a woman to be shorn or shaven let her head be covered. Again, suppose the hair was given for a covering, then in the case of the man to have his head uncovered it would be necessary for him to have his hair shorn or shaven. Thus I think we understand the apostle's meaning, and there should be no difference of opinion regarding it. In the second verse the apostle says, "I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Do all things without murmurings and disputings.

J. D. HERSHEY.

THE PALM TREE.

One the most famous of all trees is the Palm. The Bible has many allusions to it. It was a chosen symbol of the people of God, and it is written, "The righteous shall flourish like the palm tree." Shooting upwards from the midst of desert sands, it grows fresh and fruitful where all around seems dreariness and desolation; but wherever the palm grows you have only to dig, and by the time you reach the white fibres of the roots below, you will find veins of water flowing. No matter then, if the sky is brass above, and the desert dust around it; there is crystal life throbbing and gushing below. So when Israel wandered in the wilderness, they came to Elim, where there were seventy palms, and twelve wells of water. In wells and fountains of water the palm tree finds its strength and fruitfulness. It is that "tree planted by the rivers of water that bringeth forth fruit in its season;" fit type of the faithful Christian, fruitful in the Master's service, whose "leaf also shall not wither, and whatsoever he doeth shall prosper."

The palm is the most upright of trees, and resists all efforts to bend or bow it down. Its trunk is not solid like other trees, but its center is filled with pith, around which is a tough bark full of strong fibres when young, which, as the tree grows old, hardens into wood. To this bark the leaves are closely joined, rising at first erect in the center, but after they are advanced a little, expanding very wide on every side of the stem, and as the older leaves decay and drop off, the stalk advances in height, being full of rugged knots, which are the vestiges of the decayed leaves, and by which the people climb the tree to its summit. The leaves of the tree when it has grown to a size for bearing fruit, are six or eight feet long, and very broad when spread out, and are used for covering the tops of houses.

There is no tree so useful perhaps as the palm. The natives have celebrated in prose or verse the three hundred and sixty uses to which the trunk, the branches, the leaves, and the fruit were

skillfully applied. A considerable part of the inhabitants of Egypt and Arabia subsist almost entirely upon its fruit. Their camels feed on the ground date stones; from the leaves they make couches, baskets, bags, mats, and brushes; from the branches, cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging. The sap is very sweet, and also produces a fermented liquor. The body furnishes water-pipes and fuel, and every portion seems to be applied to some use, for the benefit of the inhabitants.

As a type and emblem of a man who is "generally useful" nothing can be more appropriate than the palm. The Psalmist says, "the righteous shall flourish like a palm tree, they shall still bring forth fruit in old age. They shall be fat and flourishing." The palm tree arrives at its full vigor in about thirty years, and continues so for seventy years, bearing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds. After a hundred years it begins gradually to decline, but still continues fruitful, and sometimes bears fruit to about the end of its second century. The palm differs from every other in this, that from their seedling state to old age, they never increase in bulk, but raise their slender forms without branch, or bend, or contortion. Upward they grow, shooting their young foliage from within, out of the top of the trunk as the withered leaves decay beneath.

The sap of most trees flows up under the bark, and there are some creeping plants which twine themselves around such trees, and while they clothe them with verdure, choke their growth, and destroy their life; until at last the tall tree comes thundering down to the ground. Not so the palm, the sap of which flows up the center of the tree, and bursts in buds, and blossoms, and leaves, and fruits from the very top. Hard and rough the bark may be, but at the summit it is crowned with perpetual greenness and beauty.

So, many men in this world, choked and pressed with cares, burdened with riches and pomp, sink at last beneath their baleful influence, while the Christian, flourishing like the palm tree, fed from secret fountains of living water, and receiving in his inner heart those healing, vitalizing streams, grows on, encumbered though he be, and surrounded by worldliness and sin. What a lesson to those who from age and care and infirmity excuse themselves from service in the Master's cause, may be found in the unfading freshness, and abiding fruitfulness of this beautiful tree. And if they will dwell by the living fountains, even though in a desert land, they shall still "flourish like the palm tree," and "bring forth fruit in old age."

And as the palm tree when cut down

and destroyed still sends up other shoots from its living roots, which grow to fruitful trees around the parent stock; so the faithful servants of the Lord may leave behind them children, and children's children to fill their places, and to bear fruit when they are gone.

The palm is often alluded to in the Scriptures as a token of victory and triumph. When Jesus rode triumphant to Jerusalem, they waved and scattered palms before him in the way, and when the people of God shall come home in everlasting triumph, they shall bear palms of victory in their hands. May we be among that blessed number who shall stand at last in peace before the throne and before the Lamb, "clothed with white robes, and palms in their hands, crying with a loud voice, and saying, Salvation to our God which sitteth upon the throne and unto the Lamb."—*Little Christian.*

TEMPTED BY DEGREES.

John Newton says Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned. Watch and pray, that ye enter not into temptation.

For the Herald of Truth.

FAITHFULNESS.

Man is a very forgetful creature, and very frequently forgets the most important duties which he owes to God. Church-members are not at all exempt from this failing. Many who have promised their Lord and Savior to leave sin and Satan and were received into the church as faithful members, but with many the solemn promise is soon forgotten, and the heart grows cold and the sinful cares of the world lead us away from the love of God. Oh! let us be earnest and zealous and not forget our promises and our covenants with God.

Neither goodness nor truth can ever become evil or falsity, but man can so far miss them as to call evil good, and falsity truth.

The best things are the commonest, but the highest types and the best combinations of them are the rarest.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray don't forget your own.
Remember those with homes of glass,
Should seldom throw a stone,
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried,
Should we not like his company,
We know the world is wide,
Some may have faults and who have not?
The old as well as young.
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And one that works full well,
I try my own defects to cure
Ere I of others tell;
And though I sometimes hope to be
No more than some I know;
My own short-comings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those who little know;
Remember curses, sometimes like
Our chickens, roost at home;
Don't speak of other's faults until
We have none of our own.

THOUGHTS OF HOME.

The longer we live in this world the less like home it seems. Once it bounded our horizon and engaged our thoughts. All our friends and all our joys were here. We had nothing beyond, nothing outside of this world. But as years roll on changes come. Friends pass away, loved ones leave us, and every year this world has less to detain us, and the world to come attracts us more and more.

It is related that when Napoleon Bonaparte bore his Austrian bride from her childhood's home to his imperial palace, after she had started on the journey he caused every article contained in the rooms where she had been accustomed to dwell, to be conveyed in advance of her, and placed in the palace to which she was going, that on her arrival the things which she should see might have the familiar look of home, and make her less regretful of the scenes which she had left behind.

So, sometimes it seems to me the heavenly Bridegroom, in taking us from this world of toil, and conflict, and desolation, prepares our final resting place by carrying on before us those things which we most love and delight in, and bidding us to seek them beyond this scene of conflict, in the bowers of heavenly peace. And so, day by day, our hold on this world is loosened, the ties that bind us here are sundered, and stronger bands are carried forward to anchor us within the veil, and link us in fellowships that are sweet and joyous and eternal. Hence, the longer we sojourn here, the less we

seem at home, until at last with the Psalmist we can say, "I am a stranger with Thee, and a sojourner, as all my fathers were." The things which once turned our gaze backward, now turn our eyes forward to the blissful future. The dear ones whose presence was our joy, and whose smiles brought sunshine to our hearts, are with us now no more; we shall meet them again, but not amid the scenes that knew them here—we must go forward until we reach the home of the redeemed to find them. Once we went on a pilgrimage to the old homestead, where father and mother and kindred dear were dwelling. We met with gladness and we parted with grief. We look to meet those dear ones again, but not here. The home is desolate, the dwelling vacant, the voices dumb, and now our minds turn forward to the city of our God, to the mansions where the ransomed shall dwell. We can remember those with whom we took sweet counsel as we walked to the house of God in company; we loved the place of prayer, and we loved to meet them at the mercy seat; we look to meet them again, not in the humble temple built with hands, but in the general assembly and Church of the First born,

"Where congregations ne'er break up,
And Sabbaths have no end."

Once we heard with delight, "thanksgiving and the voice of melody" from joyous voices and devout and gracious souls; but now we listen in vain for these well remembered tones, we wait in vain for those hallowed songs. We shall hear those voices again, but not here; we must go forward until we stand with the redeemed beyond the river, and hear them join in the anthem of salvation before the throne of God, and chant the song of Moses and the Lamb in the presence of the King.

We are pilgrims here; the way seems weary and the night seems long. One by one the companions of our toils and tears and conflicts have passed away. The warriors who stood side by side with us in the fight of faith, have fallen upon the field. We shall meet them again in the day of grand review, when the Captain of our salvation shall be victorious over death and hell; and all the soldiers who have suffered with him here shall share his eternal triumph. We look forward to that day. The appointment for that meeting has long ago gone forth; the summons has been issued, and has encircled the world. It is blessed even to be "called to the marriage supper of the Lamb,"—what must it be to answer to the call, and stand blameless and faultless before the throne of glory then!

Toward that center of attraction, that cynosure of glory, the paths of all God's saints converge. Walking in the shadows, they are looking for the light; wan-

dering in desert lands and far off climes, their place of destination is one; they go on from strength to strength, until every one of them shall appear in Zion before the Lord. Their feet, worn with travel and wearied with the way, shall "stand within thy gates, O, Jerusalem;" and then, when tears are ended, and joys are begun, when farewells are past and greetings and welcomes are heard on every hand; when the scattered members of God's family are united, and the living stones are built together for the divine habitation; when all the ransomed Church of God are saved, to sin, and sorrow, and suffer no more; we shall find our rest, our joy, our home in the kingdom of our God! Oh! what welcomes await us then, what holy fellowships shall be renewed, what weary separations shall end in restful union, what lovely pilgrimages shall bring us to the friends we love.

"Soon may that home unclothe to me,
Soon may these eyes its glories see;
And each faint, weary pilgrim stand
Within that holy, happy land"

—The Christian.

TALMAGE has been preaching to large audiences on "The Four Gates of Hell," viz. "Impure literature," "The dissolute dance," "Indecent apparel," and "Alcoholic beverages." In starting out he declared that, "With the hammer of God's truth, I shall pound upon the brazen panels, and with the light of God's truth, I shall flash light upon their shining hinges." When he came to the third "gate," "Indecent apparel," he said: "I am told, that a new fashion of female dress is about coming in from Paris which is most shocking to all right-mindedness. (At this statement the women in the audience looked at one another in surprise.) Oh, I charge you Christian women, neither by style of dress nor adjustment of apparel to become administrators of evil. Perhaps no one else will dare tell you this fact, so I will tell it to you, that multitudes of men owe their eternal damnation to the boldness of female attire. (Applause and a few hisses.) You wonder that the city of Tyre was destroyed. Have you ever seen the fashion plates of that city? I'll show them to you." So saying Mr. Talmage picked up the Bible and read the passage where in the daughters of Tyre are described as using a mincing gait, wimples and crisping-pins. "Do you wonder," said he, "that the Lord blotted out that place?"

It will be seen, that the "hisses" are apt to come when a man makes bold to denounce indecent apparel. Satan generally makes a noise when his nefarious work is exposed.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God,

Miscellany.

"Life is the hallowed sphere
Of sacred duties to our fellow-men;
The precious and appointed season, when
Sweet deeds of love the mourner's heart may cheer;
The hour of patience and unwearied toil,
When seed from heaven is sown in earth's dark soil."

A STEADFAST PEOPLE.

The "Neutralist und allgemeine Neugeliebte" of Skippack, Montgomery Co., Pa., writes the 2nd of October as follows: "Week before last we stated that John Young, Publisher and editor of the Lebanon "Pennsylvania," was visiting in this vicinity paying the last tribute of respect to his departed sister. Friend Young writes of his visit in the last issue of his paper thus:

"A STEADFAST PEOPLE.—On Monday the 16th of this month we attended the funeral of a deceased sister, Catharine Detweiler, in Lower Salford township, Montgomery Co.—As this was in the neighborhood and in the midst of a people, where we spent a portion of our younger years, but have not visited it for thirty-three years (in the Autumn of 1845), our readers will pardon us if we give an account of our late visit.

Lower Salford township is about the center of a tolerably large Mennonite population. For miles around in this vicinity the people are principally Mennonites; and in order rightly to judge of the character of the Mennonites we need not look upon the scattered sheep which are timid and nearly consumed by surrounding elements, but in a place like this where they are in large numbers, and where they can exercise sufficient authority to prevent strange customs, and innovations.

The customs, instructions and doctrines of these people throughout are not in unison with the strongest passions of human nature. They declare irreconcilable opposition to the lust of the eyes, the pride of life, and, at least as far as can be seen by human eyes, they are tolerably successful therein; for their conduct, their dress, and their conversation are very plain and free from frivolity.

During the time we lived among them and judging them by the inclinations of our youthful nature, it was our opinion that in twenty or thirty years these people would entirely lose their simplicity, and another language, other customs, and entirely different things would take the place of their plain, simple ways, and that the Mennonite customs would either have been transformed or entirely lost. By observations during our late visit the opinions formed in youth have been

entirely dispelled, and that there is more life and power in these things than we were inclined to believe. How it is elsewhere in the surrounding country we know not, but, at least, so far as the multitude of attendants at the funeral which filled the old Salford meeting-house, indicates, it could easily be seen that the idol worship of fashion in dress, and expense, and great vanity have gained no victory here, for the whole assembly appeared as plain, if not even plainer in language, dress and deportment than thirty years before. The farms, most of which are small, houses, fences, and everything of this sort show progress in all things that are good and beneficial, and are in a high state of cultivation. The mode of dress, language, and customs of the people alone remain in the same unrestrained condition as they were thirty years ago. It is an honor to the people, that they are not overcome with foolishness and useless fashions, and that they strictly adhere to that which is good, even if vanity raises itself heavenwards on both sides.

Four different preachers, whose names have escaped our memory (we expected to see them in the Skippackville "Neutralist" but did not receive one this week*), took part in the funeral ceremonies.

We consider their remarks as good, pertinent and pleasing. The principal part thereof drew the attention of the hearers to the uncertainty of man's life, and the great importance of being at all times prepared for death by living a pure life and having full faith in Jesus. Many educated and honor-seeking, pulpit orators, if they had been present, no doubt, would have walked away, and washed their hands, and have shaken the dust from off their feet, because of their want of technical theology. We have often heard high sounding words from the pulpit—we have heard Beecher, Moody, and other large and small guns, but we know not whither to look to find better fruits than were brought to light by the simple exhortations, and in the daily life of the audience.

We know, but too well, and have abundant evidence that among them is fallen human nature, and those who are spiritually and morally blind, lame and crippled; but, taking all things together, we do not believe that in any place there is to be found a system of pulpit oratory that can produce better fruits in moral qualities, and honorable conduct than is to be found here.

We learned that to some extent, views of different shades also existing among the ministers. But to the simple eye which beholds only the most essential part of things these differences, however, are so insignificant that if impartially examined

*The number of the "Neutralist" referred to was properly sent to the "Pennsylvaniaan."

through a microscopic eye they utterly mean nothing; and as there are no money-matters in question, and as but very little for the erection of a church is required, they seem to be of but very little importance and will, as it is to be hoped, soon be entirely laid aside to give room for that which is better."

"NOT IF IT WAS MY BOY."

Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only *one boy* was saved from ruin, it would pay for all the cost, and care and labor of establishing such an institution as that. After the exercises had closed, in private conversation, a gentleman rallied Mr. Mann upon his statement, and said to him:

"Did you not color that a little, when you said that all that expense and labor would be repaid if it only saved *one boy*?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "My boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they ever will repay; other boys may be left to drift unrequited for to the ruin which is so near at hand; but "My boy"—it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world around to save him from peril, and would bless every hand that was stretched out to give him help or welcome. And yet every poor, wandering, outcast, homeless man, is one whom some fond mother called, "*My boy*." Every lost woman, sunken in the depths of sin, was somebody's daughter, in her days of childish innocence. To-day somebody's son is a hungry outcast, pressed to the very verge of crime and sin. To-day somebody's daughter is a weary, helpless wanderer, driven by necessity in the paths that lead to death. Shall we shrink from labor, shall we hesitate at cost when the work before us is the *salvation of a soul*? Not if it is "*My boy*;" not if we have the love of Him who gave his life to save the lost.—Common People.

THIRTY-SIX years ago the island of Samoa had a population of 34,000, all of whom were barbarians. The population now numbers 80,000, the majority of whom are Christians. In the theological seminary are 60 students, and 20 missionaries are sent out every year into the neighboring islands.

THE VOLCANO of Vesuvius is in active eruption at a new point, sending up great volumes of lava 300 feet in the air.

LEARNING.

Human beings come into the world a blank, and whatever they become has to be learned. The Lord Jesus said, "Learn of me." He does not say in the same connection what men should learn of Him, but by adding, "For I am meek and lowly in heart," He implies that what is to be learned comes by such a humble disposition, and also that it is of a character that the meek and lowly can easily obtain. What will come to man when he learns from the Lord, is thus added: "And ye shall find rest unto your souls."

In saying, "Learn of me," is implied, that they should observe Him, and consequently learn from His example; and it therefore means the same as when he said, "Follow me." As He must work in man, "both to will and to do." All this teaching is the same as to ask the people to put in practice what he gives them. Hence He addresses those who "labor and are heavy laden," namely those who are not comfortable in sinning; and by saying that He is meek and lowly in heart, is shown that such is the state that persons must come into in order to learn of Him.—*Mt. Joy Herald.*

A LARGE FAMILY.

The following is communicated to us by Isaac Blosser, of Toledo, Iowa, concerning his mother, Elizabeth Blosser, of Bremen, Fairfield Co., Ohio, whom he has lately visited. Sister Blosser was born in Lancaster Co., Pa., July, 1787, emigrated to Ohio in 1811 and settled in Fairfield Co., where she has since resided. At the advanced age of 91 she enjoys excellent health and rejoices in the welfare of her numerous family, which consists of the following number:

Children	14
Grand-children	112
Great-Grand-children	213
Great-great-Grand-children	40
Total	379

BAYARD TAYLOR, the eminent linguist, poet, an historian, and at the time of his death minister at the court of Prussia, died in Berlin, on Thursday, December 10th 1878. Bayard Taylor was born at Kennet Square, Chester County, Pa., in 1825, and had nearly completed his fifty-fourth year at the time of his death. He was descended from a Quaker family of the highest worth and fairest repute. He traveled extensively in 1844 and succeeding years, through Europe, Asia, and Africa.

THE GRAND DUCHESS OF HESSE-Darmstadt, Princess Alice of England, died at 7:30 o'clock on the morning of the 14th of December 1878, of Diphtheria. This is the first death in Queen Victoria's children.

YOUNG MAN, don't be a loafer; don't keep company with loafers; don't hang about loafing places. Better work for nothing than sit around all day with your hands in your pockets. It is better for your health, better for your reputation. Bustle about, if you mean to have anything to bustle for. Many a lawyer has got a paying client by working for a poor and needy one, as also has many a doctor got a good practice by attending to a poor one. Such is the world; to him that hath shall be given. Quit dreaming and complaining; keep busy and mind your chances.—*Sci.*

CORRECTION.—On page 124 of the July Herald 1878, in the article *Seven*, it says the priests went around the walls of Jericho "seven times seven on the seventh day," whereas it should be "seven times on the seventh day."—We thank our friend for the correction.

Married.

In Bucks co., Penna., by Samuel Godshalk, JACOB LEATHERMAN and ANNA MEYER, both of Bedminster, Bucks co., Pa.

"Oh, may this pair increasing find, Substantial pleasures of the mind, Happy together may they be, And both united, Lord, with thee."

On the 3rd of October, by the same, JOHN CLINE and SARAH LANDES, both of Doylestown, Bucks co., Pa.

"So may they live as truly one; And when their work on earth is done, Rise hand in hand, to heaven, and share The joys of love forever there."

On the 2nd of November, by the same, SAMUEL MEYER and SARAH FRETZ, both of Bedminster, Bucks co., Pa.

"In purest love these souls unite, That they with Christian care, May make domestic burdens light, By taking mutual share."

On the 7th of Dec., by the same, HENRY RISE and LIZZIE GEHMAN, both of Bedminster, Bucks county, Penna.

"Grant now thy presence, gracious Lord, And hush to their fervent prayer; The nuptial vow in heaven record, And bless this newly married pair."

On the 9th of November, by Isaac Meyer, ABRAHAM HIGH and AGNES MEYERS, both of Bedminster, Bucks co., Pa.

Dec. 1st, by Bishop George Weaver, at the residence of the bride's parents, JOHN MUSELMAN and LIZZIE SENSIGNO, both of Lancaster county, Pa.

On the 6th of December, at the residence of the bride's parents, by Bishop J. Hunsicker, BRO. JACOB DILLER and Sister ELISABETH FAY, all of Franklin co., Pa.

Sept. 28th, at the residence of Daniel Raver, by Christian Troyer, MANASSEH MILLER and ANNA YODER, both of Holmes co., Ohio.

The same day, at the residence of the bride's parents, by Pre. M. J. Miller, MOSES M. MILLER and MARY TROYER.

Oct. 10th, at the residence of Jonathan Miller, by Pre. David A. Troyer, SAMUEL YODER and LIZZIE YODER, same county.

Nov. 24th, at Martin's Creek Meeting-house, by Pre. David Beachey, SAMI. MILLER and

MARY MILLER, of Berlin twp., same county. Nov. 28th, at the residence of C. D. Yoder, by Pre. Moses Beachy, ABRAHAM MILLER and FANNY MILLER, of same county.

Same day, in Paint twp., by Pre. Moses J. Miller, DANIEL SCHWARTZTRUBER and MATTY MAST, of same county.

Same day, at the residence of Adam Miller, by Pre. David Beachy, CHRISTIAN SUMMERS and CATHARINE MILLER, of same county.

Dec. 1st, at the residence of John Schetler, by Pre. David A. Troyer, STEPHEN WINGARD of TUSCATAWGA CO., and ELISABETH SCHETLER of Holmes county.

Dec. 15th, at Walnut Creek Meeting-house, by Pre. David Beachey, JOHN IMMLER and ANNA HOCHSTETLER.

Dec. 15th, by D. W. Gerhard, EDWIN B. GERH and SUSANNA WANKER, both of East Earl, Lancaster co., Pa.

Died.

Feb. 5th, in Clarke co., Ohio, Sister ELISABETH HERR, wife of Reuben Herr, aged 48 years, 6 months and 13 days.

May 6th, same place, Sister RACHEL RUFF, wife of Samuel Ruff, aged 76 yrs., 10 months and 7 days. A faithful sister in the Old Mennonite Church; a husband and three daughters mourn her departure; at her funeral, the 90th Psalm was read, and remarks made on 2 Cor. 5: 6-17, by John M. Greider.

April 27th, in Montgomery co., Ohio, JOHN KENDICK, aged 84 years, 9 mos. and 2 days. Funeral services commenced by reading the 90th Psalm.

Oct. 23rd, in East Lampeter, Lancaster co., Pa., of apoplexy, BENJAMIN BRACKBILL, aged 77 years, 11 months and 18 days. Buried in Strasburg burying ground. Remarks by Chas. and Amos Herr on the occasion.

Oct. 29th, in Paradise twp., Lanc. co., Pa., Sister ELISABETH HERR, wife of Peter Herr, aged 71 years, 1 month and 3 days. Buried at Strasburg. Sister Herr retired at night in her usual health, and ere the rising of another sun, her spirit had gone; thus showing the uncertainty of life, and the certainty of death. How needful for all to be ready. Impressive remarks on the funeral occasion by Benjamin Herr and Elias Groff, from Matt. 24: 44. "Be ye also ready."

Oct. 27th, in Metamora, Woodford co., Ill., of dropsy, ANNA, widow of Tobias Kinding, aged 55 years, 2 mos. and 14 days. She was a member of the Tunker brethren.

Nov. 7th, in Livingston co., Ill., FANNIE E. daughter of Chr. and Elisabeth SHANTZ, aged 1 year, 3 mos. and 19 days. Funeral services by B. F. Hamilton and H. L. Shelly.

Oct. 24th, in Franklin co., Ohio, CATHARINE, widow of Abraham LEHMAN, aged 71 years, 11 mos. and 28 days. A faithful member of the Old Mennonite Church over 46 years. She was the mother of 13 children. 12 of them are still living. She was confined to her bed, for the last two years, with rheumatism; suffering much pain, she bore her affliction with patience. Her hope was in Christ. Her loss to the children is her eternal gain. They need not mourn as those that have no hope. Buried, the 26th, in the family grave-yard, followed to her last resting place by many friends to pay their last respects. Services by Jacob Bowman and John M. Greider.

Nov. 17th, near New Bloomfield, Perry co., Pa., of inflammation of the lungs, FRANKIE AYLE, aged 95 years, 11 months and 9 days. He was confined to his bed 15 days, and frequently expressed a desire to be called home

to his Redeemer and leave this world of trouble. He bore his afflictions with christian patience. Buried the 15th, at Hoover's Church, near Marticville, Lancaster co. Services by Amos Herr and John Harnish, from Numbers 23: last part of 10th verse.

Nov. 16th, in Manheim twp., Lanc. co., Pa., of diphtheria, JONAS S., youngest son of Abm. L. and Martha SRAFFER, aged 5 years, 8 mos. and 2 days. Funeral, 18th. Services by J. Landis and Chr. Herr. Text: Ps. 16: 6.

Farewell to dear parents.

We must now be parted;

Farewell my three brothers,

Prepare to meet me above;

Farewell my dear sister,

The Lord you must love.

Nov. 17th, in Pickering, Ontario co., Ont., Sister FANNY REESOR, aged 65 years, 5 months and 4 days. She united with the Mennonite church at the age of nineteen. She was a dear mother, a good example in the church, and a patient Christian. Confined for five weeks to her bed, she bore her sickness with the greatest patience. Funeral sermon by Bishop Reesor, Jacob Wideman and Joseph Barkey, in German, from 1 Cor. 15: 55-57; and S. Hoover in English, from Amos 4: last part of 12th verse. "Prepare to meet thy God, O Israel." We hope she is at rest, and our loss her gain; let us only try and follow her good example, and when we leave this world of trouble and suffering, that we may have an unending inheritance in the land where sorrow and death can never come.

Farewell, mother, a long farewell:

For we shall meet no more,

Till we are raised with thee to dwell

On Zion's happier shore.

Nov. 28th, in Bedminster twp., Bucks co., Pa., of dropsy, daughter of Joseph MEYER, in the 13th year of her age. Buried Dec. 1st, at Deep Run. Services by Samuel Godshalk and Isaac Meyer.

Nov. 14th, in Bucks co., Pa., a child of Enos DETWEILER, aged 4 weeks and 19 days. Buried 16th, at Line Lexington. Services by S. Godshalk and Isaac Rickert.

Nov. 20th, in Fulton co., O., of diphtheria, JOHN, aged 13 years, 8 mos. and 28 days.—On Dec. 3rd, MARY ANN, 5 years, 6 mos. and 28 days.—On the 6th, BARBARA, aged 9 years, 7 mos. and 26 days. These three were the children of Benedict and Lydia SCHAD. This is a severe affliction, but mourn not, dear parents, the Lord hath only called his own little ones home to a better land.

Nov. 23rd, in East Lampeter twp., Lancaster co., Pa., ELIZA, wife of George L. BUCKWALTER, and only daughter of Jos. and Elisabeth Ebsendash; aged 34 years and 5 months. Buried at Mellinger's burying ground. Many dear friends and relatives mourn her death, but 'tis the voice of God, and all must submit. Impressive remarks, on the occasion, by John L. Landis and Isaac Eby. Text: Mark 13: "Take heed: watch and pray."

Dec. 15th, near Petersburg, Lancaster co., Pa., Bro. JACOB HERSHEY, aged 80 years, 9 mos. and 2 days. Buried 17th, in the Petersburg burying ground. Text: 1 Thess. 4: 13, 14. Peace to his remains.

Dec. 9th, near Orrstown, Franklin co., Pa., of typhoid fever, Bro. JACOB WEAVER, aged 35 years, 6 mos. and 21 days. Buried 11th, at Chambersburg Church. On the solemn occasion, words of comfort were spoken from 2 Cor. 1: 1, by Daniel Wadel, Philip W. Parrel and others. A wife and three little children are left to mourn their loss. He bore his affliction with a hope, that if called from his dear family, to meet them in heaven. Though young, he was a light in the Church, and beloved by all who knew him.

Dec. 7th, in Gage co., Neb., ABRAHAM, son of William and Nancy WYMAN, aged 13 years, 2 mos. and 1 day. The death was sudden; he rode a colt to drive cattle off the grain, at one o'clock, P. M., and was not found till 4 P. M. It is supposed that the colt fell on him; when found, he was lying on his face speechless, with his eyes closed; and died next morning, at 5 A. M. A loud call to the young. In the midst of life we are in death.

Dec. 1st, near Nappanee, Elkhart co., Ind., of croup, MAGDALENA, daughter of Jacob and — BLYLEY, aged 3 years, 1 month and 22 days. Services by Jonathan Smucker. Text: 1 Peter, 1: 24.

Dec. 8th, near Bluffton, Allen co., Ohio, Bro. PERCY BUESSEL, aged 88 years, 11 mos. and 8 days. This aged brother suffered many days with dropsy, yet he looked forward with hope to the time of his release. Buried the 10th, in the presence of many friends. Text: 2 Tim. 4: 5-8.

"Welt hinweg Ich bin dein muede, Ich will nach dem Himmel zu; Da wird sein der rechte Friede, Und die wahren, Seelen ruh."

Welt, bel dir ist angst und noth, Schmerzen und ein bitter Tod, In dem Himmel allezeit, Freude, Ruh, und Seligkeit."

Dec. 11th, very suddenly, near West Liberty, Logan co., Ohio, Bro. SAMUEL PLANK, aged 70 yrs., 4 mos. and 21 days. He was a deacon in the Amish Church about 30 years, which office he filled faithfully. Buried the 13th, in the presence of a large concourse of friends, acquaintances and neighbors. Appropriate remarks for the occasion were delivered by David Hartzler and Jonas Yoder in the German language and Pre. Howbert in the English. Text: Matt. 24: 44. He was a kind neighbor an affectionate father, and an exemplary Christian. He lived in Millfin and Lancaster Cos., Pa., till 1845; when he moved to Logan Co., Ohio, where he lived on the same farm till his death.

Nov. 15th, in Holmes Co., Ohio, MAGDALENA WEAVER, wife of Peter S. Weaver, aged 72 years, 2 months and 14 days.

Dec. 18th, in York Co., Pa., of palsy, ELISABETH SPARKEL, wife of Bro. Geo. Sprenkel, aged 56 years, 7 months and 18 days. Buried on the 15th at Bear's Meeting-house. Funeral services by Jacob Hershey and S. L. Roth, from Heb. 4: 10.

Nov. 29th, in Salisbury Twp., Lancaster Co., Pa., of consumption, Sister MAGDALENA SCHWARTZ, wife of Jacob Schwartz, aged 46 years, 10 months and 11 days. Buried the 2nd of December. As a text and hymn she selected Philippians 1: 21-23, and the hymn, "Wo ist Jesus mein Verlangen," from which text impressive remarks were made by Pre. Daniel and John P. Mast. She was a beloved and faithful sister in the Amish Mennonite Church. She leaves a bereaved husband and five children whom she frequently exhorted to Christian obedience.

"Meines Lebens beste Freude Ist der Himmel, Gottes Thron; Mein Seel's Trost und Weide Ist mein Jesus, Gottes Sohn; Was mein Herz recht erfreut, Ist in seiner Herrlichkeit."

Dec. 19th 1878, near Goshen, Elkhart Co., Ind., CHRISTIAN, oldest son of Michael and Elizabeth HONDERICK, aged 44 years and 23 days. He was buried at the Mennonite Church in Clinton, on the 21st. He leaves an aged mother, two brothers and five sisters to mourn their loss, but they mourn not as those who have no hope. He died in a strong faith in the Lord.

Nov. 14th, near Bridgeport, Franklin Co., Pa., of three days illness, Bro. JOSEPH GROENRICH, aged 73 years and 4 days. Bro. Ginge-ric came from Lebanon Co., to this place in 1845, where he has since lived until his spirit left its tenement of clay. Buried on the 16th, at the Mennonite Church, in the presence of many friends and neighbors. Text: Ps. 109: 12, 13.

Dec. 11th, near Blue Springs, Neb., of scarlet fever, SARAH LAURA, aged 5 years, 8 mos. and 11 days. Dec. 14th, POLLY, aged 2 years, 2 months and 1 day; children of B. F. and Julia SCROCK.

Dec. 19th, in Logan co., Ohio, NANCY MAY, daughter of Daniel C. and Anna YODER, aged 3 years and 26 days. Buried 17th, in the family burying-ground. Remarks by C. K. Yoder and John P. King, from Luke 18: 15-17.

Dec. 19th, same place, LYDIA, daughter of Jacob and Salome KAUFFMAN, aged 1 year, 11 mos. and 5 days. Buried the 20th. Services by C. K. Yoder from Amos 4: 12; and John P. King from Ps. 16: 5, 6.

Dec. 23rd, near Nappanee, Elkhart co., Ind., of heart disease, Bro. ANDREW BLYLEY, aged 40 years, 8 months and 21 days. Buried 25th. Services by Jonathan Smucker, text: Ps. 39: 5. Bro. Blyley's wife died a few years ago. Three orphan children are left to mourn the early departure of their parents.

Letters Received.

WITHOUT MONEY.

John Moser, J. B. Bare, J. J. Berntrager, J. D. Hershey, Benj. Roser, Elias N. Nisley, Jacob Wiens, Geo. R. Schindler.

MONEY LETTERS.

A—Joseph Augspurger, John Albrecht, Noah Augspurger, C. B. Amstutz, John S. Amstutz, Ash B. Amstutz, Abm. Artz, Wm. Andrews, Joseph J. Albrecht, Jacob Ackerman, Joseph Augspurger, Anna Augstein, Christian K. Augspurger.

B—John Blosser, J. J. Berntrager, J. D. Brenne- man, John Blosser, Blanch & Scutzma, J. N. Bru- bacher, Jacob Bueller, Noah M. Blosser, William Berry, Noah Byler, Nicholas B. Breckhill, Harvey K. Blauch, A. Britsch, Saml. Bruuk, David Bren- neman, Annie G. Buse, George Beam, John Bauer, John K. Brubaker, Saml. K. Buse, Henry G. Bru- baker, B. Breneman, Jacob Biley, Philip B. Brehm, A. S. Bowman, Henry Billy, John Blosser, Geo. Bruuk, Jacob B. Bechtel, Jonas Buckwalter, Saml. Buckwalter, Lizzie K. Brubaker, Allen Boy- er, David Bixler, A. M. Boyer, Christian Berger, Manasseh J. Berntrager, Jacob Brennehan, Henry L. Brubaker, Henry Brennehan, Geo. Beery, Wm. J. Barger, Chr. Bomberger, Gabriel Baer, Jos. Rirky, Henry Boyer, Mary Baumgartner, Mary Beck, Magdalena Beck, Joseph Burky, A. Breninger, J. J. Berntrager, Pre. Solomon Beery, G. Bramley, Peter Boess.

C—H. M. Croust, Chr. Claudon, David Culp, Jesse Clemens, Fanny Cooper, J. N. Chris- tophel, Thomas Clay, Barbara Gobach, S. B. Cullar.

D—Saml. B. Denlinger, Geo. W. Dintaman, David D. Diller, G. W. Dintaman, Heinrich Dalke, Jacob Dirks, H. B. Detweiler, Tobias Denlinger, John G. Detweiler, Abm. Detweiler, Peter D. Diller, Emma- uel Denlinger, Anna Detweiler, Kate Dill, H. K. Denlinger.

E—John M. Ebersole, Peter Engle, J. Entz, Addison Eby, Danl. Erb, Michael Erb, John Esh, Simon Eby, J. R. Ebersole, Henry R. Ebersole, Peter Eby, John H. Eby, Isaac W. Eby, A. L. Ebersole, Henry Eymen, Chr. Eglestein, Randolph Eyer, Jacob Eus, Jacob Eberly.

F—Chr. Fox, Martin Faust, J. F. Fitzwater, Lizzie Fry, Jno. W. Frantz, Benj. Frantz, Margaret

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 No. 8, Night Express..... 3.05 A. M.
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Vol. 16—No. 2.

ELKHART, IND., FEBRUARY, 1879.

Whole No. 182.

THE STILL SMALL VOICE.

There's a voice that speaks so softly
 To my secret soul each day,
 That I can but heed the whisper,
 And the winning words obey.
 It must be the Holy Spirit,
 Wooing me to Jesus' feet.
 Oh! a mother's tenderest accents
 Ne'er were half so soft and sweet.

I have often grieved the Spirit,
 Clinging to the ways of sin;
 Oh! what love is that which seeketh
 Such a heart as mine to win!
 I have dwelt among the shadows,
 Christ a stranger to my soul.
 But the voice so sweet still bids me
 Yield to his divine control.

Blessed One, I love thy teachings;
 Sin hath no more charms for me:
 Lord, I'm thine, and thou my Savior,
 Let me live and toil for thee!
 For 'tis sweet to work for Jesus
 When the Spirit from above
 Steals into the heart so softly,
 Filling all the soul with love.

—The Christian.

For the Herald of Truth.

MAN'S RELATION TO GOD.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" 1 Cor. 3:16.

"My substance was not hid from thee when I was made in secret, and curiously in the lower parts of the earth. . . . In thy book all my members were written, which in continuance were fashioned, when as yet, there were none of them." Psalm 139:15, 16.

This profound statement in regard to the formation of man, as given by David, is truly sublime. The depth of meaning herein contained cannot be fully comprehended by mortal man in his present state; but remains to be revealed hereafter, in the world to come. Nevertheless, we are positively informed that man was originally created a perfect being, in the "image and likeness of the invisible God," a highly animated creature endowed with the powers of reason and intelligence which enabled him to trace the glory and infinite wisdom of his maker; a being of so much worth in the sight of God, that the whole world with its immensity of matter could not be given in exchange for the immortal principle

created within his breast. For it is by this that he attains to that degree of holiness in which is his resemblance to God; and is also the distinguishing feature that elevates him far above the rest of the animal kingdom. As he stood in this exalted condition he saw reflected upon the face of the whole natural world, the wisdom and excellence of the Creator.

A mind so comprehensive would be engrossed with nothing like a life of painful toil, but would continually ascend to God, where the thoughts could dwell and feast upon the banquet of his eternal love. "In this situation," says Dwight's Theology: "removed far from death and disease, from sorrow and fear, he was formed for endless improvement. His mind like that of angels, was capable of continual expansion, refinement and elevation. God was his visitor and angels were his companions."

Placed in this world on probation, and left liable to sin, he soon "fatally surrendered to evil." Mankind generally, after this sorrowful event plunged into the lowest depths of human depravity; which, from age to age of the world's history, we find that a fraction of the human race has been slowly rising to that degree of enlightenment, which somewhat restores to man the moral image of his first estate; in which he finds that there is still a faint spark of the holy fire that yet remains in his breast, and is readily fanned into a blaze when contemplating the amazing goodness of an offended God in the statement: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life;"—a declaration from the throne of heaven before which the most profound students of Scripture pause with holy rapture; a theme over which it is said the very "angels hang with wonder," as they chant in anthems of praise, the song of man's redemption,

"Glory be to God on high—
 God whose glory fills the sky.
 Peace on earth with man forgiven—
 Man, the well beloved of heaven."

He who became the victim of Calvary, has canceled the sin of man's first disobedience, and established the "Kingdom of heaven" in the souls of men.

The body becoming a living sacrifice to

its cause, is denominated by the inspired apostle Paul, as the "temple of the living God," (2 Cor. 6:16), wherein dwells the Holy Spirit which "maketh intercession" for his people "with groanings that cannot be uttered," (Rom. 8:26,) and "searcheth all things, yea, the deep things of God," Rom. 2:10.

Those who are led and guided by this divine personage, are counted worthy of being called the "sons of God;"—an appellation bestowed upon mortals which contains the highest scriptural evidence of the condescending love our heavenly parent has for his adopted children.

"If any man defile the temple of God, him shall God destroy." At the present age of the world, there is still a vast majority of the human race lying in a state of barbarism, who live and die in total ignorance of what the "temple of God" is in this sense, while of those who have the word of God preached to them, and are fully conscious of what is meant in this passage, more than one half are inclined to quench the Spirit that prompts them to do God service.

Throughout the entire domain of Christendom, we find many, many characters whose heart-felt sympathies are always in favor with the religion of Christ, who, during a lifetime, frequently hover near the very threshold of the church of God, and readily unite with His people in singing the song of the redeemed; yet they are not willing to resign themselves fully into the hands of the God who is ever willing to redeem their souls from destruction, but rather justify themselves in His sight by their own moral sense of right, and their own good deeds. More than this, we find all the various ranks of mankind infested with hundreds and thousands of the most desperate characters, who seem to practice little else than impiety, in its many different forms; even to enticing those who mean good from the cause of the Master. They seem not to be satisfied with their own destruction, but desire and seek the destruction of those who endeavor to avoid it.

This aspect of our fallen world has long been the source of many melancholy forebodings to the good; and within the present century, many pious hearts have gone down to their graves, firmly believ-

ing that the "gospel of the Kingdom" is fearfully in the decline.

Yet there are others who seem to see the disposition of things in quite a different light. By viewing the matter in regard to the effect it has had upon the bulk of mankind in general; they see that the gospel is slowly, but steadily, accomplishing the end whereunto it was sent, that King Jesus, the "bright and morning Star," must and will reign in the hearts of men, until he has "put all enemies under his feet." "That the Lord is not slack concerning his promise, as some men count slackness," 2 Pet. 3:9; but through the promise they look for a new heaven and a new earth, where the Lord will justify all his dealings with man; where there shall a voice be heard, "From every creature which is in heaven, and on the earth, and under the earth, saying: blessing, and honor, and glory, and power be unto him that sitteth upon the throne." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints." Rev. 5:13; 15:3.

L. J. HEATWOLE.

For the Herald of Truth.

GOD'S WORD IS TRUE.

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

God's word is so powerful and penetrating, that it divides soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart. Religion, however great its importance to make man spiritually and morally happy, yea, the peace and joy it brings to the soul, the light it reveals about God and godly things, the foretaste it gives of heaven and the world to come, strange to say, is sought after by comparatively few. It is mysterious to those who enjoy the religion of Jesus. Is it not strange that men and women neglect their greatest interest, even the care of the soul, upon which God puts such an inestimable value that he says, "What is a man profited, if he could gain the whole world, and lose his own soul, and what shall he give in exchange for his soul?" What man? why simply any man whoever he may be.

O dear reader, have you ever given this weighty matter candid thought? are you waiting for a more convenient season to present itself? or do you think God will call and arrest you in some miraculous way as he did Saul of Tarsus? You are going down the stream of time at a rapid pace. Is it possible you can neglect so great a salvation? The apostle says, How shall we escape if we neglect so great a salvation? a salvation that is free to all. It is offered without money and without price; still we neglect it. We are careful about many other things,

but the soul, we are willing it should starve for want of spiritual food. Spiritually blind, we see no danger, as a horse rushing into battle regardless of the danger that is before him; take warning; there is danger ahead. Perhaps you are about to take the great leap into the spirit world, from whence no traveler returneth. How can you resist the spirit's call? for he says, "Behold, I stand at the door, and knock, if any man will open, I will enter and make my abode with him." O, how willing Jesus is to do his part! But you are not ready to receive him. You bolt the door of your heart against your best friend—a friend who would save you, but you will not; and against your will he cannot save you. It is not agreeable to his word, and his words are spirit, and they are life.

Jesus never spoke in vain when he tells us by his word that we shall be judged we may depend it will be so; when he tells us, if we die in our sins, where he we cannot come, we can take it for granted it will be so. Be persuaded then, while the precious moments last. The apostle says, "Knowing the terror of the Lord, we persuade men." We would urge you, then, in Christ's stead, "be reconciled to God." "He that cometh to me, I will in no wise cast out." Again, "Come unto me, all ye ends of the earth, and be saved; for why will ye die? Come not with your own righteousness, for you cannot make yourself better. All you can do is to be made willing to yield, and Jesus will give his Spirit, as he also says, if I go away, I will send the Comforter; even the Spirit of truth, whom the world cannot receive; he shall guide you into all truth. But the one who would only patch up his own garment of unrighteousness by his own good work is only getting in a worse condition continually. It is as Jesus says, sewing a piece of new cloth on an old garment, and the rent is made worse. Then lay down the old garment of unrighteousness at the foot of the cross, and accept the new one which Jesus is offering so freely.

I do not wish to be understood, however, that good works are not necessary; but that our good works can not take away sin. After we have been made to yield to the requirements of God's plan to save us, then the good works are needed to constitute a Christian. To such Jesus says, "Ye are the light of the world. A city that is set on a hill cannot be hid." In the same chapter we also find, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven."

Every Christian is in some degree a teacher, if not publicly, in action, in works; and it is said actions speak louder than words; but John uses still stronger

language about transgression, in these words, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son." Again, "Whosoever hath not the Spirit of Christ is none of his." Then the apostle could very consistently say, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" but speaking to his brethren, he says, "Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God." And again, "The Spirit also helpeth our infirmities, and the Spirit maketh intercession for us."

Ask those who have been born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever, and to the young soldiers, who have just enlisted under the banner of King Emmanuel, to be faithful soldiers of the cross. Jesus will help you fight your battles. He is your captain; no good thing will He withhold from those who fear Him; and you older soldiers, who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? O no; let nothing separate us from the love which is in Christ Jesus our Lord. I entreat those of you who have borne the burden and heat of the day, to keep up courage; the Lord's promises are sure. A few more days of toil; a few more broken prayers; a few more tottering steps, and the crown you shall win; yes, as you are approaching the evening of life, and as your physical strength is growing weaker, may your spiritual strength grow stronger, and your prospect of that glorious home brighter, until you shall hear your Lord say, "Come up higher." To the lukewarm I would say in the language of the apostle "It is high time to awake out of sleep; for now is our salvation nearer than when we believed." Backslider, what shall I say to you? O, I would say to you in an alarming and trembling tone, you have broken the covenant which you have made with Him who bought you with a price, even with his precious blood. May He send deep conviction to your heart, and again reclaim you before you shall take the fearful leap into the eternal abyss.

Finally brethren farewell, and the very God of peace sanctify you wholly, and preserve you blameless unto the coming of our Lord Jesus Christ. Amen.

SAMUEL YODER.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.—Psalm 111:10.

THE BETTER LIFE.

"Oh sweet to think while striving
The goal of life to win,
That just beyond the shores of time,
The better years begin."

It is strange how oft-times we cling to this poor life, when we are assured that our future home will be so bright and glorious. The cold, bleak years that often hang over us, like the spell of death, seem to possess strange attractions to us, in spite of their gloom and shadows. The great future life crowned with immortal happiness, can hardly lure us away from the bleak hills of time." And even when the burden of care and sorrow presses heavily upon us, and our feet grow weary in life's journey, we still fail to look to the "heavenly hills" in the distance. Perhaps it is because we dread the "lonely river" which flows between—forgetting as we often do, that Christ is to bear us over.

But yet we are glad that there is a "better life," even though dim shadows are between this land and the one that is so fair and beautiful. The sweet assurance that some day its Sabbath rest shall be ours, is a very precious thought to us. And somehow we think that the mists that hang over the valley, will be changed to sunlight, as our feet press near the brink. The way to the eternal hills cannot be gloomy if Christ be with us. The better life, so grand and holy, has nothing of gloom about it. The shadows are of this world, and they will flee away as we step upon the waters.

Then let us live only for the better life. This strange existence is only a bewildering dream if Christ does not dwell in our hearts. There is nothing true but God and heaven.—*Christian Standard.*

For the Herald of Truth.

ETERNITY.

What shall I say that will cause you to think of eternity? *Eternity!* Shall I tell you that eternity is short? No. Eternity has no end! My friends, my heart becomes sad at the thought that so many are so careless about the salvation of the soul. When we have been in eternity as many years as there are grains of sand on the sea-shore, or drops of water in the sea, or spears of grass upon the earth, we are no nearer the end than when we first entered. If we consider the time in this world how short it is in comparison with eternity. "All flesh is as grass, which cometh forth in the morning, and in the evening it is cut down and withereth away; so it is with man, he fleeth away from the earth as a shadow and continueth not."

Let us, therefore, so live that when we pass from this earth we can go to that beautiful home in heaven which is prepared for the people of God. We have

the Bible—the book of God, to direct us; then dear friends let us learn its doctrines, for therein we can learn of Him. It was written by inspired men, and is profitable for all men, teaching them what to believe, teaching what is right, and pointing out what is wrong. It is a rule of faith, and guide to practice. A knowledge of this book is more to be desired than fine gold; for in understanding, believing and obeying it there is great reward, both here and hereafter. All should read it, and pray to God for wisdom to understand it.

In the study of this book of God, it becomes us to inquire what is the thought, idea, or truth which the writer desired to place before us. Some portions of the sacred word admit of more than one application, but, as a general rule, the Spirit of God had some leading truth to make known in every passage; and for this truth we should search as for a hidden treasure, and when we have found it, we should esteem it as a pearl of great price; yea, more than ten thousand worlds like this.

Man seems inclined to strive for the things of this world, and how to gain riches. All this is vanity. If he had all the gold and silver in the world, and had not laid up treasures in heaven, what would it benefit him in a dying hour? It is all vanity. Let us then worship God in spirit and in truth. To Him belongs all the praise and honor. How often does He call to us with the still small voice and invite us to Him, and warn us of the ways of sin. He says, "Strive to enter in at the strait gate; for many I say unto you, shall seek to enter and shall not be able;" but broad is the road that leadeth to endless despair, where the worm dieth not, and the fire is not quenched.

How terrible the thought that men will go on in their wild and sinful career, and go down the broad path to destruction! Jesus has prepared a beautiful home for all men, and all who are willing to come to him with penitent hearts, ask pardon for their sins, and forsake all their evil ways, can enter those beautiful mansions where all is peace and joy.

We have no abiding place here; then come to Jesus and be saved,—come now. "Now is the accepted time; behold, now is the day of salvation." Let us work while it is day; for the night cometh when no man can work. Call upon the Lord while he is near. Remember, as the tree inclines so it will fall, and as it falls, it will lie. Thus it is with man, as he falleth so he lieth. He has no power after death to raise himself, or change his condition, hence, while he stands let him take heed. Blessed are the dead which die in the Lord from henceforth. My prayer, my heart's desire is that we may all strive to gain the new Jerusalem, and obtain the crown of glory. S. P. GOOD.

THE NEW YEAR.

"They did eat of the fruit of the land of Canaan that year." Joshua 6:11.

Israel's weary wanderings were all over, and the promised rest was attained. No more moving tents, fiery serpents, fierce Amalekites, and howling wildernesses, they came to the land which flowed with milk and honey, and they ate the old corn of the land. Perhaps this year, beloved Christian reader, this may be thy case or mine. Joyful is the prospect, and if faith be in active exercise, it will yield unalloyed delight. To be with Jesus in the rest which remaineth for the people of God, is a cheering hope indeed, and to expect this glory so soon is a double bliss. Unbelief shudders at the Jordan which still rolls between us and the goodly land, but let us rest assured that we have already experienced more, ills than death at its worst can cause us. Let us banish every fearful thought, and rejoice with exceeding great joy, in the prospect that this year we shall begin to be "forever with the Lord."

A part of the host will this year tarry on earth, to do service for their Lord. If this should fall to our lot, there is no reason why the New Year's text should not still be true. "We who have believed do enter into rest." The Holy Spirit is the earnest of our inheritance. He gives us "glory begun below." In heaven they are secure, and so are we preserved in Christ Jesus; there they triumph over their enemies, and we have victories too. Celestial spirits enjoy communion with their Lord, and this is not denied to us; they rest in his love, and we have perfect peace in Him; they hymn His praise, and it is our privilege to bless Him too. We will this year gather celestial fruits on earthly ground, where faith and hope have made the desert like the garden of the Lord. Man did eat angels' food of old, and why not now? O for grace to feed on Jesus, and so to eat of the fruit of the land of Canaan this year.—*Spurgeon.*

GENTLE reader, do not heap too much blame on young members. Sometimes they are not able to bear it, not having so much experience as others. If you see them do that which is wrong, go to them in the spirit of meekness, and admonish them in gentle terms, doing what you can to win them over to that which is right and good. Remember that you were once young too, and perhaps, had it not been for the gentle admonitions of some kind-hearted brother or sister you might have been enticed into things sinful. Let us learn to help each other and thus fulfill the law of Christ.

In the way of righteousness is life; and in the pathway thereof there is no death.

JESUS ONLY.

"And when the voice was past, Jesus was found alone."

ST. LUKE 9: 36.

The vision fades away,
The brilliant radiance from heaven is gone:
The angel visitants no longer stay,
Silent the Voice—Jesus is found alone.

In strange and sad amaze
The three disciples watch, with longings vain,
While the cloud-chariot floats beyond their
Yes, these must go—He only will remain. [gaze;

"O linger, leave us not,
Celestial brothers! heaven has seemed so near.
While ye were with us—earth was all forgot!"
See, they have vanished! He alone is here.

"He only—He, our own,
Our loving Lord, is ever at our side.
What though the messengers of heaven are
Let all depart, if He may still abide!" [gone!

Such surely was their thought
Who stood beside Him on that wondrous eve.
So would we feel; Jesus, forsake us not,
When those unutterably dear must leave!

For all their priceless love,
All the deep joy their presence could impart,
Foretaste together of the bliss above,
We thank Thee, Lord, though with a breaking heart.

Nor murmur we to-day
That he who gave should claim his own again;
Long from their native heaven they could not
The servants go, the master will remain. [stay,

Jesus is found alone—
Enough for blessedness in earth or heaven!
Yet to our weakness hath His love made
known.
More than Himself shall in the end be given.

"Not lost, but gone before,"
Are our beloved ones; the faithful Word
Tells of a meeting-place to part no more;
"So shall we be forever with the Lord!"
—Sunday Magazine.

For the Herald of Truth.

PARENTS, TAKE HEED.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephesians 6: 4.

In the above words we have a command, given direct to parents. The apostle says, "Provoke not your children to wrath." We ask every father and mother, if you do not frequently violate this command by suffering your angry passions to rise, and then abuse and punish them without much cause. If necessity requires you to correct your child, never manifest an angry disposition, for this will only cause the same feelings to grow in your child. But correct in love.

It is true, with the many evil surroundings, that often when parents talk to their children and tell them they must not go to those gatherings of an evil tendency, that they become angry and want to do as they please. As parents, however, we are not held accountable, if we give our children good counsel, and they do not receive it, but become angry. The apostle does not mean so; but he means that

we should not give them just cause to be angry. He tells us to bring them up in the nurture and admonition of the Lord. This is a command given to parents; and the children are commanded to obey their parents in the Lord, for this is right.

Now, my dear christian friends, we have many sorrows, difficulties, offenses, and temptations to contend with, in order to observe this command. It was given us by the apostle Paul through the inspiration of God, therefore, we should receive and obey it as a command, and try and bring up our children as the apostle directs. In order to discharge this duty aright, we must teach them in all godliness and holiness to obey the commandments, and to be obedient unto the teachings of the Lord and Savior Jesus Christ.

It is a very important duty on our part to teach and to warn them against all ungodliness, wickedness, vain and perishable things of this world; against pride and the things in dress that neither produce comfort nor convenience, and is not agreeable in the sight of God. If we try to do this, as all christian parents are commanded to do, we will find many enemies—spiritual enemies working against us. I know from experience that this is the case, and I presume it is so to a greater or less extent in all christian families, where a proper effort is made by parents to have their children dress plain, and keep away from such places as draw the youthful mind after the perishable things of earth. Teach them not to indulge in any thing that is contrary to the teachings of the Savior. Frequently children that are well instructed get with companions who are not taught the right way, and they lead the others astray. Even some professors of religion will tell them there is no harm in going to places of amusement where there is nothing but simple attractions; where sinners love to meet, and they also teach them that there is no harm in indulging in the fashions of the world, and that their parents bind them too closely. Thus they encourage the young, and it leads them to disobey their parents, and transgress the command, "Honor thy father and thy mother, which is the first command with promise."

Hearken to the instructions of the apostle, "That which is highly esteemed among men, is an abomination in the sight of God." Now what is more highly esteemed among the young than fashionable clothing? It appears to be the first thing they look upon and desire. This does more to encourage pride than any thing that can be brought before them; and if we encourage them in these things we are engaged in a wicked cause; we are spiritual enemies to God, sowing the seed of Satan into the hearts of the young. Those who do this are the enemies of the Lord. They are testifying against his teachings—are crucifying afresh the Savior Jesus.

If any one who reads this is engaged in this evil work, or is inclined thereto, we can only say as did Jesus upon the cross, "Father, forgive them; for they know not what they do." We entreat such persons to stop and ponder before they go any farther. Reflect upon it in a true spirit and you will understand that such instructions to the young will tend to lead them in the broad road to destruction, and you will be held accountable for leading them astray. How dreadful the thought that any would have to give account at the bar of God for having been guilty of leading the valuable souls of our youth to destruction.

I would also admonish the young to obey their parents in all things, as far as the word of God permits them. Let us read the instructions of the wise man, Solomon, in the fourth chapter of proverbs, and follow the example in teaching the young.

It appears that the time spoken of by the dear Savior, is near at hand. He speaks thus, "The brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death." Mark 13: 12. And again, "A man's foes shall be they of his own household." Matt. 15: 36. He that shall endure unto the end, the same shall be saved. This is a glorious promise, and one which every true Christian shall obtain. "Let us hear the conclusion of the whole matter; fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 12.

JACOB LONG.

THE REMEDY FOR A TROUBLED HEART.

"Let not your heart be troubled: ye believe in God, believe also in me." John 14: 1.

We often trouble ourselves; and, at other times, allow our hearts to be tossed about like the waves of the sea without any real cause. Our Savior forbids it. He forbids it in tender love. He forbids it, because it is injurious. Inward commotion, or confusion, such as is referred to in the text, unfits us for social duties, religious exercises, and usefulness in the Church of God. It lays us open to temptations, and fosters unbelief and anxiety. Our Lord would have us calm, patient and orderly; therefore he says, "Let not your heart be troubled."

He prescribes a remedy for heart trouble, or inward commotion: "Believe in God." Believe in God as your Father, as loving you, acting for you, and rejoicing in your welfare; see Him, ordering all events with consummate wisdom; overruling all with infinite skill; and sanctifying all to your welfare by His sovereign grace. There is no room for chance, for His government is perfect, there can be no un-

EVER NEAR.

Holy Spirit, faithful guide,
Ever near the Christian's side;
Gently lead us by the hand,
Pilgrims in a desert land,
Weary souls for ever rejoice,
While they hear that sweetest voice
Whispering softly, wand'rer come,
Follow me, I'll guide thee home.

Ever present, truest friend,
Ever near thee, aid to lend;
Leave us not in doubt and fear,
Groping on in darkness drear,
When the storms are raging sore,
Hearts grow faint, and hopes given o'er;
Whispering softly, wand'rer come,
Follow me, I'll guide thee home.

When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heav'n and pray'r,
Wond'ring if our names be there,
Wading deep the dismal flood;
Pleading nought but Jesus' blood;
Whispering softly, wand'rer come,
Follow me, I'll guide thee home.

THOUGHTS CONCERNING GOD AND HIS LAWS, AND THEIR OPERATIONS IN MAN AND NATURE.

FRIDAY, MARCH 21st, 1873.—As the successful farmer not only prepares his ground, and plants good seed, but watches the growing plants, keeps down weeds, mows the soil, and prunes or suckers, so will he who wishes to cultivate the love of the Lord and neighbor in his heart, frequently enter within himself, stir up the hard and dry soil of his heart, allow the good seeds to be dropped therein, as loving thoughts flowing into words of kindness and acts of mercy, keep down all kinds of selfishness, and prune away all passions and lusts that have a tendency to hinder him from being most fruitful in good affections, words and acts. He that thus gardens his mind and heart always eats the first and best fruits himself, for there is no greater joy to him who loves goodness and truth than that resulting from doing good and being useful to others. And this he enjoys even before the kind acts are done; nor will such enjoyment ever cease, for it ever remains a pleasure to think thereof. It is a fountain from which, so far as one drinks, he will never thirst again; for it continually satisfies. Just so far as a person ceases from self-love can he get into this love and wisdom, and the enjoyments thereof.

SUNDAY, JULY 6th, 1873.—Grace is a free gift to the internal man as are the air, sunshine, rain, soil and the things which support vegetable and animal life, to plants and animals. And as a stone placed on the richest soil, with rain and sunshine pouring upon it, will not grow, nor allow any thing else to grow in that place, so even grace cannot produce the fruits of eternal life in a hard, unfeeling heart. By removing the stone from the

soil and the hardness from the heart, both soil and heart will become very productive. But then good seed must be sown and cultivated, or weeds will spring up and cause conditions no better than existed before. If in a man's heart the Savior is entombed beneath a stone, there can be no resurrection unless the stone is rolled away; but whenever that person turns to go to his sepulchral heart he will find the stone rolled from the Savior's tomb and in the garden a liberated Savior.

SUNDAY, DECEMBER 13th, 1874.—The love of rule which is the highest degree of self-love, deceives many as regards the true happiness, and the true character of heaven and hell. Where the love of rule is there must be restraint, and restraint is ineffectual without fear, nor can fear be inspired without affliction. Fear itself is painful in a very high degree. Heaven, in order to be a state free from pain, must be without fear, consequently without outside restraint; and where restraint is unnecessary there is no desire to rule, neither hatred, or love to be exalted above others. To the selfish such humble love would be painful self-denial, but to those who love God and the neighbor it is the only delightful work; as is the case with all persons in regard to those whom they love and adore. If that degree of love which honors a few select friends is so delightful, it is evident that the love which embraces all mankind and God himself, is eminently more delightful; and yet selfish human nature so revolts at the idea of loving others as one's self as to regard it to be a sacrifice of everything that is dear.

SATURDAY, OCTOBER 23rd, 1875.—The most subtle way of being deceived is by promising ourselves to do hereafter what can, and therefore should, be done now. No person succeeds thus in business, much less in religion. Every neglected opportunity is so much detracted from what a person is capable of accomplishing and being. All of a person's capacities and opportunities fully developed and utilized constitute the measure of his perfection. His spiritual perfection is the will and the desire to accomplish all the good to others and develop all the love to God he is capable of. No one can claim to have this love in perfection while he is willing to let one opportunity or talent go by unimproved.—Mt. Joy Herald.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There no evil shall befall thee, . . . for He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.—Psalm 91: 1, 10—21.

—Christian Press.

For the Herald of Truth.
THE RIGHTEOUS AND THE
WICKED!

"Say ye to the righteous, that it shall be well with him; woe unto the wicked! it shall be ill with him." Isa. 3 : 10, 11.

The entire human family may be classed under two heads; the righteous and the wicked. The righteous being those who "Fear God and think upon his name." Whilst the wicked are those who have a "Revolting and a rebellious heart; neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season." Jer. 5 : 24, 25. We have many examples in holy writ, where it was well with the righteous, and of the wicked, with whom it was ill.

The Lord said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation, and they went in as God had commanded him, and the Lord shut him in." Here then it was well with the righteous; for, whilst the wicked were perishing all around them, they were safe; they could ride safely and securely upon the face of the mighty deep; they could say like David "Though I walk through the valley of the shadow of death I will fear no evil; thy rod and thy staff, they comfort me." When God made a promise unto Abraham he believed God, and it was counted unto him for righteousness; and he was called the friend of God. When the people of Sodom and Gomorrah became so wicked, the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me." "And the Lord said, shall I hide from Abraham that thing which I do?" And Abraham drew near and said, "Wilt thou destroy the righteous with the wicked? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee; shall not the Judge of all the earth do right? And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." But Abraham continued to plead with God who

finally came down to ten, saying, "I will not destroy it for ten's sake;" but, alas, there were not even ten righteous found there, yet still it was well with the righteous, for God sent two angels who took them by the hand and led them out of the city. But woe unto the wicked, it was ill with them, "For the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities."

God sent his angel and delivered righteous Daniel out of the Lions' den, but when his wicked accusers were cast in, the Lions devoured them before they reached the bottom of the den.

"Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow." Eccl. 7 : 12, 13. It is not only well with the righteous and ill with the wicked, in time, but far more so in eternity. Say ye to the righteous that it *shall* be well with him: woe unto the wicked, it *shall* be ill with him, "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." "I have seen the wicked in great power, and spreading himself like a bay-tree; yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace." "The wicked is like the troubled sea when it cannot rest, whose waters cast up mire and dirt, there is no peace saith my God to the wicked."

Beloved reader, whoever you may be, whether you belong to the righteous or the wicked; remember that "it is appointed unto man once to die," but it is not all of death to die, nor all of life to live; for

Beyond this vale of tears
There is a *life* above,
Unmeasured by the flight of years
And all that life is love;
There is a *death* whose pang
Outlasts the fleeting breath;
Oh, what eternal horrors hang
Around the *second* death!

Yes, my friends, though our bodies shall die and be consigned to

the narrow limits of the grave, yet the hour is approaching, when "all that are in their graves shall hear the voice of the Son of God, and shall come forth: they that have done good, unto the resurrection of *life*; and they that have done evil, unto the resurrection of *damnation*." "Then shall ye return, and discern between the *righteous* and the *wicked*; between him that *serveth* God and him that *serveth* him not."

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "Woe unto the wicked, it shall be ill with him." "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." "Say ye to the righteous that it shall be well with him." "The wicked shall be turned into hell with all the nations that forget God." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth." "Woe unto the wicked, it shall be ill with him." "Then shall the righteous shine forth, as the sun in the kingdom of their Father." "Let me die the death of the righteous, and let my last end be like his." JOHN SHENK.

For the Herald of Truth.
LOVE NOT THE WORLD.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 Jn. 1 : 8.

This passage of Scripture implies a warning to the redeemed—the children of God, who are no more strangers and pilgrims, but fellow-citizens with the saints of the household of God. They can say with the apostle, "That our conversation is in heaven."

"The things that are in the world."—Here is an allusion to the things which belong to the world—the wicked one—the prince of darkness. His mark is in the children of disobedience. John made it all plain to the little children—his brethren, what the things of the world were, viz: the lust of the flesh, and the lust of the eyes, and the

pride of life. These are monster vices, and no doubt they cover the entire fall of man, every sin and transgression; and in this state man is entirely void of the hope of the redeemed, or of the inheritance of the saints in light. And as the apostle says Eph. 2 : 12, "That at the time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Man must undergo a change of heart, that is being brought from darkness unto that marvelous light, and from the power of Satan unto God, and put on the new man, which after God is created in righteousness and true holiness; cleansed by the sin atoning Lamb of God which taketh away the sin of the world. Thus man is reinstated in favor with God; and he also breaks loose from the prince of darkness—the enemy of souls; and walks with the saints of light. "But now, in Christ Jesus, ye who were far off, are made nigh by the blood of Christ." It is an exceeding great consolation that when the pollutions of man are of the deepest dye, that he realizes it, yet the crimes cannot be undone.

What a blessing to man that there is a Savior who is willing to blot out the hand-writing on the wall—or sins, and clear him from the penalty awaiting him. Salvation is promised only on conditions—by confessing our sins, true repentance, faith in the Lord Jesus Christ, and true obedience to all his commandments. The Savior says, "He that loveth me, keepeth my commandments." As a man desires full salvation so he must become obedient unto the entire word. The plan or way of salvation is open to all, without exception, but we must be brought from under the Mosaic law into the perfect law of liberty.

Salvation is now promised to all nations, whether Greek or Jew, gentle, bond or free. Under the old Mosaic dispensation, the promises were principally to the Jewish nation, but now the partition wall is broken down, and equal privileges are given to all men. The word says, "Strive to enter in at the strait gate, for many I say unto you will seek to enter and shall not be able." To enter in at the strait gate requires a striving, a conflict

daily. The apostle says, "He that striveth for the mastery is not crowned except he strive lawfully." There is a victory to be gained. Faith is the victory that overcometh the world.

This, dear reader, should be a warning to us all, that we might wake up from our drowsiness, and press forward to the mark of the prize of the high calling in Christ Jesus. Whatsoever thy hand findeth to do, do it with thy might. "Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you." 1 Sam. 12 : 24. "Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief." Prov. 28 : 14. "Ye are not of the world, but I have chosen you out of the world," says the Savior of men. His will is that all should come to the knowledge of the truth and live. Oh that many who are without hope in the world, might be brought into the ark of safety, before it is forever too late. J. D. HERSHEY.

THE FRUIT OF THE SPIRIT.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5 : 22.

GENTLENESS.

This is one of the most beautiful of the Christian graces. We all like a gentle child, a gentle woman, a gentleman, one who has a mild disposition. Many seem to think that it is unmanly to be gentle; that if they are mild others will think they have no courage; that roughness and coarseness are marks of dignity; and they bluster and scold, thinking that thus they gain the respect and admiration of the community. Paul thought not thus. He says, "The wisdom that is from above is first pure, then peaceable, gentle;" and that the servant of the Lord must be gentle towards all men.

But I have known Christians, so called, who appeared to take pains to be rough. If they warned a sinner, reproved a brother who had done wrong, or argued with one who differed from them, they would talk so harshly and insultingly that those to whom they talked would become angry or discouraged.

I have known instances where a weak one has been overcome by temptation, and by harsh treatment been drawn deeply into sin, when gentle words and kind acts might have won that erring one back to the fold of Christ. Says Paul, "If any one be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6 : 1.

There are many who are kind-hearted, and would not for the world discourage a weak one, who are naturally energetic and positive; and when they see anything that is especially repulsive to them, they are apt to say things rather severe; and as individuals are more easily led than driven, they awaken obstinacy in those they wish to benefit, and thus do more harm than good.

We are apt to be guided by our feelings instead of the Holy Spirit. We can never make a sinner admire and desire religion by telling him that he is a miserable fellow, nor apt to associate with decent persons, even if it be true; and we never can persuade an erring brother to confess and forsake a fault by beating or avoiding him; and persons will not see the light on certain doctrines any sooner for being called fools or hypocrites.

If we treat persons with respect, they will listen patiently, and weigh our opinions with more candor, than if we are rude and careless of their feelings. Children obey more promptly and cheerfully if spoken to with mildness, than they do if commanded harshly. There is nothing that hardens a child as quickly as scolding. The only way we can separate dross from gold is by melting it. We could pound the metal until tired, and we should only pound the gold and dross together more closely.

The fruit of the Spirit is gentleness, and those who are the sons of God, are seldom sarcastic, or rude, and seldom hurt any one's feelings. "If any man offend not in word, the same is a perfect man and able also to bridle the whole body."—James 3 : 2. O, how easy it is to offend in word! How natural it is to speak the angry word, the impatient word, the harsh word, the idle word. The tongue can no man tame, but with God all things are possible. He knew we could not in

our strength keep his commandments, so he gives us the Holy Spirit to help our infirmities and enable us to do that which is impossible for us to do by nature.

Whenever I see a marble statue, and think of the process through which that piece of marble has passed, I compare it to a Christian. When it was first taken from the quarry it was a rough stone, without form or beauty; but it was hacked, and hewed, and pounded, a piece knocked off here and another there; until after days of hard labor it arrived at a state of perfection, and is now a beautiful statue which all admire.

Many think that conversion is all that is necessary for a person's salvation; and all the experience many have to relate is the story of their conversion. They compare it to a man in a horrible pit sinking deeper and deeper in the mud and filth, until he is rescued and placed upon the rock; and after he is once on the rock, all he has to do is to sit still until death or the judgment. The first part of the comparison is good, but after the sinner is taken from the pit, he has a journey to go in a narrow way full of snares to entrap him, and stones to hurt his feet, and hills for him to climb, and pleasant by-paths to allure him from the straight and rugged way. When our sins are forgiven we are like children, and have to grow in grace and in knowledge of the truth in order to become perfect men and women in Christ Jesus.

The Christian's life is a constant warfare with self and nature. Every natural desire for worldly pleasure or ease must be overcome; every habit which is not in accordance with the Scriptures must be abandoned; every thing which can not be done with an eye single to God's glory must be left undone; every deed, every word, must be tempered to agree with the revealed will of God.

Every grace the Lord wishes us to possess is an ornament to us. The Lord's children are more beautiful in their characters and more lovely in their dispositions than any other people living. They are kind, tender-hearted, truthful, affectionate, cheerful, forgiving, humble and happier here, a blessing to those around us, and fit to be inhabitants of the new earth.—*Selected.*

LAW AND POLITY OF THE JEWS.

The reader will not expect to find much in these articles about wars and military proceedings; but there are some allusions to those subjects in the Bible which must not be passed by. In the Books of Joshua, Samuel, Kings, and Chronicles, there are many accounts of battles and warfare. We find, in general, that those who are described as good characters stood upon their own defense, while the kings who first attacked others were bad characters. Of course, we do not here refer to the conquest of Canaan by Joshua. We are expressly told that the inhabitants of that land were exceedingly wicked, and that God saw it needful they should be destroyed, and the Israelites were the executioners of this sentence, Gen. 15: 16; Exod. 34: 10-17; Lev. 20: 23; Dent. 12: 20-31; Josh. 24: 11.

We may observe, that, when attacked by their enemies, the true followers of the Lord, while they exerted themselves, did not trust in an arm of flesh. They looked to the Lord of hosts earnestly in prayer, for a blessing on their arms. Thus Moses, when the Israelites were attacked by the Amalekites, Exod. 17: 11; David, 1 Sam. 17: 37; 2 Sam. 5: 19; Abijah, 2 Chron. 13: 5, 12, 14; Asa, 2 Chron. 14: 11; Jehoshaphat, 2 Chron. 20; Hezekiah, 2 Kings 19. Other instances might be mentioned: Ezra 8: 21-23 must not be forgotten.

The walls of Jerusalem are spoken of in many places. In the Book of Nehemiah we read of the care that was taken to repair them after the return from the captivity. The walls of Babylon were sixty miles in circuit, nearly ninety feet broad, and three hundred and fifty feet high. Not a decided trace can now be found of these immense masses. Fortified towns were attacked by battering rams, and other engines of war, (2 Sam. 20: 15) or by building forts to shelter the besiegers. 2 Kings 25: 1. Fortified towers are often mentioned in Scripture. Judg. 9: 51. There also were towers in their vineyards and gardens to defend the property against robbers. Isa. 5: 2; Matt. 21: 33; Cant. 7: 4. Such are now found in the East. The tops of craggy rocks were often fortified. Gen. 25: 16; Judg. 20: 47; 1 Sam. 14: 4. The strongholds were

rocks, or more frequently caves. 1 Sam. 23: 20; 24: 2, 3. Flying to hills and mountains for refuge is often mentioned in Scripture.

Our readers will remember that gunpowder was not discovered till a few hundred years ago; consequently, fire-arms and cannon were not known in ancient warfare. The missile weapons then used were darts and javelins, thrown by the hand or by engines: also bows and arrows, and stones, thrown by slings or machines. Those used by Uzziah (2 Chron. 26: 15), must have been similar. Arrows are very often mentioned in Scripture. As for slings, the reader will at once remember David's encounter with Goliath (1 Sam. 17), and how God enabled David to prevail, with a few smooth pebbles gathered from the brook. But sometimes stones were hurled by the hand, as those among David's men, mentioned 1 Chron. 12: 2.

The numbers of the armies mentioned in the Bible often seem to be very large; but in the East there are a great many servants and other followers to an army: the numbers mentioned probably include these. Also, in those days, every man able to bear arms went forth to war when required. Of the miseries caused by war there are many striking descriptions in the Bible; perhaps none stronger than that which speaks of the interference of Oded (2 Chron. 28) in behalf of the people of Judah when taken captive; see also Dent. 28: 49-58.

Though the Bible contains many accounts of war and battles, they are given in a very different manner from the accounts of poets or common historians. There is nothing to make war attractive, or sufficient to cast a glare over the deeds of the conquerors. War, indeed, cannot be too much abhorred by the real followers of Christ. Remember the words of our Lord, Matt. 26: 52, "They that take the sword, shall perish with the sword."

In ancient times, the warriors wore armor made of plates of metal. We read of the armor of the Philistine, and of Saul, 1 Sam. 17. But the most particular and important reference to armor is Eph. 6: 11-17. The apostle there speaks of the warfare in which the Christian has to engage against the enemies of his soul. He describes each piece of armor separately, and applies it to some Christian qualification or

grace. Thus the girdle is to be truth; the breastplate, righteousness; the shoes, or defenses for the legs, the gospel of peace; the helmet, the hope of salvation. But above, or over all, the necessity for the shield of faith is described, as the means wherewith to quench the fiery darts of the wicked one—the temptations and doubts of Satan. The only weapon of offense appointed for the Christian is the sword of the Spirit, "which is the word of God." Now these things show us the defenses to be used by the followers of Christ, and the only weapon they should employ to attack their adversaries—THE BIBLE. A soldier who was not skilled in the use of his sword, was very easily overcome in ancient times; so we shall do little against the enemies of our souls, or the adversaries of the truth, unless we are well versed in the Scriptures. In this respect every Christian should be "a man of war from his youth."

The horrors of heathen, and even Jewish wars need not be enlarged upon here. The religion of Christ is directly opposed to all such practices; and not only to all the practices of war, but to all wars themselves, and it is greatly to be regretted that history is so largely devoted to the horrible details and atrocities of war, and that the minds of the young are altogether too much familiarized with their heart-rending details of cruelty and destruction, both of life and property. Truly has the poet said of ambitious conquerors:

"The hero scourges not his age alone,
His course to late posterity is known;
He slays his thousands with his living breath,
His tens of thousands by his fame in death.
The steel of Brutus struck not Caesar dead;
Caesar in other lands hath raised his head.
And fought, of friends and foes on many a plain,
His millions, captured fugitive, and slain."

INSTRUMENTAL MUSIC IN CHURCHES.

There is nothing so beautiful, touching, and soul enrapturing as congregational singing, when every tongue and heart is engaged in speaking forth God's praises. Instrumental music in the church measurably destroys this kind of singing and thus turns praising

God in hymns and psalms into a science understood only by the few who do it, we fear, more to be heard of men than of God. The following are the opinions of two Methodist divines, who for many other things said and done, were and are still held in high repute.

Dr. Adam Clarke, in his comment on Amos 6: 5, says, "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by his prophet; and I rather believe that the use of such instruments of music, in the Christian church, is without the sanction and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful. If there was a *woe* to them who *invented* instruments of music, as did David under the law, is there no *woe*, no *curse* to them who *invent* them and introduce them into the worship of God in the Christian church? I am an old man, and an old minister, and I here declare that I never knew them productive of any good in the worship of God; and I have had reason to believe they were productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor. This is abuse of music, and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner, "I have no objection to instruments of music in our chapels, provided they are neither heard nor seen." I say the same, though I think the expenses of the purchase had better be spared.—*Pilgrim.*

THE HAPPY MAN AND TRUE GENTLEMAN.

The happy man is one that is born in the city of regeneration, in the parish of repentance unto life, and educated at the school of obedience, and lives in the town of perseverance. He works at the trade of diligence, not

withstanding he has a large estate in the country of christian contentment, and many times does jobs of self-denial. He wears the plain garb of humility, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness. He often walks in the valley of self abasement, and sometimes climbs the mountain of spiritual-mindedness. He breakfasts every morning on spiritual prayer, and sups every evening upon the same; he has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies.

Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, true humility in his heart, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head.

Happy is the life of such a person; in order to gain which, pray fervently, believe firmly, wait patiently, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and hope for glory.

A true gentleman is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his Father, the church his mother, the saints his brethren, and he is a friend of all that need him. Heaven is his inheritance, religion his mistress, loyalty and justice his two ladies of honor, devotion his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, Providence his steward, charity his treasurer, piety the mistress of his house, and discretion is porter to let in and out as is most fit.

Thus is his whole family made up of virtues, and he is the true master of the family. He is necessitated to take the world in his way to heaven, but he walks through it as fast as he can; and all his business by the way is to glorify the name of God, and do good to mankind. Take him in two words, he is a man and a christian.

As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.—*Psalms 135: 5.*

Herald of Truth.

Elkhart, Ind., Feb. 1879.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Bro. Jacob Kilmer, of Winesburg, Holmes County, Ohio, is our agent for that vicinity. He will receive subscriptions for the Herald and other papers published by us, and will also supply any of the books published at this office at publishers' prices.

Renewing the Paper.—Some of our patrons have not yet renewed for the present year. We hope however, that they will do so before long.—We have already had a large number send in their subscriptions, and have also added a goodly number of new names to our list. A number of brethren in different parts have worked as agents and have done well. Quite a number have sent in and received their premiums. We would like to see many more avail themselves of the liberal offers we have made. A little effort would accomplish a great deal. Who will try?

Premiums.—To any one sending us two new subscribers for the HERALD OF TRUTH, with two dollars, we will send free a copy of Plain Teaching, 100 Peace Envelopes, or an English and German Testament. For four new subscribers and four dollars, we will send a copy of the Philharmonia Singing Book, or a copy of Wandering Soul, or 250 Peace Envelopes; for five new subscribers and five dollars, we will send a good Bible Dictionary or Menno Simon's Foundation in English. For ten new subscribers we will send a copy of the Complete Works of Menno Simon. This affords our people an excellent chance to get good books at a very low price, and without the expenditure of any money.

Call for Help.—**Bro. Michael W. Shenk**, of Lakeville, St. Joseph Co., writes us, that on the night of January 17th, the house of Sister Sarah Kaser, took fire and was entirely consumed with all the contents, save a few articles that were secured. Sister Kaser with her son and an orphan girl, were in their beds asleep when the fire broke out, and awoke just in time to make their escape from the burning building. Nearly all the furniture, provisions and clothing were consumed. She is a widow, and in feeble health for some years. She owns 50 acres of land, and is

paying interest on \$200, of borrowed money. She is in need of help, and any one feeling a desire to give anything for her, will please send their contributions to Pre. Michael W. Shenk, Lakeville, St. Joseph Co., Ind., and it will be properly applied. We should not forget the poor and the needy.

Bro. Jacob Oberholtzer, an aged minister in our church in Canada, was buried on the 16th of January, aged 79 years.

From the Mount Joy Herald, of January 18th, we learn that **Bro. J. M. Greider**, of Montgomery County, Ohio, who is now on a visit among the brethren in Lancaster Co., Pa., preached in the United Brethren Church in Mount Joy, on Monday evening Jan. 13th.

Bro. Benjamin Hershey, of Cherry Box, Shelby County, Mo., writes us, that the time of conference is on the fourth Friday in September, instead of October, as stated in the Herald. In order to avoid any misunderstanding we make the correction. Those interested will please take notice.

Pre. John Snyder, of Jewell County, Kansas, writes us, that the Central Branch Railroad, is now completed to Beloit, from which place they live 8 miles north and 3½ miles west. The land in that vicinity is said to be of good quality and can be purchased at low figures. Wheat brings from 35 to 55 cents a bushel, rye and corn are worth 15 cents, and other things in proportion.

John G. Biddle, minister of the Lutheran Church of Elkhart, with whom many of our readers were personally acquainted, died on the 10th of January, after a severe illness of some ten weeks, in the 56th year of his age. His funeral on Sunday was very largely attended, filling two churches in which services were held. He was much respected and esteemed by the people. He was a native of Fayette Co., Pa.

Bro. David Sherk, of Preston, Waterloo County, Ont., writes us, that during a part of last Summer, he was so that on account of one of his cyes, he had to be in a dark room for more than two months. But now he can go to meeting again sometimes, if the weather is good, and he has some one to drive the horse. He can also still read and write some, and our readers will, we feel sure, be glad to be able to read again one of his articles in another column.

Bro. Andreas Schrag, of Childstown, Turner Co., Dakota, writes us, that **Bro. Jacob Priheim**, in attempting to cross the Missouri River on the ice, with his team, to go after wood, broke through and lost both horses and wagon. This brother seems to have a good deal of misfortune. Last Spring his wife died and he had large doctor bills to pay. The wheat crop last year was a failure, and now his horses and wagon are lost. He is a faithful Christian man, and sorely in need of

help. We hope those who are blessed with plenty, may feel to give a mite towards buying for him a team. The brethren there consulted among themselves whether they could help him, but on account of the wheat failure they are unable to do it, and so make the appeal abroad. Any one desiring to give, can send it direct to Andreas Schrag, Childstown, Turner Co., Dakota, or to us and we will forward it to him.

From the Church in Hardin Co., Ohio.—A correspondent from Hassan, Ohio, writes us, concerning the church there, that they have now 20 members, six of whom were added to the church during the last three months. They have preaching there once a month, by the brethren from Allen County, and also by others. The brethren during last year also built a new meeting-house. We trust the Lord may be with this little flock, and may it grow and increase, until by the grace of God many may be gathered under her care.

From a Private Letter, from Kansas, we learn, that **John Holdeman**, of Wayne Co., Ohio, has been laboring in the Canton Church, in McPherson County, Kansas, and has rebaptized about 40 persons. The question here presents itself, Why baptize again, when persons have already been baptized upon the confession of their faith? It is too much the case in our day that persons are baptized to this or that church, to this or that man, instead of to the Savior. Men should be baptized to the church of Christ, for their salvation, and not to be followers of a certain party or man. Then once baptized will be sufficient.

From Ontario.—From a private letter from Waterloo County, Ontario, we learn that the church there, contemplates electing another bishop, in the place of Joseph Hagy deceased. The same brother also informs us, that there seems to be more unity in the church now, since their church matters have become more settled, than there was before, and closes with the following words, "May God grant us grace to walk more perfectly in the way of peace, and thus build up each other for the kingdom of heaven." This brother also has our own sincere thanks for the kind contribution sent us. The Lord reward him many fold.

Words of Encouragement.—A sister from the far west writes as follows, "I enclose you two poems, which if you see proper, please insert in the Herald. If not, no offense will be given. The Herald comes to me like an oasis in the desert. May the Lord prosper it, and help those who are able to write for its pages, to spread the truth. From an isolated sister in the faith."

We are glad to hear from you—thank you for your poems, and hope to hear from you often. Though separated from your brethren and sisters in the faith, and from church privileges, the Lord is there; and by a faithful adherence to him, you may enjoy the sweet comforts of grace still.

For the Herald of Truth.
THE SEVENTH DAY AS THE DAY OF REST.

A great ado is made just now and has been for some time, about the seventh day, as a day of rest and the Lord's day, or the Christian Sabbath. The Seventh-day Adventists are continually harping about the wrong views of Orthodox Christians, and the unscriptural practice of observing the first day of the week as the day of rest, or Sabbath. Now the question arises, which is right? and I desire that some of the correspondents of the Herald, would take their pens and give the readers a Scriptural and logical article, showing from Scriptural grounds, 1. The difference between the Jewish and Christian Sabbath. 2. When and by what authority it was changed? and 3. Whether we, as Christians, can justify ourselves by keeping the first day of the week as the Sabbath, instead of the seventh? The question, in my own mind, is a settled one. I have no doubts, or fears that the Christian Sabbath, as kept and observed by all Orthodox Churches at the present day, is right and correct; but many readers of the Herald are no doubt interested in the matter, and would like to have good, Scriptural grounds, to confirm themselves, and also to be ready to give an answer to every one who may ask them for a reason of the faith that is within them. I shall look for an article on this subject in the next paper. F.

For the Herald of Truth.
CORRECTIONS.

In one of the numbers of the Herald last Summer, there was a good caution from a brother, that ministers should be more careful to quote Scripture passages correctly. I think the brother should have cautioned the writers of the Herald as well, for when I looked over the November number, I was really astonished at the great mistake made by M. D. Ropp, that is, if the mistake was made by him and us, by the printer.

In his article on Psalm 1:1, in which his reasoning is so sound otherwise, I was sorry to see that when he came to show the great inconsistency in our time, among the so-called Christians in reference to their outward appearance, he makes some remarks about the objections which they bring, and then says, "But I here take the word of God for my foundation,—'God resisteth the proud, but giveth grace unto the humble,' and all that 'is highly esteemed in the world is abomination in the sight of God.'" I do not find any such expression in the Bible, nor any such an idea. The apostle says, that "the things which are seen, are temporal," or perishable, "but the things which are not seen are eternal." 2 Cor. 4:18. Now

from this it is plain that the things which are eternal, are far superior—far above those things which are temporal or perishable or human, which things denote, or are understood by the word, "World." So also God, the angels and all that is comprehended in the word "heaven," are high, very high in the world or above the earth. See Isaiah 55:8, 9. The Savior says, Luke 16:15, "That which is highly esteemed among men, is abomination in the sight of God." The whole passage is very plain, if only the words are not changed so as to pervert the meaning, they will give exactly the same idea which Bro. Ropp meant to convey, and it is a great pity when a passage is wrongly quoted, for with many, with whom it is the most needed, when they take the word of God and examine it for themselves, and discover such errors, the article in a large measure loses its force or value.

I am otherwise well satisfied with the article, and it afforded me much pleasure in my old age, and while I had to stay alone in my room (being now 78 years old), to hear the admonitions of the brethren and ministers, and I should not have said anything about this, but in the following number another writer, in the article, *Hoffart und Hochmuth*, while endorsing the writings of Bro. Ropp, makes the same mistake and says, "That which is highly esteemed in the world," where the quotation reads, "That which is highly esteemed among men," &c.

In the December number Bro. Burkholder, in his article makes a remark which I also consider altogether incorrect. We should be very careful in regard to our expressions when speaking of such things. Those that John baptized, could not say, "We have not so much as heard, whether there be any Holy Ghost" (Acts 19:2), and in Matt. 3, John told them plainly, that he was only preparing the way for Him who would baptize them with the Holy Ghost and with fire. Those men of whom Paul speaks, Acts 19:3, were not baptized by John, but only unto John's baptism, as they themselves said. Perhaps they were baptized by Apollos, or some other one who only knew of the baptism of John. I do not find that any of those, baptized by John, were baptized again.

Again, when the expression appears, "An ungodly Ham, who brought a curse upon himself, by mocking his father," I do not know where we find the authority for it in the Bible. We read that God blessed Noah and his sons without any distinction or exception (Gen. 9), and without any remarks that anything was wrong with any of them. They were mortals and no doubt did wrong like all other men, as we see of Noah himself, when he drank too much wine, and was found in his tent, uncovered, by Ham the father of Canaan, and Ham told his two

brethren without, and this is all that I find, that is said about Ham.

Now in the whole affair I cannot see anything wrong in the conduct of Ham. That he found his father in that condition he could not help, and it is very natural, when a man is surprised with anything that is noteworthy, to tell it to others as opportunity presents itself. So it appears Ham did, and as Shem and Japheth were together, and were not surprised to find him so, but were told by their brother, they could candidly consider what should be done and did as we read in verse 23.

Then when Noah awoke from his wine he learned what his younger son had done unto him, and here arises the important and mysterious question, who was the younger son, and what was the crime he committed, whereby he drew upon himself the severe curse of the pious patriarch?

According to my understanding of the matter, the curse was pronounced upon Canaan, the son of Ham, and the transgression which he had committed, was no doubt the uncovering of his grandfather while he lay drunk. This was no doubt a transgression which would have justified Noah to pronounce the severe curse upon him. Neither do we find in the Bible anything against this act of Noah's (pronouncing a curse upon Canaan). It appears to be justified by the Scriptures. But to charge this transgression upon Ham would be contrary to the declarations of God, chap. 18:25, for we find that the curse was pronounced upon Canaan and not upon Ham.

DAVID SHERK.

For the Herald of Truth.
FROM ADAMS CO., NEBRASKA.

There are now living here eight families of our denomination (Mennonites), among whom is Pre. A. Schiffler, who lately moved here from Tazewell county, Ill., and the number will be further increased by a few families, who intend to move here in the Spring. We have commenced to hold meetings every three weeks as long as cold weather lasts, and when it becomes warm again, we may have it oftener.

The land is good here and can be bought at reasonable prices, and we should be pleased to see some more of the brethren settle here, and would also be pleased to have some of the ministering brethren visit us. Stop at Juniata on the B. & M. Railroad and inquire for A. Schiffler or John Nunnemaker, who live eight or nine miles south of Juniata. Or stop at Ayr, on the R. V. Div. of the B. & M. R. R. and there inquire for Solomon Martin, who

lives three miles west. If any desire to write they can address A. Schiffler or John Nunnemaker at Rose-land, or the writer at Silver Lake, and we will meet them at the above mentioned places.

DAVID BURKHARD.
Silver Lake, Neb.

THE ANGLO-AMERICAN BIBLE REVISION.

BY PHILIP SCHAFF, D. D., LL. D.,
PRESIDENT OF THE AMERICAN
BIBLE REVISION COMMITTEE.

[Many of our readers are aware, that a new revision of the Scriptures, of both Old and New Testaments is in progress. The following article from the pen of the learned Dr. Schaff will give our readers a very good idea of the object in view, the manner in which it is done, and the character of changes which it is proposed to make.—*Editor.*]

Origin and Organization.—The Anglo-American Bible Revision movement now in progress is the first international and inter-denominational effort in the history of the Bible. It took its origin, very properly, in the Convocation of Canterbury (the cradle of Anglo-Saxon Christendom), May 6th, 1870, by the appointment of a committee of eminent biblical scholars and dignitaries of the Church of England, with power to revise the authorized English version of 1611 for public use, and to associate with them representative biblical scholars of other Christian denominations using that version. The English committee is divided into two companies, one for the Old Testament and one for the New, and holds monthly meetings in the deanery of Westminster, London.

In 1872 an American committee was appointed by invitation of the British revisers, to co-operate with them in their work. This committee is likewise selected from different denominations and divided into two companies, which meet once a month, for several days, in the Bible House, at New York. Both committees are virtually one organization, with the same principles and objects and are in constant correspondence.

The English companies transmit from time to time, confidential copies of their revision to the American companies; the American companies do the same; then follows a second revision on the part of both committees, with a view to harmonize the two revisions. If any differences should remain, a committee of conference will probably be appointed, or the differences will be indicated in an appendix or preface. When finished, the revision will be published as the joint work of both committees, by the University presses of Oxford and Cambridge, and submitted to the churches and Bible societies for their action. When adopted by them, the revised English Bible will become public property, like King James' version.

II. Composition.—The two companies embrace eighty-two members. Among these are many of the best biblical scholars and commentators of all the leading Protestant denominations in Great Britain and the United States. Not a few of them are well known by their works in Europe and America. We mention Archbishop Trench, Bishop Ellicott, Dean Stanley, Drs. Lightfoot, Wescott, Hort, Perowne, Schrivener, Angus, Gotch, W. L. Alexander, Moulton, Milligan, D. Brown, Davidson, of the English Committee. The active members of the American Committee are Drs. Woolsey, Lee, Green, Dwight, Thayer, Krauth, Crosby, Mead, Day, Kendrick, Strong, Osgood, Aiken, Abbot, Chambers, De Witt, Hare, Packard, Chase, Burr, Short, Riddle, Washburn, Schaff. Nearly all of the American members are professors of Hebrew or Greek exegesis in the principal theological seminaries in the eastern states. Some have died during the progress of the work; namely, Drs. Hackett, Tayler Lewis, and Charles Hodge. Dr. Van Dyck of Beirut, the Arabic translator of the Bible, is a corresponding member. A committee of finance consisting of well known Christian laymen (Hon. Nathan Bishop, Andrew L. Taylor, Hon. Wm. E. Dodge, Norman White, and others) and ministers (Rev. Drs. Adams, Potter, Storrs, Dyer, Anderson), assists in raising funds for the necessary expenses.

III. The object of this Anglo-American enterprise is to bring King James' version up to the pres-

ent state of the English language, without changing the idiom and vocabulary, and to the present standard of biblical scholarship, which has made very great advances since 1611, especially during the last thirty years, in textual criticism, Greek and Hebrew philology, in biblical geography and archaeology. It is not the intention to furnish a new *version*, (which is not needed, and would not succeed,) but a conservative *revision* of the received version so deservedly esteemed in all churches. The new Bible is to read like the old, and the sacred associations with it are not to be disturbed; but within these limits all necessary and desirable corrections and improvements on which the best scholars are agreed will be introduced. A good version is to be made better; a clear and accurate version clearer and more accurate; the oldest and purest text is to be followed; errors, obscurities, and inconsistencies are to be removed; uniformity in rendering Hebrew and Greek words and proper names to be sought. In one word, the revision is to give, in idiomatic English, the nearest possible equivalent for the original word of God as it came from the inspired organs of the Holy Ghost. It aims to be the best version possible in the nineteenth century, as King James' version was the best which could be made in the seventeenth century.

IV. The principles of the revision, as adopted at the outset, are chiefly the following:

1. To introduce as few alterations as possible in the text of the authorized version consistently with faithfulness. (Faithfulness to the original, which is the first duty of a translator, requires a great many changes, though mostly of an unessential character.)

2. To limit, as far as possible, the expression of such alternations to the language of the authorized or earlier versions. (So far as I recollect, only one new word has been introduced in the New Testament.)

3. Each company to go twice over the portion to be revised; once provisionally, and the second time finally.

4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that

when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.

5. To make or retain no change in the text, on the second final revision by each company, except two thirds of those present approve of the same; but on the first revision to decide by simple majorities.

6. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

If these principles are faithfully carried out (as they have been thus far), the people need not apprehend any dangerous innovations. No article of faith, no moral precept will be disturbed; no sectarian views will be introduced. The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will show slight improvements in every chapter, and almost in every verse. The only serious difficulty may arise from a change of text in a few instances where the overwhelming evidence of the oldest manuscripts makes a change necessary, and perhaps, also, from the omission of italics, the poetic and sectional arrangement, and the change of headings of chapters, which, however, are no part of the word of God, and may be handled with greater freedom. Of course, some will regard the revision as too conservative, others as too radical; but it will be found ultimately to occupy the wise medium between the extreme views on this subject. It will meet with opposition, like every new thing, but it will come out of the conflict triumphant in a short time. The churches will have either to adopt this *Anglo-American Bible*, or dismiss the subject of a joint revision for a whole generation, and leave it to unauthorized preachers, and to sectarian enterprise. There never has been such a favorable providential combination of representative able and sound biblical scholars, from all evangelical churches, and the two great nations speaking the English language, for such a holy work of our common Christianity. It must and will succeed.

V. Progress.—It was calculated at the beginning of the work that the revision would be completed in ten years of uninterrupted labor.

More than half (and by far the most difficult half) of the work is done; and it is probable that the New Testament, at least, will be published in 1880, just five hundred years after John Wycliffe finished the first complete version of the Holy Scriptures in the English language.—*The Sunday-school World.*

THE HISTORY OF JONAH.

Jonah 1 : 4.

Nineveh was a large and wealthy city of Assyria. The inhabitants were a wicked and licentious people, so that they greatly displeased the Lord. He however did not wish to destroy them immediately, but sent the prophet Jonah to preach repentance to them. Jonah was anxious to avoid the performance of his duty, and embarked on a ship in order to fly to a distant city. But who can escape from the presence of the Lord, or hide himself so that God cannot find him? God sent so great a tempest immediately after, that the vessel was in danger of being lost. The sailors, who were all heathen, cried to their god, and threw the wares that were in the ship into the sea, to lighten it of them. But all this was of no avail. Then the ship-master awakened Jonah, who was asleep, and begged him, "to call upon his God, if so be that God will think of us that we perish not." But as the storm did not abate, they thought that there might be a wicked person on board, on whose account the tempest had risen, and they cast lots in order to find out who the guilty person was. The lot fell upon Jonah. He immediately acknowledged his sin, that he had disobeyed God, and endeavored to flee from him. The men first hesitated to cast him into the sea; but, as he himself advised them to do it, they complied, after having prayed, "Lord! lay not innocent blood upon us." As soon as Jonas was cast in, the sea became calm. He was not however drowned. But the Lord sent a great fish which swallowed him, in which he was preserved three days and three nights alive. From this prison he cried to the Lord, and the Lord heard his prayers, which went up to Him from the depths of the sea, and he commanded the fish to cast Jonah unhurt upon the shore. After this, God commanded Jonah the

second time to go to Nineveh and preach repentance. This he did, and threatened the Ninevites in the name of the Lord that their city would be destroyed in forty days if they did not reform. When the inhabitants heard this, they repented, and turned to the Lord. Even the king laid aside his purple, and put on sackcloth and ashes in token of his repentance. Besides this, he issued a command that there should be a general fast, both of man and beast, so that men might be warned even by the lowing of their hungry cattle, to abandon their sins. When the Lord saw that they turned from their evil way, he forgave them, and Nineveh was not destroyed. But Jonah was displeased that his prophecy was not fulfilled, and he even wished himself dead. In his displeasure he went out of the city, and constructed a hut, till he might see what would become of the city. Then the Lord prepared a gourd that it might be a shadow over the head of the prophet; with this he was much pleased, but this joy did not endure long; for there came a worm that smote the gourd, so that it withered. When the sun beat upon the head of Jonah, he was again displeased, and again wished himself dead. But the Lord said unto him, "Thou hast had pity on the gourd which thou didst not plant, and should not I spare Nineveh that great city?"—*Selected.*

SHORT PRAYERS.—There were but three words in the petition which Peter gasped out; but they were sufficient for his purpose. They reached the ear of Jesus, and his heart too. Not length, but strength, is desirable. A sense of need is a mighty teacher of brevity. Verbiage is to devotion as chaff to the wheat. Precious things lie in small compass, and all that is real in prayer in many a long address might have been uttered in a sentence as short as that which burst from the soul of the sinking apostle.

His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen. *Psalms 72 : 17—19*

For the Herald of Truth.
OUR MISSION.

When we behold the sun and moon,
And stars—to man a glorious boon—
In splendor great, sublimely fair,
In bulk and space we can't compare;
Without whose warm and luminous ray
Man soon from earth would pass away:
When we consider God's works all,
The universe—things great and small,
We must believe with grateful mind
That man is noble; since we find,
That many glorious works for him were made,
That he, through them, may praise God's name
so great.

If man is great, what makes him so?
Heroic deeds, proud looks, and show?
Or earthly domes, great wealth, and ease?
Oh, no! it cannot be that these
Inferior things, so mean in birth,
Crown him with glory, priceless worth.
Is't not much more his lovely form,
His heart with aspirations warm,
His rational power, his precious soul
That lives when endless ages roll?
He's sent in this terrestrial globe
To live awhile, to work in hope,
To glorify the God of truth and love,
To fit himself for endless bliss above.

Thus you can see we must do more
Than eat and drink, and lay in store;
For so do brutes which have no mind,
And are to earthly things confined.
If one would live on earth alone,
He, then, would need to work for none
Save him and God; but others live,
To whom we must our kindness give.
Our willing lights we must let shine,
And show mankind to live divine;
Where'er we be and work, plant peace and
right;

For such shall shine in heaven as stars of light.
New Springfield, Ohio. JOSEPH METZLER.

FOR MINISTERS.

A young preacher, in order to be fitted for the tilling of God's vineyard, and desiring to advance himself in knowledge, and wisdom, and usefulness in God's system of salvation, must feel that a faithful discharge of present duties is incumbent upon him. His present position has been assigned him by an overruling and intelligent providence; his talents are lent to him by his Creator; and that all-wise Being says, Use these talents for the benefit of your fellow-men, and the advancement of a fallen race, by pointing them to the Lamb of God that taketh away the sins of all that follow his advice, and purges their souls from all uncleanness, by virtue of his blood. You may feel your talents are not rightly appreciated, that you do not receive just merits for your acts and efforts. You may think you are a genius at sermonizing; so much the worse, if you do, for "a genius is one who can do anything but that which is useful." And in general, men who

think they are geniuses, make a grand failure. As I have already stated, you may have the impression that your talents are not rightly appreciated by the church. It may be so, you may be mortified with your slow progress. "But after all there is no progress with any thing that is not slow." "Life is made up of trifling duties," and not by a momentary creation or act. It is far better to make haste slowly, and by a faithful discharge of present duties, in doing present work well, fit yourself for the future; remembering that your position, although lowly, is not less important on that account. We are commanded to be meek and lowly, and are also informed that none but the meek shall inherit the earth; even our Lord refrained not from washing his disciples' feet. Therefore, "nothing is degrading which a high and graceful purpose ennobles, and the most lowly acts cease to be lowly the moment they are wrought in love." The work which you are doing must be done by some one, and if your motive is pure it is none the less acceptable to God.

With God nothing is little, everything you do should be done unto the Lord and not unto men. Preach not to please, but preach the word, though it cut to the quick. The world is full of people-pleasing preachers, and God does not want another one, but is continually calling for faithful laborers, who are willing to work in his vineyard by a sacrifice of all their worldly aspirations. If you are one, "a faithful discharge of present duties is the best possible preparation for the more important work of the future." Therefore it is best to work on steadily either with the current or against it, thankful for human aid and encouragement, but able to do without it, God being your helper. "If a mountain is before you, climb it, and never look for a winding, uncertain road around its base," remembering that "next to divine help is self-help." Do not wait for some golden opportunity, but make the most of the present, and if a better comes you are better for it.

As we can never be qualified to do important work without first learning to do unimportant work faithfully, so God requires us to work humbly and at that which is least, before he will trust us with

that which is greatest. The previous discipline is necessary for ourselves; the knowledge of our conduct under it necessary for others. The ministry is one long continuous probation, and the greater the work to be done, the more severe the trial. Even the Son of God, though destined to rule and save humanity, at one time was driven from place to place without where to lay his head, and at another was forsaken by God himself while dying on the cross.

God's ministers are to be tested. They must as it were be tried in a furnace, before they are approved by God, and there is no better way to gain his approval, than to do our duty faithfully and well. If we are pure-minded and disinterested in carnal things, and are self-sacrificing and earnest in the Lord's cause, and have suffered the loss of all worldly things in consequence, we may "rejoice and be exceeding glad, for great is your reward in heaven." But after all we do not know what true success is, and who really are the most successful. "The Lord's estimate and man's, materially differ." Often man writes failure, while God writes success; man writes degraded, God writes exalted; man writes impoverished, God writes enriched; as man writes wrong, God writes well done. Therefore you and I must be content to walk by faith and not by sight; and if we continue faithful to our God, we "shall in no wise lose our reward."

Brethren in the ministry, life is before us. Let us gird up the loins of our mind, be diligent, and hope to the end. We know not what the future will bring, and we cheerfully leave it in our Father's hand. He shall choose our inheritance for us. Cultivating a spirit of entire dependence in him, his strength shall be made perfect in our weakness. His providence will call us to the work and sphere for which his grace has qualified us; and at length, when earth's weary probation is over, he will say, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." Then, and not till then, shall we know how true it is that the faithful discharge of divinely-appointed duties shall be followed by an everlasting recompense that shall last as long as heaven itself remains.—*Selected.*

Miscellany.

It's a very good rule in all things of life,
When judging a friend or brother,
Not to look at the question alone on one side,
But always to turn to the other.
We are apt to be selfish in all our views,
In the jostling, headlong race;
And so to be right, ere you censure a man,
Just "put yourself in his place."

For the Herald of Truth. WEATHER RECORD FOR 1878.

Showing the number of days in each month in which snow fell, &c.

JANUARY.—Rain and snow 18 days; cloudy 7 days; clear 6 days; fog 1; wind 4.

FEBRUARY.—Rain and snow 15; cloudy 7; clear 6.

MARCH.—Rain and snow 20; thunder 7; lightning 3; cloudy 4; clear 7; wind 8; frost 1.

APRIL.—Rain and snow 18; hail 2; thunder 9; lightning 4; cloudy 12; wind 10; fog 2; not one clear day in April.

MAY.—Rain and snow 19; hail 1; thunder 6; lightning 3; cloudy 9; clear 3; wind 6; fog 1; frost 2.

JUNE.—Rain 14; thunder 5; lightning 3; cloudy 12; clear 4; wind 2; fog 3; frost 1.

JULY.—Rain 15; hail 1; thunder 11; lightning 3; cloudy 11; clear 5; wind 11; fog 5.

AUGUST.—Rain 13; thunder 6; lightning 3; cloudy 14; clear 4; wind 7; fog 1.

SEPTEMBER.—Rain 10; hail 1; thunder 1; cloudy 11; clear 9; wind 11; fog 2; frost 1.

OCTOBER.—Rain and snow 12; cloudy 4; clear 15; wind 5; frost 7.

NOVEMBER.—Rain and snow 10; cloudy 9; clear 5; wind 6; frost 5.

DECEMBER.—Rain and snow 27; cloudy without rain 4; wind 10; fog 2. Not one clear day in December.

During the year there were 197 days in which rain and snow fell; cloudy without rain 104 days; clear 64 days, which makes 365 days.

January 4th, snow 14 inches deep. March 9th and 10th, mercury up to 74°; April 13th 91°; May 21st 76°; June 3rd 92°; 28th 94°; July 18th 99°; in the sun 122°. January 7th, 2° above zero; coldest day of the year. July 18, 99°; hottest day of the year.

The mercury was not down to zero at any time during the year.

I heard 53 sermons, and attended 8 funerals during the year.

Please give an explanation of the column in the Almanac, headed "Sun slow," or "Sun fast." J. B. BARE. Masontown, Fayette Co., Pa.

IN REGARD to sun and clock time, if the column says, Sun slow, you must add. For example, on New Year's day the sun rises at 7.23, and the sun column says, "sun slow" 4 min.; hence to have correct time your clock must indicate 7.27.

DIANA OF EPHEBUS.

The temple of Diana of Ephesus was one of the wonders of the world. It was built about 550 B. C., of pure white marble; was burned by an incendiary on the night of the birth of Alexander the Great, B. C. 356; but was afterwards rebuilt with increased magnificence. It was 425 feet long, by 220 broad, and its 127 columns, sixty feet in height, were each of them the gift of a king. A large portion of the wealth of Western Asia was stored there; and spoils, jewels, pictures and works of art enriched the gorgeous fane.

Paul's preaching of the Gospel in Ephesus, was interrupted by Demetrius and his friends, whose craft, the manufacture of shrines or models of the temples and the goddess, to be sold to the blinded worshippers who thus carried back to their homes the memorials and the practices of idolatry, was endangered by the faithful proclamation of the words of life and peace. To save their 'craft' they cried out for two hours at a time, "Great is Diana of the Ephesians!" They also said that this goddess fell down from heaven, and while this may have been pure falsehood, yet it is possible that some of the ancient images were fashioned from acrolites, or stones which had fallen from the skies. The image of Diana was a female figure, with a crown upon her head, a bar of metal in each hand, the lower part of the image ending in a rude block covered with inscriptions and figures of animals. The engraving represents the goddess as exhibited on a Roman coin, bearing the likeness of the Emperor Claudius, and his fourth wife, Agrippina (the mother of Nero), by whom he was poisoned, Oct. 13, A. D. 54, after a weak and foolish reign of thirteen years.

The temple of Diana is in ruins, and no one worships the famous goddess to-day. Our God lives,—his throne is forever and ever. Blessed are all they that put their trust in him.

SCOLDING.

A little girl who had witnessed the perplexity of her mother on a certain occasion, when her fortitude gave way under severe trial, said: "Mother, does God ever fret or scold?"

The query was so abrupt and startling that it arrested the mother's attention almost to a shock.

"Why, Lizzie, what makes you ask that question?"

"Why, God is good; you know you used to tell me he was the good man when I was little; and I should like to know if he ever scolded."

"No, child, no."

"Well, I'm glad he don't, for scolding makes me feel so bad, even if it is not me at fault. I don't think I could love God much if he scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep into her heart, as she turned away from the face of the little one to hide the tears that gathered in her eyes."

STRANGE SIMILARITY.

Samuel and James Wilkins, of Groveland, Oakland county, Michigan, are twins. They were born in 1793, and for men nearly 90 years of age are hale, hearty and robust. They have accumulated considerable property—both being farmers, their farms nearly joining, and both going into the woods and clearing up their farms about the same time. They resemble each other so closely that their neighbors can not tell them apart. They both married sisters on the same day. One peculiarity of particular note is that when one is sick with any disease, as fever or other prostrating illness, the other is taken with the same complaint within a few hours, even though he is not aware of his brother's illness. Besides the Siamese twins we do not remember an instance of so peculiar, and of such similarity of physical constitutions.

DEATH OF PIRE JACOB BLOUCH.

In Somerset County, Pa., Pre. Jacob Blouch departed this life on the 31st of December, 1878, aged 77 years, 10 months and 29 days. He was buried on the 2nd of January, in Jacob Blouch's burying-ground, upon which occasion, Samuel Blouch preached from Daniel 12: 2-3. His funeral services were held in the Mennonite Meeting house, in which the deceased preached the gospel so many years, and so often pointed the people to the way of peace and eternal life. He was in the ministry nearly 48 years, and never was absent from his place unless called away to funerals (which was frequently the case) until about three years ago, when he had a stroke of palsy, which affected his body, voice and mind, that he was unable to preach much since, and during the last year he could no longer go to meeting unless he was brought; and continued to grow weaker, both in body and mind, so that during the last period of life, he had to be constantly taken care of, and watched over. His first wife died some 22 years after their marriage. He had with this wife eight children, six of whom are now living and two of the sons are ministers. His second wife died after having been united with him in marriage some 16 years. He leaves also 30 grand and 6 great-grand-children. In the evening before his death he seemed stronger, was put to bed and in the morning the spirit had fled. He was the successor of his father, bishop Jacob Blouch, who was the first Mennonite preacher, in Conemaugh Tp., Somerset County. The two, father and son, preached in the church for a period of nearly 80 years, and never refused to preach at funerals wherever they were called.

Married.

Jan. 2nd 1879, at Allentown, Milfin Co., Pa., by Bishop Samuel Yoder, JACOB JANZ and EVA DIRKS.

Died

CORRECTION.—In the death notices of last month the name Peter Buessel should be Peter "Michael."

Oct. 31st, near Mexico, Juniata Co., Pa., Bro. JACOB WEAVER, aged 65 years, 7 months and 17 days. Brother Weaver was as well as usual; after breakfast he went to light his pipe, fell back and died in a few minutes. Buried in the family burying-ground. Funeral conducted by Jacob and William Graybill. Text: Mark 13: 35.

Nov. 17th, in Juniata Co., Pa., of consumption, LIZZIE JAMISON. Her death occurred on her 20th birthday. Two babes preceded her to the blest world. She leaves a husband to mourn his loss. She was followed to the burying-ground by many sympathizing friends. Services by William Graybill, from 2 Tim. 4: 7.

Jan. 18th 1879, in LaGrange Co., Ind., SUSANNA HOCHSTETTLER, wife of Pre. John M. Hochstetler, aged 33 years, 10 months and 13 days. She leaves a husband and 6 small children to mourn the loss of a wife and mother, the youngest of which was 6 days old when the mother died. Funeral services by John C. Yoder and Joseph J. Bornreger.

Oct. 8th, near Milltown, Cumberland Co., Pa., JOHN, son of Henry COCKLEY, in his 21st year. Buried the 9th, at the Dunker Meet-

ing-house. Services by A. Burghart. A loud call for the young.

Nov. 28th, near Boiling Springs, Cumberland Co., Pa., CATHERINE, wife of Christian HERR, aged 42 years, 1 month and 29 days. Buried the 30th, in the family burying-ground.

Jan. 6th, in Clinton Twp., Elkhart Co., Ind., after a brief illness, MARTHA, wife of Pre. Abraham HOOPER, aged 51 years, 11 months and 16 days. She was buried on the following Wednesday. Services by Henry Martin and David Hochstetler, from Heb. 4: 9. She was sick only about one week, having attended public services eight days previously. She leaves a husband, a number of children and a large circle of friends and relatives to mourn their loss.

Nov. 10th, in Marietta Lancaster Co., Pa., of jaundice, HARRIET JANE CLEMONS WEAVER, aged 26 years, 4 months and 14 days. Funeral on the 13th. Text: Heb. 9: 27, 28.

Nov. 29th, in Petersburg, Lancaster Co., Pa., JOHN STAUFFER, aged 72 years, 5 months and 12 days. Funeral on the 2nd of December. Text: Mark 13: 33. Buried in Kaufman's family grave yard, near Landsville. A large congregation met to manifest their high esteem of the deceased. The cause of his death is as follows. He was on his way home from Manheim, when a runaway horse and wagon struck his carriage and upset it with him. He was considerably jarred by the fall, but in a few days the effects apparently vanished; when suddenly the pain drew to the heart and quickly ended his life. Oh! how solemn the call.

Nov. 30th, near Mount Hope, Lancaster Co., Pa., of diphtheria, SAMUEL M., son of Brother and Sister Samuel BARNES, aged 4 years, 6 months and 15 days. Funeral on Dec. 3rd. Text: Psalm 16: 6. Buried at Hermy's meeting-house.

Dec. 4th, in Manheim, Lancaster Co., Pa., DAVID BECK, aged 57 years, 1 month and 12 days. Funeral on the 7th. Text: Phil. 1: 21. Buried at Hermy's meeting-house.

Dec. 18th, in Donegal Twp., Lancaster Co., Pa., Bro. JOHN M. HOOPER, aged 80 years, 3 months and 6 days. Funeral on the 20th. Text: 2 Tim. 4: 7, 8. Buried at Krabill's meeting-house. Many friends and neighbors gathered together to pay the last tribute of respect to the deceased.

Dec. 19th, on Sporting Hill, Lancaster Co., Pa., of consumption, Sister ELISABETH BRUBAKER, aged 42 years, 1 month and 13 days. Funeral on the 23rd. Text: 1 Thess. 4: 13, 14. Buried at Arisman's meeting house.

Dec. 24th, on Chesnut Hill, Lancaster Co., Pa., LATRA, wife of Barney SUMPMAN, aged 34 years, 8 months and 26 days. Funeral on the 26th. Text: Rom. 1: 16, 17.

Dec. 25th, near Silver Spring, Lancaster Co., Pa., LIZZIE ANN, wife of Phares HALL, aged 20 years, 1 month and 27 days. Funeral on the 28th. Text: Psalm 103: 15-18. Buried at Landsville meeting-house.

Dec. 29th, in Salunga, Lancaster Co., Pa., of diphtheria, EUGENE FRANKLIN KENDIG, aged 10 years. Funeral on the 31st. Text: Psalm 16: 6. Buried at Landsville Meeting-house.

Dec. 15th, in Allen Co., Ohio, DANIEL, son of Abraham F. and Rebecca GOOD, aged 9 years, 10 months and 14 days. Buried on the 16th. Services by C. B. Brenneman and C. Culp. Text: Heb. 13: 14.

Dec. 26th, near Boiling Springs, Cumberland Co., Pa., of consumption, Sister MARTHA KAUFMAN (widow), aged 65 years, 8 months and 28 days. Sister Kaufman was a sufferer for twenty-five years; most of the time confined to her bed. She bore her affliction with christian resignation, and died trusting in her Redeemer, having a bright hope of an immortal crown. Peace to her ashes. Text: Phil. 1: 23.

Dec. 12th, in Osborne Co., Kansas, of consumption and dropsy, Sister ANNA KRICHBACH, aged 66 years, 9 months and 27 days. Sister Kriebbaum united with the Mennonite Church when young, with which she continued a faithful and consistent member, to the close of her life. She leaves a husband and four children to mourn her departure. Brother and Sister Kriebbaum moved from Snyder Co., Pa., to Elkhart, Ind., in the year 1888; and moved from Indiana to Cedar Co., Mo., in 1870; and in October 1878 came to Kansas to visit two of her daughters, with the intention of staying a year. Funeral sermon was held at the house of Bro. Henry Hoot, by Henry Neuschwanger. Text: Rev. 14: 13. Buried in the Mennonite grave-yard.

Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Thou in heaven with joy to greet thee,
Where no farewell tear is shed.

Dec. 28th, in Osborne Co., Kan., of diphtheria and croup, WILLIAM H., son of David P. and Anna ZIMMERMAN, aged 1 year, 1 month and 16 days. Funeral services were conducted by Henry Neuschwanger and Lingee. Text: Luke 18: 16.

Jesus took this little lamb,
In his dear arms to keep;
He was too fair and lovely
For this vain world to keep.

Dec. 22nd, in Franklin Co., Ohio, of kidney disease, NICHOLAS STEMAN, deacon in the Mennonite Church, aged 76 years, 11 months and 22 days. Funeral services by J. Bowman and D. Martin.

Dec. 22nd, in Bucks Co., Pa., ANNA SHUTT, widow of the late John Shutt, deceased, aged 79 years, 8 months and 5 days. Her maiden name was Kephart. Interred at Doylestown. Services by S. Godshalk in English and Isaac Rickart in German.

Dec. 24th, in Bedminster, Bucks Co., Pa., BARBARA, wife of Levi MEYER, aged 69 years, 1 month and 23 days. Buried on the 28th at Deep Run. Services by Samuel Godshalk and Isaac Moyer.

Dec. 26th, in Elkhart County, Ind., MAGDALENA, wife of Pre. John KENIG, aged 60 years, 11 months and 1 day. She was sick four weeks and was buried on the 27th. Funeral services by David S. Kaufman and John L. Miller.

Dec. 15th, at Allentown, Milfin Co., Pa., DANIEL KING, aged 51 years, 8 months and 28 years. Nine days previous he fell and broke a leg where there was a fever sore, which caused gangrene. Buried the 16th. Impressive remarks were made by Samuel Yoder from Matt. 24: 42-44.

Dec. 13th, in Allen Co., Ind., widow of Christian HOCHSTETTLER, deceased, at the age of 60 years, 7 months and 3 days. Four children are left to mourn the loss of a mother. Funeral services by John L. and Yost Miller, from 1 Cor. 15.

Jan. 1st, 1879, near Waynesboro, Va., JOHN D. WENGER, aged 9 years and 7 months. Buried the 3rd. Funeral discourses by Isaac Grove and Jacob Hildebrand, from James 4: 12-17. He had just recovered from a spell of typhoid fever, when bleeding at the nose began and continued six hours, ending in death.

Dec. 24th, 1878, at Henkietown, Bucks Co., Pa., BARBARA, wife of Levi MEYER, and daughter of the late Henry and Susan Fretz, aged 59 years, 1 month and 23 days. Buried at the old Deep Run church-yard, on the 28th. Services by Samuel Godshalk and Isaac Moyer. Jan. 10th, in Lancaster Co., Pa., Deacon S. G. KENDIG, aged 76 years and 3 days. He

was buried on the 12th. This faithful old brother, died in the living hope of a blessed immortality through the merits of Jesus Christ.

Oct. 14th 1878, in Elkhart Ind., Sister ELISABETH CULP, aged 47 years, 10 months and 24 days. Buried the 16th at the Yellow Creek grave-yard. She was confined to her bed for the last 18 months and suffered much the last few days; but her hope was in Christ. Services by John M. Christophel, Henry Shaum, and Christian Christophel.

Dec. 25th, near Scalp Level, Somerset Co., Pa., ELISABETH, wife of Abraham WEAVER, sr., aged 62 years and some months. Buried in the family grave-yard on the 26th. She was followed to her last resting place by a large concourse of relatives, friends and neighbors, by all of whom she was dearly beloved. She was a faithful member of the German Baptist Church, for many years, was always friendly to every body and her house was always open to friends and strangers day or night. We hope the Lord will reward her for all good she has done. Preaching on the occasion by Joseph Berkey and Jacob Holsapple. Text: 2 Cor. 5: 1.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Jan. 1st, in Holmes Co., Ohio, of dropsy of the heart, Sister MARY HARRIS, aged 73 years and 25 days. For six weeks she had to sit in her chair in which she died. Buried the 2nd. Sermon by Henry and Jacob Kilmer.

Jan. 10th, in DeKalb Co., Ind., of consumption, HANNA, wife of John COYLE, aged 30 years, 1 month and 24 days. Buried on the 13th, in the Fairfield Center grave-yard. Funeral discourse by Eli Stoffer.

Jan. 18th, in Cistivity, Gage Co., Neb., (Indian Reserve) of croup, CHARLES, son of Oliver and Isabella McGINNIS, aged 3 years, 3 months and 11 days. Text: 1 Peter 1: 20. CATHARINE WEAVER, aged 19 years and 3 months. She was buried in the grave-yard near Jacob Wingerd on the 5th, in the presence of a large concourse of friends and neighbors. Appropriate remarks for the occasion were delivered by Samuel Blouch and M. B. Miller. The deceased was left an orphan with two other sisters when young, and was kindly raised by the friends. Their father and mother were Levi and Barbara Weaver. Sunday a week before her burial, she went home to Jacob Miller, from her place of working somewhat unwell, but still blooming as a rose, and on Friday she was a corpse. A loud call for the young. In the midst of life we are in death.

Jan. 10th, at Buda, Bureau Co., Ill., Sister MARIA SCHOETTLER, wife of Fred Schoettler, aged 55 years, 11 months and 2 days, after intense suffering of nearly three years, with heart disease and dropsy. She bore her suffering with Christian grace. She was a member of the Welsh Mennonite Church for forty years. She leaves a husband and 10 children to mourn their loss, but with the hope of meeting her in heaven, where there will be no parting. Funeral services on the 10th, by Pre. Fitch in English, and Joseph Burkey in German. Text: Rev. 14: 13.

Jan. 21st, in Elkhart Co., Ind., of dropsy of the heart, MARY, wife of Pre. JOHN WEAVER, aged 64 years, 3 months and 14 days. Her maiden name was Zimmermann. She was born in Lancaster Co., Pa., Oct. 7th, 1824, from which place she removed, some years ago, to Elkhart Co., Ind. She died very suddenly. She had been washing up the room and then seating herself on a chair, she complained to one of her boys (who was with her in the room) of

being tired, and almost immediately began to sink away. The boy called his sister, who was somewhere about the house, but she only came in time to see her mother draw the last expiring breath; in a very few minutes all was over; life had fled and only the two children were present to see their mother die. In the morning the father and another of the boys, went to town, leaving the family in usual health. How sad it must have been for them, when the messenger came to tell them, that the mother of the household had been called away so suddenly by the hand of death! She was buried on the 23rd, at Yellow Creek Meeting-house, where an immense concourse of people had assembled to pay their last respects to the memory of the dead. Services were held by Christian Baer and Peter Lehman, from 2 Tim. 4: 7, 8. She leaves a large family and many friends to mourn their loss. Peace to her ashes.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Letters Received.

WITHOUT MONEY.

John Richer, Abm H. Kaufman, John D. Hershey, Otto Gerber, F. Swartzentruber, Annie A. Burkholder, Justus B. Bare, John Sheen, Samuel Yoder, Jacob Yoder, John Boehr, Simon P. Good, J. D. Hershey, Jacob R. Schmidt, Peter Tschetter, F. Swartzentruber.

MONEY LETTERS.

A—Frederick Aldinger, D. B. Allen, Jacob Amstutz, John A. Albrecht, John Albrecht, Christian Amstutz, Jonas Amstutz, John U. Amstutz, John C. Amstutz, Jacob S. Augspurger, Jacob G. Augspurger, Christian Anracher, John A. Augspurger, John Ackerman, John Augspurger, Heile Albert, H. F. Andrews, Pre C. Augsburger, Jacob Albrecht, Joseph Ackerman.

B—Eli Byler, David H. Bair, Anna Bair, John E. Bornreger, Ezra Bucher, Jos Birkelbaw, Jacob C. Basinger, Jacob Bechtel, Josiah Bremer, Peter E. Boshart, Theodore G. Blosser, John W. Brillhart, David L. Beiler, Cyrus Bricker, John Beecher, Mr Jos R. Bellsy, Jacob Blosser, Abm Bechtel, Jacob Bartel, Joseph B. Bechtel, John C. Brubacher, Noah Brunk, J. B. Bower, Daniel Brundage, Samuel Bowman, E. K. Brubaker, Joseph Beecher, Isaac Bechtel, Noa Bechtel, John Blosser, Martin Blesser, Sophia A. Burkholder, John Brunk, David Basinger, E. Breckbill Catharine Basinger, Peter Blosser, C. B. Brenneman, Isaac Brenneman, Moses Brenneman, Joseph Brenneman, Henry Bachman, Abm Besch, J. A. Brown, Henry Bare, E. Brownsburger, J. C. Bontrager, Benj M. Baer, John Baer, G. W. Boyd, George Brunk, David D. Blauch, Ch. Blocher, G. Breitenbacher, Abm Bixler, Menno Bechtel, Catharine Beecher, W. B. Brenneman, Christian Brenneman, Mrs Mary Burgess, Joel Bungardner, Daniel Burkhard, J. P. Blough, Levi A. Blough, A. Blough, Saml M. Burkholder, M. B. Bergey, Jos Blosser, Jacob Bretz, Jacob N. Brubaker, Blauch & Stutzman, Samuel Beck, H. H. Beas, Samuel Blough, W. H. Bauman, I. Bricker, Noah Betzner, Cyrus Bachman.

C—Anna H. Cassel, James Chambers, Daniel B. Cressman, Henry Cook, Isaac Cressman, Jacob Clemence, Joseph Charles, Corson & Son, Joseph Cressman, J. S. Correll, Claudius Curtis, William Clod, Addie Crater, Frederick Curt, Mahlon H. Cassel, Christian Christensen.

D—Mary Deardorff, Lydia Deeweller, Henry Dillinger sr., Jacob Davis, Helena Dirk, John G. Detweiler, Henry Duvall, Samuel Diller, Geo

Diethrich, Benj B. Denlinger, Barbara Denlinger, Hettie Denlinger, Jeremiah S. Diebert, Jacob B. Denlinger.

E—Cornelius Ewert, Levi Ebersole, Joseph Eby, Peter L. Eshleman, John Erb, E. W. Eby, Joseph Erb, E. R. Ebersole, S. M. Eberly, John Egli, Joseph Eicher, Heinrich Ertlich, Chr. Eicher, B. Ebersole, Peter Eckert, John P. Engel, John Engle, Peter R. Engel, Seth Ebersole, by Nancy Eby, Christian Ebersman, E. H. Eberly, J. H. Eshenshade, John Eshelman, Karl Ehrlich, Elias Eby, Jacob Eby, John Ebrisman, Louis Esch, John S. Ebersole, Levi Ebersole, Sarah Ebersole, Elias Eby, David Eshelman, Rudolph Ellenberger.

F—Michael Friedt, Pre. Jacob Funk, David Funk, Heinrich P. Friesen, Elizabeth Frey, Abraham Funk, Frank Felbel, Henry Froelich, Jacob Farnwall, John Fettes, Jacob Frick, H. D. Friesen, Heinrich Friesen, S. L. Fisher, John Fretz, Henry W. Funk, John Foell.

G—Dan Grove, Hershey Groff, Jacob G. Gable, B. B. Groff, Jonathan Galley, Jacob Goudie, Eliza B. Groff, Peter Gortz, Elias Gungy, Eli Gushaw, H. C. Gingrich, John Gungy, Benj. Garber, J. G. Good, Saml Guengerich, J. B. Gerig, Peter Gerber, J. M. Gross, Jacob Garman, Daniel Grose, Christian Good, Louisa Grubb, Dan Gingerich, Frederick Geiser, Benj Gerig, Jacob Gable, Jacob Good, Joseph Gander, Christian Guengerich, Elizabeth Guengerich, Jacob Gundy, D. E. Gerber, Henry Graver, Henry H. Good, Abraham A. Good, Sophia Grove, Emma L. Good.

H—John Hertler, Jacob W. Hege, Henry Hildebrand, John Harder, F. Hartman, Amos Hoover, Isaac S. Hershey, Barbara Hershey, A. Harshbarger, Joseph Hostetler, Joseph Hauser, Benj F. Haltemann, Catharine Hostetler, Jonas E. Hostetler, L. F. Hemperly, Anna Horning, John H. Horning, Saml Horning, David Hershey, Emanuel Hartman, John D. Hooley, Mrs Susie A. Hess, Joseph S. Heiser, Joseph Holdeman, Amos Hoover, B. F. Haltemann, Henry N. Holter, M. P. Holter, Jacob Holter, H. Hornberger, Peter Hostetler, Nicholas Hostetler, Emanuel Hartman, Saml Harrington, David Hartzler, John K. Hershey, Mattie Hostetler, A. Hausenstein, John Haas, Jacob Hahn, Jacob C. Hallman, Widow Hallman, Paul Herring, J. J. Hartzler, Abm Harma, Essias Hostetler, Jacob Hershey, John E. Hershey, Peter Hershey, Jacob M. Hershey, Amos Herr, C. Hooley, Mary Hooley, C. B. Hartzler, A. B. Herr, C. S. Hershey, Abm Hershey, Jacob Huber, Peter E. Hershey, Catharine Hygema, D. H. Hilty, B. Hersberger, D. B. Hershey, Saml Headings, J. M. Herr, J. Hollinger, Isaac Horner, Jonathan Hershberger, John B. Harshbarger, Moses Hershey, Joseph Hershey, Barbara Hoover, Henry Hildebrand, George Hildebrand, F. Haker, C. B. Hoover.

J—John Jansen, Peter Jordy, J. J. Johns. K—David Koch, Abm Kaufman, Mrs Anna King, Lewis Kolb, H. S. Kraybill, Peter N. Kraybill, Dan M. Kaufman, Jacob V. Kurtz, Levi King, Mattie Keagey, Martin Keagey, Jonathan Kolb, Jacob F. Kolb, Sarah Kolb, Isaac Kohli, Dan King, John H. Kaufman, S. Kaufman, Christian Kropf, Levi King, C. Kaufman, David King, John H. Kreider, Levi Krupp, Jacob Kitch, David Kirtz, Jacob S. King, Michael Kiimer, E. King, David Keim, Aaron Kraft, Christian Kautz, Sarah Kautz, Catharine Korshaus, Lewis Kulp, A. S. Kulp, Geo W. Kent, David J. Kaufman, Chr. Z. King, Joshua Kenagy, Martha Kling.

L—Benj. Lesher, Christ Landis, D. H. Latschaw, Benj. Lesher, Elizabeth Lehman, Jacob Loewen, Saml Lapp, T. Z. Lantz, Mary Landis, Geo. Levers, C. C. Lehman, Saml Longenecker, John Light, Isaac Lehman, Catharine Landis, Alpheus Landis, Benj. Legron, Wm. Levy, Jacob Isaac by Nancy Eby, C. C. Longenecker, Christian Lefever, Isaac M. Lehman, George Lohman, Isaac Landis, Lewis Lite, Peter Louksa, Lewis Leicht, Moses Livingston, Susan Liggett, Joseph J. Leichty, Abm K. Landis, Benj. Legron, Barnhard Loewen.

On, Peter Brook, Frederick Suntheimer, Noah Stauffer, Sarah Swartzentruber, Elias Snyder, Saml Stover, Jacob Sharp for Peter Dicks, Jacob G Stauffer, Peter Sherck, William Sharp, John S. Snyder, Jacob Snyder, Wm Snyder, Menno Schaeffer, John Schaeffer, E. Schellenberger, Henry Smeltzer, Daniel Shuck, Rudolph Schuck, Jacob C Stutzman, Andy Shank, Rudolph Schneider, Dan Schindler, A Schraag, Dan Schmidt, Cyrus B Shwalter, Joseph Schertz, Elizabeth Snavely, Nicholas Stucky, David Shartz, S. J. Shatz, S. J. Shatz, S. J. Shatz, S. J. Shatz, S. J. Sangree, Joseph Shaw, Joseph Schlager, Menno Sharp, Chr Swartzentruber, John R Snyder, J S Shantz, C Stoner, George Scherck, Joseph Stauffer, J M Strickler, Susanna Sander, G F Shutt, John M Seitz, J A Slonaker, David Somers, John S. Sponer, J. S. Sponer, J. S. Sponer, Christian Steckley, Rudolph Stauffer, Wm Stauffer, S. Schlatter, David Schrack, John Seitz, John W Slothour, Benj Snyder, George Schmidt, Chr Sobertz, Emma Smith, P Schmutz, Fred Schoelcher, Kinsey Shields, H M Schwalm, D Schaefer, J. Schaefer, J. Schaefer, E M Schollenberger, Moses Shantz, Joseph Shuck, M K Snyder, Catharine Shank, Chr Stauffer.

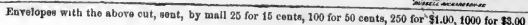
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My subject upon the present occasion will be the following.—The refusal to be reconciled with God occasioned by self-deception.

We will consider the *fact*, the *cause*, and the *remedy*.

Let us first inquire whether it is really a fact that on account of self-deception, some people refuse to become Christians. There are men and women in this community, as there are in all communities, who are living on year after year, often listening to the claims of the gospel, and yet continually neglecting to do anything towards bringing themselves into harmony with God. Now I ask whether this neglect is brought about by self-deception, and I think that a very few considerations will make it clear that the question may be answered in the affirmative, for is it not true that men are oftentimes deceived with reference to themselves?

There are some people who get into the way of thinking that as far as they are concerned there is no necessity for any reconciliation, or, at least that they have nothing to do in the matter. They persuade themselves they are quite as good as other folks, and they often think they are a great deal better than most people; and I presume, that at times, these individuals imagine that however necessary the work of redemption may be for some poor, degraded characters, it is not a necessity that they should be redeemed. They do not seem to recognize the fact that they are under any obligations to seek God's forgiveness; and therefore, although there is this lack of harmony between themselves and the Almighty, they practically refuse to be reconciled, by casting all the blame for a want of reconciliation on the other side, when they ought to take it entirely to themselves.

While I was taking dinner at a country tavern in Wisconsin some years since, I heard a man remark, "I don't take much stock in religion," and he went on to say that *his* idea was this—If a person did the right thing by every body,—did exactly to others as he would have others do to him, such a man would come out all right both in this world and in the next. When he said this, another person who sat at the table quietly replied that that was the very gist of the Christian religion. And then he said to the man who had been talking, "Are you doing the right thing by every body? I presume you are doing the fair thing by your neigh-

bors; you are treating those around you as you would have them treat you; but are you doing by the Almighty as you would have God do by you if yourself and the Almighty were to change places?" And it was very evident that this was something which the man had never thought of. It is a matter which thousands of people never think of. They talk of doing the right thing by every body, and yet they leave God out of the question. They forget their relations to him, and they neglect this matter of reconciliation because they have deceived themselves with regard to their obligations to the Almighty.

And is it not a fact that men endeavor to deceive themselves with regard to the Divine character, and also with reference to the Divine government? There are some people who admit their own sinfulness. They acknowledge that they are out of harmony with God, and yet these very people do nothing whatever towards a reconciliation with Him. They give as a reason for this neglect that God is so full of love that it would be against his very character to punish them severely even if they continue unreconciled. But they make a great mistake in thus presuming on God's long-suffering, and they deceive themselves in this matter by failing to remember that love is only *one* side of his character, for does he not say in the very passage which tells us of his abundant mercy, "I will in no wise spare the guilty"?

Justice is quite as thoroughly a part of the Divine character as love. These very people who are presuming on God's goodness, admit that he makes a difference between righteousness and unrighteousness, for they will tell you that God loves and rewards virtue, and he thinks so much of uprightness that he sets a premium upon it. But if this be true the counterpart must of necessity follow, and the counterpart is this—If he loves and rewards goodness, he will hate and punish sinfulness. We cannot speak of light without implying that there is such a thing as darkness, and, it is equally true, that a love of righteousness implies the hatred of unrighteousness. If God rewards goodness, he will certainly punish wickedness. If a man persists in rebellion against the Divine government, God would have to be incon-

sistent with his own character and the very nature of things, if he allowed that man *not* to suffer the consequences.

But although this is the case, men are constantly endeavoring to deceive themselves with reference to the real character of the Divine government. They work out an imaginary conception of God's character. They make the picture rose-colored and perfumed, and then they wrench out a few isolated sentences from the Scriptures, and, finally, they endeavor to believe in this work of their own imagination. Some of them are successful in their attempt at self-deception, and they thus persuade themselves that a work of reconciliation is altogether unnecessary as far as they are concerned.

There are still others who have no trouble with regard to the matter of which I have been speaking; but they deceive themselves with reference to the great plan of salvation. They admit man's sinfulness, and they acknowledge that if God is just, he must punish the sinner, but then they excuse themselves from endeavoring to be reconciled with the Almighty on this ground, that Christ died for the sins of the whole world, and that therefore, they will certainly be saved, even if they are in rebellion against God during the present life. But these people seem to have forgotten a very important matter connected with the atonement,—a point which is to *them* all important. It is a fact, that Jesus died for the sins of the great family of humanity, but, in order that men and women may receive the benefit of that dying they must fulfill certain conditions; very simple are these conditions, but they must be complied with. They are *repentance* and *faith*. "Repentance toward God, and faith toward our Lord Jesus Christ."

Without these two conditions, salvation is impossible for the actual sinner, and I remind you of this, not because I have any peculiar gratification in bringing up the matter, but because it is evidently the teaching of God's word; for although Christ promises, "He that believeth on me shall never perish," yet the same Christ says, "He that believeth not shall be damned." He also makes use of an expression with reference to an impenitent sinner, which shows conclusively that

he never intended to teach that all men irrespective of character and relation to God would finally be saved, for he said of Judas Iscariot, only a few hours before his death, "Good were it for that man if he had never been born." The woe here pronounced is awful, and the expression is, at the same time, the most convincing of all the expressions which fell from the loving Savior's lips; for it certainly shows us that he never intended it to be understood that his atonement would be of any avail for those who refused its conditions. For if *all* men are to be saved at last, it would not be better for any man that he had never been born.

It might be better for the world at large if some men had never appeared upon this earth, but as far as the men themselves are concerned it is far better that they would have been born, *if* all men are to be finally saved, for even if they lived miserable lives in this world, and experienced thousands of years of suffering in the next, and could then, at last, be admitted to Paradise, those eternal joys of heaven would amply compensate them for all the misery of perdition, and, therefore, it would have been infinitely better that they should have been born; and yet Christ said, "Good were it for that man if he had never been born."

But in the face of all these plain statements of the Savior, men will persist in deceiving themselves, and in consequence of this deception they refuse to be reconciled with the Almighty. How true this text is, "It is through deception that they refuse to know me, saith the Lord."

And now, my friends, if self-deception is oftentimes the occasion of a want of reconciliation between men and their Maker, let us now inquire *why* it is that this should be the case. Why is it that men deceive themselves, or allow themselves to be deceived by others? I think it was Barnum, the showman, who once made the remark that "people love to be humbugged."

I am inclined to believe there is a great deal of truth in these humiliating words. There are some people who are even willing to be deceived. They are willing to be deceived on the most important subjects. It would seem, sometimes, as though they almost craved deception. Let it be announced that

a man teaching some strange heterodoxy is going to hold forth, and the people will flock to hear him. Let Annihilationism, or Restorationism, or Materialism be preached, and the people will be found eager to accept the new teachings. Let Mormonism, or Spiritualism be discoursed, and there will be those ready to swallow the false doctrines. No matter how patent the imposture there will be some found in every community ready to be deceived.

And so it is with reference to these conceits that people get with regard to their own natural goodness, and also their ideas with reference to God's character, and the great plan of salvation; they deceive themselves on these points because they are *willing* to be deceived. These fancies are very agreeable to them. Their feelings are similar to those of the old Jewish people, who said, "Speak unto us smooth things; prophesy deceits." And then having received these false notions they cherish them so warmly that at last they begin to believe in them.

Another reason for the prevalence of self-deception is the want of candor in religious questions. There are but very few of those who refuse to be reconciled who make a thorough study of the Christian faith; and even when some of these individuals do give it a little study, they come to it with their minds already prejudiced against it, and therefore, it is not, by any means, surprising that so many of them should be deceived.

The infidel Hume once made the confession that he had never read the Bible with attention, and yet David Hume, as you are all aware, was a bitter opponent of Christianity. How foolish it was for the man to oppose a thing of which he knew so little.

Voltaire said upon a certain occasion that the divine authority of Christ could not be proven to him by miracles, for he had determined not to believe a miracle.

We find just such men in these days. They refuse to believe before they have inquired into the matter. They act towards God and his message, as they would never think of acting if they were placed upon a jury, for when these matters relating to eternal realities come before them, they make up their minds at the outset that Christianity is false, and then without any examination,

they refuse to accept it. It is, however, a fact, that the presumption is all on the other side. If anything in this world ought to be presumed it is this—Christianity is *not* a false religion.

All the presumptions in the case are certainly in favor of the Christian faith, for the religion of Christ and his apostles is an established institution. It is accepted by all the progressive nations. Christianity is something in which the best, the wisest, and the most intelligent men, for nearly two thousand years, have believed and they have found great satisfaction through trusting in it. No man in all these nineteen centuries has discarded the Christian Faith when he stood face to face with eternity.

Now the presumption which naturally follows is this—The religion of Christ is true; it is divine; it is genuine, and therefore, the *burden of proof* lies upon those who refuse to accept this glorious plan of redemption.

Now it is certainly a fact that there are very many who are deceived with reference to themselves, the Almighty, and the atonement, but the trouble in almost every case is with the individual himself. He has deceived himself. There has been an unwillingness on his part to receive the truth. The revelation of God's will has received from him a guilty neglect, for the man has refused to give it a fair, candid investigation.

The burden of proof has fallen upon him, and he has refused to accept it; and as a natural consequence of all this—*unbeliever*, may be written after his name.

No one is to be blamed but himself. It is not his misfortune, but his fault. And when the great day of reckoning comes, the Judge will say to all such, "It is through deception that ye have *refused* to be reconciled." And then a terrible doom will be pronounced, and the condemnation will not be directed against the deception, for that was merely the occasion of their opposition to God. They will be condemned for their persistent, obstinate *refusal* to be at peace, and in harmony with the Lord of love and righteousness.

There is no excuse that can be offered, for if people will blind their own eyes, and stultify their own understanding, they are without ex-

cuse, and therefore, it will be in strict accordance with the strict law of justice for the God whom they have spurned, to say to them, "Depart from me ye cursed,—cursed by yourselves."

Such, my dear friends, is the terrible consequence of a refusal to be reconciled with that Almighty Lord who now yearns over you with so much tenderness. It is a result so awful that my feeble words are insufficient for its description.

It is something which even Christ did not try to describe. He merely gave us a few hints and suggestions. In those intimations he alluded to the worm that never dies; the fire that will never be quenched; the outer darkness; the weeping, and the wailing, and the gnashing of teeth. When he gave these hints and suggestions, he must have had reference to an awful reality.

But, my friends, the most terrible feature of it is this—it will be a just condemnation. The one who spends all his life in willful rebellion against a God who is so loving, and so rich in mercy, deserves to be finally banished from his presence.

Now I fear there are some of you who are rendering yourselves liable to condemnation. You are deceiving yourselves even when your eternal interests are at stake.

If God were to speak plainly and pointedly of you as he did of the old Jewish people, he would probably use the same expression, "It is through deception that ye refuse to be reconciled with me."

It is quite possible that some of you are in a state of rebellion against God, because you are in a state of self-deception; I, therefore, wish in conclusion to make the inquiry, Is there any remedy for this dangerous condition? Is there a way of escape? I answer confidently, There is.

If you wish to escape there are three things to which I would call your attention. And although the suggestions are not original, they are valuable. In the first place, there must be an earnest, sincere desire to know the truth.

In the second place, there must be a faithful use of the light and the truth that you already have; and finally, there must be an earnest, patient seeking for the truth. Seek it by means of intelligent, rational inquiry; but seek it especially in the way of prayer. I feel confident

in affirming that the first real prayer would deliver you from all your doubts,—all your self-deception, and bring you at once into the glorious liberty of the sons of God.

There is no possible doubt with reference to this matter, for if a person will earnestly, prayerfully, and intelligently seek the truth, he will be sure to find it.

Christ says, "I am the truth." It, therefore, follows, of necessity, that to find the truth, will be to find Christ. And it is certainly an encouraging fact that no man who was earnest and prayerful, ever failed in finding Christ. There have been failures in all other directions, but those who start out and continue with the honest purpose of finding the Savior, always succeed.

Indeed the great Master himself says, "If any man will do his will, he shall know of the doctrine."

I therefore commend to you the simple method I have suggested. I do it confidently. I have no fears as to what the result will be. The result will be glorious. Truth will be yours. Christ will be yours. Salvation will be yours, and therefore the great, unspeakable gladness of a redeemed and sanctified nature will be yours also.

For the Herald of Truth.

CAN UNLAWFUL MEANS BE SANCTIFIED BY A GOOD END?

Nay, verily, they cannot. It has often been tried, and we feel safe to say it has never been accomplished.

Saul undertook to do this, and failed disastrously. He had received a command of the Lord, to "go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. * * * But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly."

And when Samuel reproved Saul for disobeying the Lord, Saul said, "I have obeyed the voice of the Lord and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal."

Thus Saul disobeyed the voice of the Lord, and tried to make amends for his disobedience by bringing of his forbidden spoil an offering unto the Lord, but the Lord did not accept of it. Though sacrifices and offerings were good and acceptable unto him when performed in the right way, from pure and sincere motives, yet in such cases like the above, it was far from being acceptable unto him. The Lord delights much more in true obedience, than in sacrifice. Even as Samuel said unto Saul: "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." We find that the Lord was greatly displeased with Saul, inasmuch, that he rent the kingdom from him. Thus Saul's unlawful means were far from being sanctified, even by such a good end as bringing a sacrifice unto the Lord.

The Pharisees, whom our Savior reproved for giving that as a gift to God, which should have been given to their parents, were of this class. God had commanded to "honor father and mother: and, he that curseth father or mother, let him die the death."

But they had said, "Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free." Thus did they violate one of God's holy laws by dishonoring their parents, neglecting to minister to their wants; and tried to make it good, and to sanctify their unlawful doings by bringing that which should have been given to their parents for their natural support, as a gift to God.

A very common way of trying to sanctify unlawful means by a good end, among Christian professors of the present day, is that of being "unequally yoked together with unbelievers," especially joining themselves to an unbeliever as a partner for life, with the plea that it may be the means of converting the unbelieving party. The good expected may never come, and yet if they were certain it would come it would be no lawful excuse for violating one of God's holy laws.

Church festivals, which are held

for the purpose of obtaining money for church purposes, may be classed under this head. Truly it must be much easier for a person who feels it his duty to aid the good cause, and wishes to indulge a little at the same time, to give a few shillings to enjoy a social feast, than to give liberally, from love to God and the church, without grudging and without a present recompense. "But this," they may say, "is for a good cause." Ah, indeed! and they can "sit down to eat and to drink, and rise up to play," and perhaps dance too, why not, in such a good cause as that for which our blessed Savior wept, and bled, and died? Truly, the conscience must either be "seared as with a hot iron," or, "lulled to sleep under the sanctifying sanction of a good cause," as a certain writer has it. And thus in many and various ways are God's holy laws abused, trampled upon, and "made of none effect," by those who are trying to sanctify their unrighteous, unholy deeds and actions, by a good end.

DANIEL SHENK.

Elida, Ohio.

For the Herald of Truth.

THE CORRUPTION OF MAN.

We read that the old serpent was once a holy angel, but through pride he fell (with one third of the angels of heaven) from the pinnacle of glory; from the presence of God to the bottomless pit; from the glory of an angel of heaven to that dreadful name abhorred by all—the Devil. The word says he was a liar from the beginning, and his whole object since has been to lead the whole human race astray and to everlasting woe. He first made his appearance to our first parents, and through a lie, led man into the fall. From that time on, the earth has brought forth thorns and thistles; not only the earth, but in the heart of man. Look, for one moment, at the human family. He who is full of worldly wisdom and self, says, "What a noble being is man! Look at his wonderful discoveries, inventions, &c., and does it show that man is a fallen being?" Man in his own looking-glass looks fine, but in Romans we find man's looking-glass as before God.

Dear reader, have you ever looked into it? If not, read it, and you will see what God says of this noble being. David, one of the most noted

kings, even speaks of man and expresses his surprise that God is even mindful of him. When God the Creator, came to this world, manifest in the flesh, man did not want him, but nailed him to the tree. Wonderful and dark are the sins of this world. We read no history of man without we find its pages blotted with human blood, besides many other visible sins, and Oh! think for a moment of the undercurrent of sin, that is alone visible to God; such as wicked desires, lusts, hatred, envy, &c. We read in the Epistle to the Romans, that the old man is the body of sin, the root of every evil. He is a servant and a slave to Satan. He works for wages, and these wages is death. We will say the old man is the root of sin, and this root finds its nourishment from the bottomless pit. The evil one leaves no stone unturned to pay particular attention to his plants, which bring forth much fruit. Men speak of his great achievements, his advancements of science, his fine arts, his bloody victories, his silver and gold, his palaces, &c., but the word of God says, man grows up as the grass, and withereth as the flower of the grass. What are a few years compared with eternity, and what good does he reap of *all his works*, when in the torments of hell? We speak here of man in his fallen state, without a Savior, minding alone earthly things.

Again the enemy is exerting a great influence through the press to accomplish his diabolical designs. Tons of literary trash are sown broadcast upon the human family. Such as novels, fashionable magazines; for instance, such papers as "Saturday Night," whose columns are filled with fiction of the worst character. Who can tell the harm that the enemy accomplishes by such reading matter to mankind? It is called light reading to pass away the weary hours; it exactly suits the taste of depraved man; he says there is no harm in novels. We love to read romance, finely illustrated; but let us look for a moment. There is far over half of such reading matter fiction. Authors receive great pay to compose falsehoods, though it may be finely pictured and painted to draw the attention, yet it is the tale of him who is the father of every lie, only using man as his instrument.

Again there are great attempts made to improve the old man by culture and refinement, but let man be as genteel, as refined and intelligent as he can, if he has not Christ, what good will it do him in the world to come? I tell you, dear reader, man cannot be saved by mental culture and refinement. It is not through man's self-righteousness that he becomes worthy, or fit for salvation. Christ only came to save the lost. It is only when man sees he is lost, that he wants a Savior. It is only when *old things have passed away* and he has accepted the *new creation*, that he is acceptable before God. Man's inventions and improvements avail him nothing in eternity.

You may say if man is so bad, how can he be saved? It is only when he looks beyond temporal things to reality; when he finds his feet upon sinking sand that will not stand the hard waves of eternal night; then he looks up to the Rock that is higher than himself, which Rock is Christ.

We have now shown plainly that man is a lost being, and beyond all hope and reach of human power to save. God, in his great mercy toward his fallen creatures, came and manifested himself in the flesh; man, being at enmity with God, nailed him to a tree (Satan's object was now to kill the heir and become master of the field again), but Christ, finishing the work, passed through judgment and death; was buried and the third day arose; a substitute for fallen man, having overcome death, hell and the grave for all who believe. Oh! depths of mercy; wonderful was the love that was displayed at the cross; man hating Christ and putting him to death, after which Christ offered that blood to purge and cleanse all who believe.

When a sinner comes under conviction he finds his burden very heavy; but Christ not only carried that burden, but the sin of the world, even my sin and your sin! Wonderful must have been the cup, but he drank it to the very dregs!

Oh! see him on the cross with outstretched arms, saying, "Father, forgive them, for they know not what they do." Dark were the waters which no one can fathom; but solid was the rock and high were the waves that were rolling

against him, for he suffered the combined power of man and Satan, and was forsaken of God, but he was true, and by the glory of the Father was he raised from the dead and sat down forever at the right hand of God. He was the substitute for every one that believes; he was delivered for our offenses, and raised again for our justification, and all who believe are now justified from all things; by the blood of Christ they are cleansed from all sins, standing upon the platform beyond the cross in the risen Christ. * * *

For the Herald of Truth.

FOR WHAT DO WE LABOR?

"Working with his hands the thing which is good that he may have to give to him that needeth." Eph. 4:28.

Here the holy apostle Paul enjoins the duty of laboring or working with the hands that there may be something obtained to give to the needy. He says, too, "If any man think himself to be spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. 14:37. Then if we are spiritual we doubt not that what he wrote in his letter to the Ephesians is any less the command of the Lord, than what he wrote to the Corinthians. But, Oh, how greatly is the language of the text in opposition to our carnal will! How many out of the number that may read this who profess also to be spiritual, can say of a truth, that this our text has been their constant pursuit in this life?

Oh! is it not to be feared, my brethren, that very many of us have come far short in this respect? Have we not rather been minded to lay up treasures on earth for ourselves, when we are old, and for our children when we are gone, and thereby have almost, if not entirely, forgotten what is enjoined in the text? Also manifesting thereby a want of confidence and trust in God, and at the same time unobservedly implanting a selfish and covetous disposition in our children?

Brethren, ought we not exercise a stronger faith and trust in God than this? How many parents who now have abundance of the comforts of this life, began with very little, but God prospered them; and since he is an unchanging God, will he not also prosper our children if we

teach them to work with their hands the thing which is good that they may have to give to him that needeth?

Perhaps some one will refer us to 1 Tim. 5:8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." To this I would say, *Worse than an infidel*, because it is not expected that an infidel will be concerned about providing for the eternal interests of his family; but from those who profess to continue in the words of Jesus, that they may be his disciples indeed, we expect that if they are to seek first the kingdom of God and his righteousness for themselves, that they will be no less concerned in providing means and ways for those of their own house, that they may also have faith in the Lord Jesus their only Savior. Hence, Paul speaks of such as having denied the faith, if they neglect to provide in this respect; and consequently is worse than an infidel if he is guilty of such neglect, as such providing for those of his own house is not expected of an infidel. I think this is without a doubt the principal meaning of that verse. Admitting, then that it means also to provide temporal things for those of our own house, let us then notice 1 Timothy 6:8, "Having food and raiment, let us be therewith content."

Here Paul exhorts to be content with food and raiment. How easy, then, could those who have more, obtain something to give to the needy, by doing as the Lord hath said, "Sell that ye have, and give alms; provide for yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33. If our Savior had commanded us to get all of this world's goods that we could, and keep them for ourselves and our children, and not let any one else have any without giving a heavy interest or increase, how agreeable would it be to our nature; and how ready we would be to serve him in this. But he says, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. At another time Jesus said unto the man who wanted to know what he should do to inherit eternal life, "If thou

wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Matt. 19:21. Here we can see what was required of this man before he could be perfect; and although he had kept all the other commandments from his youth up, this he thought was too much, and he went away sorrowing. What do we think about it? He perhaps thought how hard I have labored to obtain this, and now must I give it to others who have not managed or labored so well? Have we not often heard such words from those professing godliness; and perhaps in time past have ourselves not been free therefrom?

Brethren, ought we not consider for what we are laboring and toiling? We all believe that the Savior's sermon on the Mount is for our instruction; we believe it is intended for us; there he speaks also about being perfect as well as in the case just mentioned: "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48. That is perfect in your sphere as he is perfect in his sphere. The Savior speaks of selling to provide alms, as we have shown, and John the baptist and the apostle Paul teach equality. John says, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3:11. Paul says, "but by an equality, that now at this time your abundance may be a supply for their want, their abundance also may be a supply for your want, that there may be equality: as it is written, He that gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8:14, 15. In the 14th verse the church at Corinth was exhorted to give to the church at Jerusalem, assuring them that they would be under the same obligations in the future, should their prosperity and poverty be reversed or changed. In the 15th verse we are referred to the way that the Lord ordered it already in the wilderness among his people. Any one may read it in Exodus 16.

Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James 2:5. The Lord has always had his care over the poor, and they were the Savior's choice. Dear

reader, whoever you be, having great possessions, is it also your choice at home and abroad to seek out the poor and converse with them, and solicit their love? or do you rather pass by them and seek the society of the wealthy and great? If you have ever made a feast, did you invite the poor, the maimed, the lame, the blind, awaiting your recompense at the resurrection of the just? (Luke 14:13, 14), or did you rather invite those who could recompense you in this life (Luke 14:12-14), and even slight the poor because of vile raiment? (James 2:2). How natural it is when the poor chance to dine with those in better circumstances that the care is many times not taken to prepare them such good refreshment as for those who are able to recompense much again, forgetting here also to work with the hands that which is good, and give to him that needeth. Are there any now who will say when referred to the text, "Who can work such righteousness?" Just so the disciples of Christ said among themselves, "Who then can be saved?" after the Savior had said to them, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark 10:25, 26.

We say of the text, Who can or will work such righteousness? But will we turn from it with disgust, and try to forget it when we know that there are thousands in the world, especially in great cities, who are suffering from cold, hunger, filth, and vice, who might be brought out, clothed, fed and fitted for heaven and everlasting glory, if all were willing to work with the hands that which is good, and use this world as not abusing it? Then would all superfluity of naughtiness disappear; and all professing to walk after the Spirit and not after the flesh, becoming doers of the word and not hearers only, would not work with the hands that which is not good, and would not join house to house, and field to field, as the prophet Isaiah says, 5:8, or coveting an evil covetousness to their house (Habakkuk 2:9), furnishing and fitting them out in conformity to the world, with a superfluity of naughtiness, to use the language of James. But these things would then cease to be, and the woe of the people would not be on such persons; even in our own brotherhood

there would be a great change where some of the needy families are crowded into an uncomfortable house of one small room, where they cook, eat, and sleep, making beds on the floor every evening, taking them up every morning, that there may be room to move about during the day.

Behold, brethren, must we not believe that if we, as an entire brotherhood, would work with the hands the thing which is good, with the view of having something to give to him that needeth, and teach our children and children's children the same, that all would be richly provided for from generation to generation? So that as long as the church would live up to this principle God's blessing would follow the obedience; we would be so much stronger in the faith, show that our trust is in Him, and we would all be more temperate in our laboring for worldly gain, and every man would look not on the things of his own, but every man also on the things of others (Philip. 2:4). Instead of love between brother and brother, or between layman and minister being chilled, as is too often the case, we could then behold, and even feel to say with the Psalmist, "How good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1.

We will yet call attention to some of the blessings that will follow the obedience to our text, as referred to by the sacred writers, and even by Christ himself. "He hath dispersed, he hath given to the poor: his righteousness endureth forever." Ps. 112:9. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." Prov. 28:27. "I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? and the King shall

answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Matt. 25:35-40. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35, 36.

Here we cannot pass without calling attention also to the fact that Paul's example is in accordance with the text. He himself labored with his hands to supply the need of others. God is able to make all grace abound toward you: that ye always having all sufficiency in all things may abound to every good work: as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever. R. J. HEATWOLE.

For the Herald of Truth.

BACKSLIDING.

No man, in his right mind, would leave the pure, cold, refreshing stream of a crystal fountain, to go to a filthy puddle, or an empty cistern. Such are the best enjoyments of this world in comparison with the blessings of Jesus Christ. It was a melting expostulation of Christ with the disciples, when some had forsaken him, that he said to the others, "Will ye also go away?" They replied, "Lord, to whom shall we go?" John 6:67. Yes, I say, whither shall we fly for refuge, but unto Jesus? "Other refuge have I none." And be assured, whenever you go from Christ, you go from rest to trouble. "The backslider in heart shall be filled with his own ways." Prov. 14:14. "Cursed be the man whose heart departeth from the Lord; for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness." Jer. 17:5, 6.

If fear of suffering and worldly temptations ever draw you off from Christ, you may come to those straits, and terrors of conscience that will make you wish yourselves back again with Christ in prison, or with Christ at the stake. O, then I would

say to those who have forsaken the Lord, turn again from your evil course of sin and shame, and fly to Christ Jesus for refuge while yet there is room; while yet the Lord has given you another day of grace, before He will turn you over to hardness of heart, and a reprobate mind: "In whom the god of this world hath blinded the minds of them that believe not." 2 Cor. 4: 3, 4.

Let all that come to Christ, learn to make him the rest and peace of their souls in all the troubles and outward distress they meet. Rest may be found in Christ in any condition; he is able to give you peace in all your troubles. So he tells you, John 16: 33, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation." By peace he means not a deliverance from present troubles and afflictions, with health, prosperity or by death; but it is a something they enjoy from Christ in the very midst of troubles and amidst all their afflictions, that quiets and gives them rest, so that troubles cannot hurt them. Certainly, believers, you have peace in Christ when there is little in your own hearts; and your hearts might be filled with peace, too, if you would exercise faith upon Christ to that end. It is your own fault if you are without rest in any condition in this world. Set yourselves to study the fullness of Christ, and to clear your interest in him; believe what the Scriptures reveal of him, and live as you believe, and you will quickly find the peace of God, filling your minds and hearts.

Blessed be God for Jesus Christ, in whom we live, and move, and have our being. A. B. M.

IS TEMPERATE DRINKING SAFE?

At a certain town meeting in Pennsylvania, the question came up whether any persons should be licensed to sell rum. The clergyman, the deacon, the physician, strange as it may appear, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when there arose from one corner of the room a miserable woman. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a

moment's silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

"Yes!" she said, "look upon me, and then hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkenness, is true. All practice, all experience, declares its truth. All drinking of alcoholic poison, as a beverage in health, is excess. Look upon me! You all know me, or once did. You all know I was once the mistress of the best farm in the town; you all know, too, I had one of the best—the most devoted of husbands. You all know I had fine, noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all—every one of them filling the drunkard's grave! They were all taught to believe that temperate drinking was safe—that excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you (pointing with her shred of a finger to the minister, deacon, and doctor), as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and its prospects, with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow; I tried to break the spell, the delusive spell, in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed, but the odds were against me.

"The minister said the poison that was destroying my husband and boys was a good creature of God; the deacon who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the doctor said a little was good, and the excess only ought to be avoided. My poor husband, and my dear boys fell in the same snare, and they could not escape; and, one after another, were conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time. My sands have almost run. I have dragged my exhausted frame from my present home—your poor

house—to warn you all; to warn you, deacon! to warn you, false teacher of God's word!" And with her arms flung high, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, "I shall soon stand before the judgment seat of God. I shall meet you there, you false guides, and be a witness against you all!"

The miserable woman vanished. A dead silence pervaded the assembly; the minister, the deacon and physician, hung their heads; and when the president of the meeting put the question, "Shall any licenses be granted for the sale of spirituous liquors?" the unanimous response was, "No!"—*Memoir of Geo. N. Briggs, late Ex-Governor of Mass.*

For the Herald of Truth.

THE GRAVE.

We are apt, while enjoying life and health, to look into the grave where these mortal bodies of ours must lie, and think of it as a gloomy, dreary place, and are sometimes almost made to shudder, when we think of our bodies lying there, mouldering and crumbling into ashes. But why is this? Why, when we have laid up our treasure in heaven, and we have the blessed hope, and God's word assures us, that "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," should the grave seem terrible to us?

This tenement of clay is only given us as a temporary dwelling-place during our short stay on this earth, and in which to be prepared for that glorious dwelling above. Why should we dread to leave "this wearisome body behind," even though it should be lying in the bottom of the sea, after we have left it, and gone to inhabit those glorious mansions prepared for us in our Father's house?

While living here, we are glad to move out of an old, rickety hut, which is almost ready to crumble down over our heads, and go into a new, roomy and commodious house; and we care not what becomes of the old one, whether burned away or whether it becomes the habitation of the beasts of the field or the fowls of the air—we are well satisfied with our new home.

The butterfly, which a few months

ago was a horrid looking worm, feeding upon bitter herbs, leaves of growing vegetables and of trees, now cares little about the narrow cell out of which it came, when it can sail through the air in the warm, pleasant sunshine, and sip the sweet nectar from the fragrant flowers.

So we, when we have left this poor, wearisome, miserable cell, and soaring over the heavenly plains with the angels, giving glory to God and the Lamb, and feasting our ransomed souls on the sweet and glorious fruits plucked from the tree of life, will care little about the small, earthen cell, although it has become the habitation of worms—we have left it, and shall, in eternity, according to the promise, have a body like unto the glorious body of our blessed Savior.

We should not think of ourselves "as in the grave;" for that part of us which lives, and is conscious, and capable of enjoying the happiness promised to all God's beloved children, is gone to its home. Do not, then, dear reader, look into the grave with horror, when you know that you shall never dwell there; but look beyond, into the glorious mansions awaiting you at God's right hand, and if his Spirit beareth witness with your spirit that you are one of his children, then rejoice with exceeding great joy, that your name is written in the Lamb's book of life.

The grave is not my dwelling place,
It has for me no gloom;
For soon I hope, by God's rich grace;
To dwell with him at home.

There sweet and tranquil shall my rest,
With Christ my Savior be;
My soul shall be for ever blest
When I His face shall see.

H. B. B.

PEACE.

T. F. TUKESBURY.

Peace is a Bible principle, a moral duty, enjoined on all universally, but especially required of Christians. It is a virtue quite incompatible with wars and fightings. A true peace cannot exist with carnal warfare better than a fountain can yield sweet water and bitter at the same time. Some will say they "believe in peace in the abstract." But such a belief has no gospel proof to sustain it. As well might we say it will do to believe in any of God's commands in this way. Is this a

Christian way of believing God's truth?

To believe it wrong in the abstract to steal, to commit adultery, to worship idols, or to kill our fellow men, and yet right to commit the same deeds of wickedness on some extreme occasion to suit one's convenience somewhere outside of the abstract, is the most senseless and criminal absurdity. All virtues rightly belong to one unbroken chain, and all vices belong to another, tending to opposite ends.

It cannot be denied that peace is one of the most prominent virtues taught in the Bible, where its author is declared to be the "Prince of Peace," and where from the very lips of this Prince come the commands and precepts touching this point with so much prominence and frequency. In two commands were comprehended love to God and love to our fellow men. Everything in which it is our duty to engage must harmonize with these. See Matt. 22: 37—40.

As peace belongs to the chain of virtues, it will accord with love; but carnal warfare will not under any circumstances, for it is an opposite principle coming from a different quarter, "even of your lusts," (Jas. 4: 1), producing the greatest destruction of human life and happiness of any crime known. Dick in his "Philosophy of Religion," estimates the number who had "been slaughtered in war since the beginning of the world, to be fourteen thousand millions.

And what is greater than all considerations, it is in direct opposition to the commands and precepts of Christ—"But I say unto you, that ye resist not evil." Matt. 5: 39. "Love your enemies." And many other texts might be cited. Did not the example of the just accord with Christ's commands?—"Ye have condemned and killed the just, and he doth not resist you." James 5: 6. Whose commands and example is it proper to follow, the just or the unjust? It is important that the duty be urged upon professed Christians especially, to retain God's word in its purity, and not to pervert its meaning, or let it pass with neglect, as the many are wont to do, by denying its plain truths both in principle and in practice, as in rejecting the little word *not* in plain commands. They really do this when they resist or kill their ene-

mies, or encourage others to do it, whether in self-defense or for any other cause. We are always to trust in God, obey his word, and leave consequences with him. Are we not? Then let it be actively and faithfully applied—"Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.

THE BIBLE.

Why do men put windows in their houses to let in the sunlight? Why don't they have gaslight? Why has been shining so many years. Why don't they say, "It is so old we don't want it?" Why don't they say, "Let us have a new light? Let us shut out the light of heaven by boarding up our windows?" There would be just as much reason in that as in their talk about the good old Bible. We have not outgrown it. It is what we need. Take all the books in the world, and that Bible will outweigh the whole of them. Let these men who talk about the Bible travel into some country where they have no Bible, and they would not stay in such a place. Take a town with five or ten thousand inhabitants, and no Bible or no minister, and see if these infidels that are talking about the Bible will live there. They would get out of it as Lot got out of Sodom. It is better to take the old way of the fathers than to be led off into darkness and fog. Christ is the way. I am told that in the frontier men cut off the bark of the trees to show the way to the cabin, and they called it blazing the way. So the Son of God has been in the wilderness and blazed the way and gone up on high, and now he says, "Follow me."—D. L. Moody.

THE OLOGIES.

"We have," says Dr. Guthrie, "a great many things taught in our schools now,—physiology, philology, craniology, geology; and what the better is a girl for it when she becomes a tradesman's wife? She cannot darn her stocking, bake her bread, boil a potatoe, or light the fire. When I see a servant making two or three attempts to light a fire, I am tempted to say, 'My good friend, let me try to do it for you.' I do not, remember, despise these 'ologies; but I am for stitchology, bakeology, and boilology."

Herald of Truth.

Elkhart, Ind., March, 1879.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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We are indebted to Friend William Kite of Philadelphia, for several interesting tracts.

Correction.—In the January Herald, page 12, in the article 1 Cor. 4:5, in the 14th line from the bottom, instead of *head uncovered*, read *head covered*. The man who prayeth or prophesieth with his head covered dishonoreth his head. The woman praying or prophesying with the head uncovered dishonoreth her head.

Joseph Schlegel, bishop in the Amish Church, in Washington Co., Iowa, has changed his residence and removed to Seward County, Nebraska, where, as is well known to our readers, there is a church of thirty or forty families. His address hereafter will be, West Mills, Seward County, Nebraska.

Bro. H. A. Mumaw, has taken the agency for the Herald of Truth and the Words of Cheer in Wayne County, Ohio. Persons in the vicinity of Orrville, Smithville &c., can pay in their subscriptions to him, and through him also order any books that they may desire.

Wanted.—A brother in Marion Co., Kansas, wants to make a loan of from 800 to 1000 dollars, at six per cent, and give real estate security. Any one having such an amount to loan, may inform the editor of the Herald and we will give further information.

The following Persons are our agents, to receive subscriptions for the papers published

by us, and will also furnish the books published by us, in their respective neighborhoods.

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Oberholtzer & Co., Berlin, Ontario.

Parts of Menno Simon's Works.—We have some of the parts of Menno's Works put up in cheap binding, which we will send by mail as follows: For Menno Simon's book containing "Reason for writing and teaching, Confession of the poor, distressed Christians, Reply to Zylis and Lemmekes, A humble and Christian defense and justification &c., Demonstration of the incarnation, Reply to Martin Myeron, An epistle, &c., Testimony against John von Leyden, A kind admonition, Letters" &c., in paper covers, by mail, 75 cts. Another book contains "Reply to Gellius Faber, A treatise on excommunication, Letters" &c., and will be sent free for 50 cts.

The Postage Laws do not allow liquids or any thing in glass bottles to be sent by mail. Lehman's Cough Balsam, advertised in our Almanac, must be sent by express. As express charges come pretty high on small quantities, parties should not order less than a dozen bottles. If it is desired in small quantities, you had better have your druggist send for it. This medicine is an excellent one for coughs and cold, and those in need of a cough medicine will do well to try it. Manufactured by D. A. Lehman, Wakarusa, Indiana.

When two Persons have the same name, mistakes often occur. The article in the February number of our paper, under the caption of the "Righteous and the Wicked," was written by Pre. John Shenk, of Allen Co., Ohio, not by John Shenk of Lancaster Co., Pa. The latter says, he does not desire the credit for it, which some have accorded to him.

Russian Emigration.—We find an item going the rounds of the news papers, that during the coming season, a large number of Russian Mennonites will emigrate to this country. Some of the papers have even given the number, stating that not less than 15,000 may be expected. The entire article seems, from all accounts, to be a wild report. Neither our Russian people here, nor the Aid Committees, have any information to substantiate the statement, and though we have information, that some intend to come, the plague in that country may greatly effect and indeed entirely stop all emigration from there.

Bro. John S. Coffman, of Rockingham Co., Va., gives in another column, an interesting account of his visit to the west, being accompanied a part of the time by Bro. Samuel Shenk, of the same vicinity. It seems that they had both a pleasant and profitable visit and we trust, many of our ministers may feel

it their duty, to go abroad and preach the word of God, and encourage and strengthen the brethren scattered abroad. And in thus going abroad, they should especially remember the brethren and sisters where no church organizations exist, or where the churches are weak and have no ministers to go in and out before them.

Question.—Can it be shown by the Bible, that Eleazar (Aaron's son), was not among the 600,000 men that left Egypt for Canaan, and that he did not enter the promised land? Will some our readers examine into this question and give us the result of their search.

The Brethren Henry Shaum and Joseph Summers visited the church in Branch Co., Mich., and Bro. Shaum filled the regular appointment there on Sunday, Feb. 9th. He also filled two other appointments while with the brethren there. The brethren John and Andrew Shenk, from Allen County, Ohio, were stopping with the church in DeKalb County, at the same time, and contemplated visiting the Branch County Church, in Michigan during the week.

High Time.—It is high time for the sinner to repent and turn to God. It is high time for him that sleepeth to awake out of his sleep and arise from the dead, that Christ may give him light; it is high time for the careless and unconcerned to bestir themselves and earnestly seek for the salvation of their souls; it is high time for every Christian to light his lamp and let his light shine, and bring forth fruit meet for repentance; it is high time for us all to be diligent and earnest, both in prayer, walk and conversation. Let us not delay till too late.

A Brother sends the following: "I desire to call attention to the article in the February number under the head of 'History of Jonah,' where the writer says, that the Lord sent the prophet Jonah to the wicked inhabitants of Nineveh to preach repentance unto them. The Bible does not tell us so. All we read of Jonah's sermon is, 'Yet forty days and Nineveh shall be overthrown,' without a word of promise to be saved if they repent; but they believed the word of the Lord spoken by the prophet and did repent." We are glad that our readers, read with care and observation. A jealous watchfulness in all things will promote Bible reading, and Bible knowledge.

Conference in Virginia.—The Semi-annual Conference of Virginia, will be held this Spring, at Hildebrand's Church, in Augusta County, on the 25th and 26th of April. A hearty invitation is extended herewith by the brethren there, to ministers and others, both from the north and west, to meet with them. Those coming up the valley will stop at Mount Sidney, and inquire for John W. Landis. Those coming on the Chesapeake & Ohio R. R. will stop at Waynesboro, and inquire for Jacob Hildebrand. The brethren hope all who can will come and meet with them at that time.

WARNING.

A man by the name of George D. Delp, has been traveling through Lancaster County, recently, selling farm rights for using "Farmer's Profit Fertilizer," an invention for which he claims to be the sole proprietor for the United States. He hails from Skipjack, Montgomery County, and claims to be a member of the Old Mennonite Church, among whom he mostly travels, and makes this a strong point to promote his business. He makes great pretensions of piety, and generally has himself conveyed from place to place by one of the brethren. From information obtained from Skipjack, it has been discovered that he is an impostor; that he never belonged to the Old Mennonite Church, and whether his Fertilizer is of any value, is a matter yet to be found out. He carries no recommendation, and has no copy of a patent with him. He is apparently about 45 years of age, medium height, stout built, grey eyes, black hair and dresses like a man of business, has a very mild manner and is a very persuasive talker. The brethren through Lancaster and elsewhere, had better be on their guard and not allow themselves to be taken in by any one. Always ask a stranger who comes to you in this manner, to show his papers and identify himself. From a brother in Lancaster Co., Pa.

A REMARKABLE ARGUMENT.

It is truly surprising to see into what extremes men will run, to defend and maintain pet theories and doctrines. We think the most ridiculous thing of this kind that ever came under our observation, is an article on Immersion from the pen of S. J. Harrison, and published in a recent number of the "Brethren at work." It truly pained us to read it—it is shameful, if not sacrilegious, so to corrupt the teachings of the word of God. If men have a doctrine and wish to defend it, let them do it by sound argument, by scriptural evidences, not by such a collection of nonsense as we find in this article. If this doctrine of immersion is such a well established doctrine and so plainly taught in the Bible, why not bring Bible proof? Why not defend by scriptural arguments, and let it stand upon its own merits? Why must such a well established doctrine be so constantly defended by such unreasonable arguments? The writer claims that to sprinkle a man we would first be compelled to put him in a dry house until all the moisture were dried out of him, and nothing but dry flesh and bones remained. "Then he could be grated fine like we grate nutmegs, and after being grated, then he could be sprinkled or scattered in small particles." We shudder at the thought of following his remarks any further, and connecting the sacred names of the Eternal Trinity with such lightminded, trifling remarks as these. May God forgive such folly.

The above is given as the writer's idea of baptism by sprinkling or pouring, but he seems to forget that the sacred record says

that they were baptized with water, with the Holy Ghost and with fire. We never, in the Scriptures, have the idea presented to us that the subject in baptizing is put to or into the element, but the element is always applied to the subject. And when we sprinkle an object, we pour or sprinkle the water on the object, as when it rains we say "It sprinkles." I. e., the rain falls in drops on the earth. When we water our plants we sprinkle them, and when we sprinkle clothes we scatter water on them. The earth is not scattered into the rain, neither the plant or clothes into the water, but the water sprinkled on the object, so the prophet says (Ezek. 36:25), "Then will I sprinkle clean water on you and ye shall be clean from all your filthiness, and from all your idols will I cleanse you."

From the "Zar Helmuth,"
GENERAL CONFERENCE.

GENERAL CONFERENCE OF THE MINISTERS OF THE MENNONITE CHURCHES IN RUSSIA, HELD ON THE 8TH AND 9TH OF NOVEMBER 1878, IN REGARD TO THE ACCEPTANCE OF THE NEW MILITARY LAW.

On the 9th of November, the members of the Conference signed the following decision: On the 9th of Nov. 1878, after a previous counsel held the day before, a general counsel of bishops was held in the church at New Halbstadt, in which the Mennonite Churches of Samara, Taurine, Jakaterinaslaw and Cherson were represented, where it was unanimously decided, that since the rapid approach of the time, in which our sons are to be called to special service, instead of the regular military service, makes it especially necessary that we should have a clear understanding of different questions; as the manner of drafting, the positions to be occupied, and the management of our young men, the different churches, will, each according to the locality in which they are, petition their respective Governors for information on these points. The church in Molotchna, has already chosen her representative for this purpose, and appointed Bishop Abraham Goerz and the District Overseer, Abm. Wiebe, to attend to this matter. The reports of their success in obtaining such information, will no doubt shortly be made public, and it will then be left with each individual bishop and his church, to accept the information given as satisfactory, or to take further steps in the matter as they may think best. The bishops who do not live too far apart, will, if necessary, meet in council together, to further consider the questions in relation to this important subject. The Bishops participating were, Barnhard Peters, Peter Klaassen, Jacob Toews, Abraham Goerz, Wilhelm Voht, John Schartner, and Cornelius Dirks. Ministers, Aaron Rempel, Peter Goerz and John Goerzen. The action of this Conference resulted in the preparing of a petition by the church in Molotchna to His Excellency the Governor

of Taurine, and also to His Imperial Majesty, Emperor Alexander. After reaching the place of the residence of the Emperor, and waiting a week, they were finally presented to his Majesty, on Saturday afternoon, at 2 o'clock. He asked them first, "Where are you from?" They replied, "We are Mennonites from Molotchna." Upon which Bro. Toews handed him the address they had prepared. His Majesty took it very graciously and read it attentively from beginning to end, after which he said, "I thank you. I regret that so many Germans emigrated to America. You have heard how they were doing. They now want to come back again. We did for them what we could. The service we ask of you is not a military service; it is not contrary to your confession. Every one is in duty bound to conform with the laws of the land." Then his Majesty said again, "Say to your brethren, We did for them what we could. I thank you." With this he bowed and retired with our address in his hand, and the committee was dismissed. The committee consisted of Jacob Toews (bishop), Aaron Rempel (minister) and Abraham Wiebe District Overseer.

A QUESTION THAT IS NO QUESTION.

A correspondent presents the two following propositions, which no doubt some half infidels, or men who have more delight in foolish questions and unprofitable controversy, than concern for the salvation of their souls, have brought up before the minds of the people in his neighborhood, and one of the ministers preached on the subject, and we venture to say, without much benefit to the class of persons which presented the question.

The propositions are as follows:

1. If God could save all men and would not, could it be said that he was infinitely good?
2. If God would save all men and could not, could it be said that he was Almighty?

Our correspondent desires our explanation of the question through the columns of the Herald, but we find ourselves in the same predicament in answering this question, as Solomon did in his time, when he directs, to "answer not a fool according to his folly, lest thou be like unto him." And again he says, "Answer a fool according to his folly, lest he be wise in his own conceit." Prov. 25:45. The apostle Paul also admonishes his spiritual son, Timothy, and says (2 Tim. 3:23), "But foolish and unlearned questions avoid, knowing that they gender strifes."

The questions he presented are not found in God's word—they have no foundation upon which to base themselves—they are false premises from their very origin, and hence there is no need of dis-

curring them, or giving them any attention whatever, and he who begins to discuss them will soon lose himself in the mazes of speculation, and all his work will be of no avail. All that we need to do with them is, simply, to show that the Bible leaves no room whatever for the presentment of such questions, because it positively declares that God is infinitely good, and that he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And again it tells us through the prophet that God declares, that he has no pleasure in the death of the wicked, but that the wicked should repent, return, and live; and that God would save all men, that he is willing to save all men, and that he is able to save all that come unto him, even to the uttermost, is taught throughout the entire Bible. Hence both positions must fall to the ground as worthless.

But, says one, How do you know that what the Bible says is true? Because it proves itself true; it cannot be otherwise than true, and God's Spirit gives us the testimony in this that in all points his dictates harmonize with its teachings. I cannot help accept and believe it as true; the evidence is too overpowering—too incontrovertible, and if you don't believe the Bible, whoever you may be, that I cannot, and no Christian can, argue with you intelligently upon questions regarding the character of God and his dealings with men; because the Bible is the only true source of light from which we can gain correct views of the goodness, glory and power of God, as of all his other attributes; and if we deny the Bible we have no foundation; we have nothing to stand on; no real starting point upon which to base our argument, and so can come to nothing that is either profitable, or that will pay a man to spend his strength upon.

The infidel cannot even swear by the Bible, because he does not believe in it; the atheist cannot swear at all, because he has nothing to swear by, neither God, nor the Bible, and consequently, his testimony cannot be taken before any civil tribunal, and he cannot be brought as a witness anywhere; and just so with a man that rejects the Bible, his argument falls all to nothing, because there is nothing on which to base it, consequently, when men bring questions to be discussed from the word of God, which have no foundation in his word, we can make nothing of them. So with these questions; the "ifs" here presented have no existence, because the Bible positively proves that God is both willing and able to save to the uttermost, all that will come unto him; that he is Almighty, and good, and just, and yet withal, full of mercy, compassion, and forgiveness.

Woe unto them that are wise in their own eyes, and prudent in their own sight!

For the Herald of Truth.
A TRIP EAST.

I started to Ohio on the 10th of January 1879, and visited the churches in Logan and Champaign, Butler, Wayne and Stark counties, also had the pleasure of meeting many times with God's people for public worship, where there seemed to be a desire to hear God's word. I also had the pleasure of attending two meetings near Smithville, Wayne county, in Brother John K. Yoder's church. Both these meetings were well conducted. I arrived home on Friday, February the 7th, and found, thank God, my family all well.

On arriving at the station, I heard the sad news that JANE, wife of Bro. Simon STAHLY was buried to-day. Died February 5th, 1879, aged 24 years, and 9 months. Funeral services conducted by Bro. Eli Miller. Text: Philippians 1:21. Sister Stahly leaves two children, one three weeks old, and a deeply bereft husband to mourn her early departure. She was a faithful sister in the church, and beloved by all who knew her. Brother Henry and sister Magdalene Stahly, the parents of Bro. Simon Stahly, have witnessed the solemn funeral ceremonies of two of their married daughters, two of their sons-in-law, and three of their son's wives, all within eight years. There are two families of orphan children among the above. O, how uncertain life is. Let us all be prepared to meet our God in peace.

Let all Christian professors who are Christians indeed, both old and young, conduct ourselves so as to be a light to the world, and throw our influence in words and actions to win souls, and have them to come into the church of Christ. Let us do good ourselves, and try to have others become true Christians, that we can say with Paul, "For me to live is Christ, and to die is gain." Philip. 1:21.

I feel very thankful to all the brethren and sisters, for the love and kindness they have shown to me, and hope the Lord will bless them all.

JONATHAN SMUCKER.
Nappanee, Ind.

For the Herald of Truth.
A TRIP TO INDIANA AND MICHIGAN.

I left home on Tuesday Feb. 4th, in company with Bro. Andrew Shenk and Bro. Levi Brenneman, and Jacob and Daniel Friesner. We took the train at Delphos O., for Ft. Wayne, Ind., where we were met by Bro. Jacob Amstutz who conveyed Bro. Andrew and Levi and myself to his home a distance of fourteen miles. We held two meetings in the vicinity of Bro. Amstutz, and were made to feel that it was good, at least for us, to be there. We felt glad and encouraged to see, in the brethren and sisters, at least in a measure,

that living testimony of Jesus Christ. We are inclined to lay a great deal more stress upon the every day walk and conversation of a man than upon what he may say he is.

On the morning of the 7th we started for DeKalb county, Peter Amstutz Jr. and Levi Rhodes conveying us thither, we reached Bro. Eli Stofers. In this vicinity we had the privilege of attending three meetings, and we hope the efforts put forth to the building up of the church may not have been in vain. Although the brotherhood here is small, yet dear brethren and sisters, through your united efforts and the blessing of God much good may be done, and many precious souls be persuaded to become laborers in the Lord's vineyard. Oh, then let one and all take an interest in this important matter; let us strive earnestly and faithfully for the good cause of our Master, and try to become daily more conformed to his divine example. We met here several aged pilgrims who could not attend our meetings, who are, as it were, sitting and waiting till Jesus comes to gather them home. What a comfort religion must be to such, even though they be already in the "valley of the shadow of death," they can say, "I will fear no evil; thy rod and thy staff, they comfort me." Well may the poet say,

"Religion should our thoughts engage
Amidst our youthful bloom;
'Twill fit us for declining age,
And for the awful tomb."

On the morning of the 10th Bro. James Coyle took us to Summit Station where Bro. Andrew and myself took the train for Bronson, Branch Co. Mich., Bro. Levi Brenneman returning home the next day. We reached Bronson about midnight and waiting till daybreak of the 11th we walked to Bro. Gerber's who took us to uncle Abraham Beery's. Here we met with many old acquaintances, and were made to feel happy to be privileged once more to be among them. We had the privilege of attending three meetings here and visiting among the brethren and friends till Saturday the 15th, when in company with the brethren Harvey Friesner, Abraham Beery, and sister Gerber and daughter, we went thirty miles to Kalamazoo Co., Mich. We staid with Bro. Jacob Kindig, and Sunday morning we went to Bro. Christian Berger's where we held two meetings. These brethren are here without a minister, and desire to be visited as often as possible. There seems to be a desire here to hear the word of God.

On Monday we returned to Branch county, staid all night with Pre. Harvey Friesner who took us next morning to Lima Ind., a distance of 15 miles where we took the train and arrived home the same day, and to our joy found our families all well. And now as I sit and think back over our journey and think of the many precious souls with whom we met who are standing idle as it were, and who

might be useful laborers in the Lord's vineyard, I feel to say, Brethren and sisters, let us be up and doing. Perhaps our carelessness and coldness is keeping others cold; our negligence may encourage others to be idle. Oh, if we could but all see the great necessity of laboring; if we could at all times feel deeply concerned and interested in the welfare of the church and the salvation of souls, we would perhaps not excuse ourselves so much by saying we are too weak to do anything. Even though we should feel that we have received but one talent, we would try to put that talent to good use. "Therefore, leaving the principles of the doctrine of Christ let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward our Lord Jesus Christ." We should take his yoke upon us and learn of him; grow in grace and in the knowledge of our Lord Jesus Christ, and thus become more and more useful in the Lord's vineyard. JOHN SHENK.

Elida, Ohio.

A VISIT.

On the 7th of November, 1878, I started from my home in Rockingham Co., Va., for Fulton Co., Ill., where I arrived safely on the 9th. I walked from Ipava to Jonas Boyer's two miles south, where I was cordially welcomed by sister Boyer, and all the family as they came in. While on the cars at night after being roused from my stupor by the near approach of day, as I looked over the sleeping inmates of the car as they were hurled along almost at lightning speed, I was made to think how the mighty river Time is flowing to Eternity, bearing us all along with its mighty, rushing current to the grave; and how many poor souls on its rolling waters, are careless and unconscious as my sleeping neighbors, are rushing onward to realize, when too late, that "Life is real, life is earnest," and to their sorrow they have left the moments unimproved.

I visited Bro. John Shenk and friend Ami J. Switzer, in Summum, both formerly of Rockingham Co., Va. Also Bro. Abraham Roth and Bro. Jos. Hershey's, formerly of York Co., Pa. We had several well attended meetings while I was in that county. Sister Boyer informed me that she had heard but one sermon by our brethren for nine years. The brethren and sisters earnestly beg to be visited, and if possible have a minister settle among them.

On the 13th I went to Tazewell county; landed at Washington at 8 o'clock at night. As the brethren failed to get the information that I was coming, and being unacquainted, I inquired for the Mennonite brethren, and was directed to Peter Stuckey an Amish brother with whom I staid over night, and who kindly took me next day to our ministering brother,

Emmanuel Hartman, and his mother Agnes Hartman, who is in feeble health. I visited briefly the brethren Haas and Albrecht Schiffer (minister). Bro. S. has since removed to Adams Co., Nebraska. Held a meeting in the evening at Washington. Next day, the 15th I left for Livingston Co., was met in Chatsworth by Bro. Noah Grabill who took me to the neighborhood of Bro. Benj. Hamilton ten miles north. I visited nearly all the brethren and sisters there. We had five meetings, which were all well attended, though the weather was inclement. There is much interest manifested here, not only by the members, but there are others that seem "almost persuaded."

On the 19th I left for Elkhart Co., Ind. Arrived at New Paris next day, and walked five miles to sister Mary A. Blosser. I staid among the brethren and sisters in Elkhart Co. until the 25th, during which time I, with the brethren, attended four meetings, in which we tried to encourage one another in doing the work of the Master, and in instructing sinners to trust in Christ for salvation. I arrived in Allen Co., Ohio on the 25th. Was met at Elida by Bro. C. B. Brenneman, who took me to an appointment at candle light at Sherick's Meeting-house, where I met my ministering Bro. Samuel Shank of Rockingham Co., Va. He had come directly from his home and arrived a few days before me. We staid among the brethren and sisters one week visiting and attending meetings. Bro. Shank and Bro. C. B. Brenneman also visited the church near New Stark. On the 30th we attended the funeral of a little child that was buried at Sherick's. The church in this county is composed chiefly of young members, who with older ones seem particularly interested in vital piety, and manifest a warm zeal to promote the interest of the church. On the 2nd of December we stopped at Orrville, and staid over night with Bro. Benj. Brenneman.

Next day we stopped at Pittsburg from 12:25 o'clock till 4 o'clock. We spent the time in looking at the numerous public works and business places, and the gloomy walls of the buildings perfectly blackened by the smoke of the many manufactories where stone coal is used. At 4 o'clock we took passage on the boat John Snowden for McLean's Landing, Fayette County, Pa. We retired to our berths at 9 o'clock and found out but little of the rest of our ride up the Monongahela. We arrived at Bro. Nicholas Johnson's early on the morning of the 4th. We visited in Fayette Co. until the 9th, during which time we held a number of interesting meetings at Masontown, and became acquainted with warmhearted brethren and sisters.

On the 9th we went to Scottsdale, Westmoreland Co., stopped with Bro. Jacob Loucks, Bro. Abraham Overholt, and the aged blind sister, widow of Bishop John

Overholt, de'd. Ateandle light we held services in the church in Scottsdale. Next morning we visited the widow Loucks; her daughter, a young sister, was lying sick. We tried to comfort her in her sufferings, and asked God to bless her afflictions to her eternal good.

On the 10th we arrived at Meyersdale, Somerset Co., and stopped with Bro. C. P. Livengood. As the letter to inform them that we were coming failed to reach them, and there was no arrangement for meetings, and as the weather was very inclement and the roads drifted with snow, and the other members live at some distance, we left the next morning Dec. 11th, without visiting further there. We were very sorry that we could not see the church at this place.

We arrived at Bro. Jacob Grabill's, Thompsonstown, Juniata Co. on the 12th. Next day we were taken to Richfield Valley where the greater part of the members in this county live. We remained here till the 16th. In the mean time we attended five meetings which were well attended by unusually attentive congregations. On the 16th we arrived in Cumberland Co. at Bro. Samuel Hertzler's. Next day there was meeting at Slate Hill, where we met many friends whose acquaintance we had formed years ago, which seemed more dear for having been so long separated. We had three meetings in Cumberland county. On the 19th we stopped at Bro. John Weaver's in Franklin Co. Visited Bro. Parret and several others. Bro. Shank staid for an appointment at Chambersburg at one o'clock. I left for Washington Co., Md. on the morning train. Bro. Shank came in the evening. We held one meeting in Bro. Horst's neighborhood—Witmer's. Sunday 22nd we had two meetings, one at Chambersburg, and another at a school-house near Bro. Daniel Roth's.

By the guidance of a kind, heavenly Parent, and his watchful care we pleasantly ended our visit and arrived safely at home on the 23rd, when we met our loved ones spared and well. For which mercy let thanks be offered to Him that liveth forever and ever. We express our heartfelt thanks to the many kind friends, brethren and sisters, with whom we met, for the kindness, charity and hospitality they showed to us; and hope that God who remembers our kindness to one another as well as our evil deeds, will reward them for all that they have done according to his good pleasure.

During our visit we formed many acquaintances; met with many warmhearted friends we had never seen and some of whom we had never heard, who expressed many kind wishes for our present and future welfare, and received many words of encouragement from brethren and sisters, the remembrance of whom will renew pleasant thoughts of the past, and fill the soul with longings

for the future when all the faithful will be gathered into one family, and their pleasant associations shall never more be marred by a sad farewell. The remembrance of loved absent friends are like sunbeams that fall on life's pathway to make it pleasant through the shadowy gloom of our earthly existence; like flowers that bloom by the wayside, and lend their sweet perfumes to the passing breeze, and droop in their fading loveliness at the feet of the weary pilgrim to gladden his lonely journey through the howling wilderness; and like a beautiful green oasis where the footsore and hungry traveler over the barren plains and burning sands of time, may stop awhile to rest and refresh himself, and have a little foretaste of the happy land toward which he is traveling, which he hopes to reach when he has crossed the desert, passed through the wilderness, and ended his journey. JNO. S. COFFMAN.

Rushville, Va.

For the Herald of Truth.

A VISIT TO WELLS AND DE KALB COUNTIES, IND.

It may be interesting for some of the readers of the Herald to hear how the brethren and sisters are getting along, and the friends whom we meet as we travel from place to place. I left home the 21st of January, the same evening arrived at Murray Station, Wells Co., Ind., where I was met by my cousin Joseph Haiflich. The next day I visited an aunt who has been sick over a year, where we spent the time till in the afternoon, when I left, to visit friends and connections.

On Thursday the 23rd, we filled an appointment in the Methodist church where a large audience had assembled and manifested a desire to hear the word.

Next day we again visited the sick and aged, conversing of the goodness of God and the love he has manifested toward us. Perceiving the great desire for the Word, caused me to think of the woman that would be satisfied with the crumbs that fell from the Master's table. From these pleasant scenes I took leave the 25th for Waterloo, where I was met at 1 P. M. by Bro. Eli Stoffer, with whom I tarried till next day; it being the Sabbath we attended meeting both in the morning and evening which were well attended.

The 27th Bro. Coyle took me to the station, and I arrived home in the evening and found my family all well.

May God bless the feeble efforts that were brought forth, to the saving of souls. I feel thankful to the brethren and friends for the kindness manifested toward me. May the Lord reward them for the same. J. J. WEAVER.

For the Herald of Truth.

A SAD AND FATAL ACCIDENT.

In Shiawassee county, Mich., on the 7th of December, Peter, a son of John and Julia Keyser, aged 14 years, 5 months and 5 days, was shot by a comrade with whom he had gone out to shoot rabbits.

Peter and Daniel Keyser and Charley Call, a neighbor's boy, were coming home together from school. Charley Call wanted Peter to go out hunting with him in the evening, but Peter did not wish to go. After he came home, he did his chores. Then returning to the house, took the hymn book and sang

"I know that my Redeemer lives," with the chorus,

"I love the Lord; I know I do—
The best of all, He loves me too."

He then also sang,
"Farewell, vain world, I'm going home," with the chorus,

"I want to go, I want to go,
I want to go there too;
I want to go where Jesus is,
I want to go there too."

After this he sang the hymn,
"Jesus, my all to heaven is gone," with the chorus,

"One more river to cross,"

but before he was through with the singing of the last hymn, Charley Call came in with his gun, and said that Peter must go along. Peter replied that he did not want to go. But Call finally prevailed on him, though he said, it seemed to him as though he could not go, because his mother did not wish him to go, but fearing that Charley might be offended, he finally consented to go, and at the suggestion of his mother he took his younger brother Daniel with him. Call objected to Daniel going with them, and after they had started wanted him to go back, which he declined to do.

They proceeded together about three quarters of a mile from home, into a thick pine grove, where Peter saw a rabbit outside of the grove, and ran ahead to shoot it, while Daniel and Charley Call followed, and when Call came up to within about six feet of Peter, he said,

"Take care," and at the same time shooting off his gun, the load striking Peter in the back and entering his body near the right shoulder, passed through the heart and killed him instantly. Daniel then wanted Call to go with him to tell his mother, but after they had gone a short distance, Call went back and taking Peter's gun, which Daniel had left standing against a stump, discharged the load and threw the gun down by the side of Peter's dead body. Then reloading his own gun he went home, leaving his gun outside of the house, and then went away.

This happened on the 9th of December between eight and nine o'clock in the evening. He was buried on the 10th. Services by Elder Miller and Z. Allabach, from Phil. 1: 21. It seems as though he was ready to go, if we may judge from the beautiful hymns which he sung. But a solemn warning this is against the careless handling of fire-arms, and earnestly should it call us to be also ready, for we know not when the Lord may call us away. BENJ. J. EASH.

THE RELIGIOUS statistics of Holland show that while the Roman Catholic Church has gained during this century in political, mercantile and scientific influence, its numbers have been steadily decreasing. The Protestants number about 2,000,000 out of 4,000,000 inhabitants, and are divided among five organized churches: the National or Reformed Dutch which embraces also several Scotch, English, Presbyterian and French parishes; the Reformed Liberal church; the Lutheran Church, and the Mennonites. The Roman Catholics and the Jansenists, who resemble the Old Catholics, number together about 1,200,000 members. Then there are the German Jews and the Portuguese Jews and about 6,000 members of foreign churches. All the churches except the Liberal receive a subsidy from the government.

IT IS SAID that the volcano of Copaxi is in such a state of activity that the clouds of ashes and smoke issuing from it can be seen at Guayaquil, on the shore of the Pacific.

PRINCE William Frederick Henry, of the Netherlands, brother of King William, died the 13th of January, in the 59th year of his age,

Miscellany.

There's many a man crushed down by shame,
Who blameless stands before God,
But whom his fellows have utterly scorned
And made to pass "under the rod;"
Whose soul is unstained by the thought of sin,
Who will yet find saving grace,
And who would be praised where you now condemn,
If you would "put yourself in his place."

A SICK WORLD.

The plague which broke out at Wetlianka, in the lower valley of the Volga, near the Caspian Sea, in December last, seems to be steadily increasing and advancing northwesterly into Russia. Its northern limit is near Zaritzin, a town of nearly 20,000 inhabitants, and in direct railway communication with Moscow, St. Petersburg, and nearly all the principal cities of Russia. Zaritzin has been made the quarantine station, and Gen. Melikoff, who so distinguished himself in Asia Minor during the late war with Turkey, is there with a large detachment of troops who have formed a military cordon to prevent fugitives from the infected district from crossing the line. Whether the precautions will prevent the spread of the disease is doubtful, especially if the soldiers themselves should be infected. It travels by water as well as by land. The Volga runs directly through the plague district, and the Don, which empties into the Sea of Azof, sweeps close by the district. Asia Minor is in constant communication with Russia by land and the Mediterranean ports by sea, and if it once gains sufficient headway, neither military cordons nor quarantines will be of much avail. Though the original area of infection is small, all Europe is alarmed, and not without cause, as dispatches to the Greek Government confirms the report that it has broken out at Kavalva, an island of the Aegean Sea, and a disease very closely resembling it has broken out in Thessaly. England, Spain, France, Italy, Egypt, and the Malta have established quarantines not only against Russia but Egypt; and Roumania, Servia, Austria, and Germany are stretching cordons along their frontiers to shut out this unwelcome stranger; while in St. Petersburg the authorities are making preparations against its coming by rigid sanitary measures. They have not only the plague to guard against but numerous other epidemics. Small-pox and a virulent type of typhus fever are increasing alarmingly in Central Russia. An epidemic is raging in Siberia, and unknown diseases have broken out, sweeping off people by thousands. Wherever large bodies of men are gathered, fatal sickness breaks out. The Russian troops in the Balkan Peninsula are suffering fearfully with spotted typhus fever. A large de-

tachment of troops which recently arrived at Tripoli from Constantinople was suddenly taken down with a mysterious disease which proves so fatal that the Mediterranean ports have quarantined against it. Meanwhile the cholera is at work in Morocco and at other points in Northern Africa. The physicians of England say there never was a time when lung diseases were so prevalent as now, and the same is true in the northern section of our own country. It is an almost universal complaint from New England to California, especially in the cases of people of advanced age, that, instead of shaking off a cold, it rapidly assumes the form of pneumonia and proves fatal. There probably never has been a time in Chicago when diseases of the throat and lungs were so prevalent as now. To add to the calamity of the situation, the germs of the yellow fever, which were supposed to have been killed by the frost, have again made their appearance in the South. Even the brute creation are not spared, for the cattle in Russia, Germany, England, and to a certain extent the United States, are suffering with pleuro-pneumonia. Prof. Law, of Cornell University, who has been directed to investigate the causes and extent of the disease in New York State, visited a Long Island stable the other day and found 800 cows suffering from the disease. The hogs have the cholera, and the horses in some sections are coming down with the epizootic. The outlook for the coming summer is not a very encouraging one.—*Chi. Tribune.*

A DESCENDANT OF THE QUEEN OF SHEBA.

Al Duchawib, a journal printed at Constantinople in the Arabic language, reports an unexpected politico-religious revolution and change of dynasty, the scene of which is laid in Abyssinia. After the English victory, and death of King Theodore, the throne passed to the Emir Kasa, who was crowned under the name of King John. At the same time, however, there existed another ruler of Abyssinia; namely, King Menelik II., who asserts that he is the descendant heir of that Biblical Queen of Sheba who visited King Solomon. He issued a protest against the claims and title assumed by King John Kasa, declared himself to be the legitimate monarch, and the latter a revolutionary Jeroboam, King John was indignant at the theoretic attack launched against him by King Menelik, and determined to reply by carnal arguments.

He advanced upon Shoa at the head of 150,000 troops, and declared his intention of annexing the territory held by the heir of the Queen of Sheba. When he had arrived before Ankobar, the capital and residence of King Menelik, an enormous rout came out against him. It was not composed, however, of soldiers, but of Christian priests. This "great com-

pany of preachers" hurled the most terrible reproaches at King John, and assured him that if he persisted in his revolutionary intentions he would commit mortal sin, and would, consequently, find the gates of Paradise closed against him on the day of his death. They required him to lay down his arms and swear fidelity to the heavenly appointed ruler. John Kasa, strange to say, actually complied. He made an act of penitence for the crime which he had begun to commit, and he entered the city of Ankobar, not as a king and conqueror, but as one of the principal governors of King Menelik's dominion.

In the presence of members of an assembly of the citizens, John Kasa laid down the insignia of royalty, handed his crown to Menelik, and begged for the grace and favor of the heir of the Queen of Sheba. King Menelik embraced him with fatherly warmth, and bestowed upon him a high dignity. The old kingdom of Sheba has thus been unexpectedly "united" in the year 1878, an event which the royal family of Menelik is said to have been expecting, with an indestructible confidence, throughout a term of 2,873 years.—*Jewish World.*

AS A MAN thinketh in his heart so is he. Set the inner house in order, and the outer will assume form without great difficulty. So a devout soul even the cares that come with the press of secular duties, are enlisted as aids and incentives in the divine service. God made the world, and set you in it to perform duty with the full knowledge that such a sphere would prove most promotive of all that is good in you; and when you make the benefactions of his providence an excuse for the neglect of spiritual things, you may be sure your religious experience is deceptive.—*Zion's Herald.*

OPENING OTHER PERSONS' LETTERS.—We have recently heard of an instance where a man and his wife were arrested and fined twenty-five dollars each, for opening their hired girl's letters. The law very strictly prohibits the opening of letters addressed to other persons, and persons who have such letters passing through their hands should make a note of this and govern themselves accordingly. We ourselves have known otherwise honest and upright persons taking too much liberty in this respect.

BIBLE EMIGNA.

I am composed of 38 letters.
My 3, 18, 1, 22, 26, 36, was one of Jacob's sons.
" 8, 15, 22, 22, was a son of Adam.
" 12, 30, 34, 28, was a grand-son of Adam.
" 14, 33, 24, 1, was a son of Noah.
" 20, 8, 22, 23, 13, was a queen.
" 13, 35, 31, 22, was a gleaner in the fields of Boaz.
" 1, 4, 17, 13, 22, was a part of Aaron's warlike.
" 1, 9, 16, 18, 14, 17, 15, 13, is often seen in the pulpit.
" 4, 10, 6, 34, 11, is one of the vegetables for which the Hebrews murmured.
" 37, 5, 4, is a town of Benjamin near Lydda.
" 25, 9, 17, 2, is what all large towns are called.
" 7, 9, 18, is a kind of tree.
" 19, 4, 13, 27, 15, 21, is a musical instrument.
My whole is one of the proverbs of Solomon.

OBITUARY.

Died January 12th, in Keokuk Co., Iowa, of consumption, SISTER FRANCES WHITMER, widow of David G. Whitmer, formerly of Rockingham Co., Va., aged 30 years, 9 months, and 29 days. She was a widow about 18 years, during which period she was at no time free from affliction. Two daughters suffering from scrofula for several years, passed from time into eternity with a bright hope of entering that land which is free from disease and death; one little boy having the first of all passed into the spirit world. She leaves an only daughter and son-in-law, one brother, three sisters and many friends and relatives to mourn the loss of one so kind and well beloved. We rejoice to think of the evidence she gave of an entire consecration to God and a willingness, to obey all his commandments, during the fifteen months of her stay with us in Kansas. We learn since then to the time of her death she sought continual comfort from the word of God, reading often to those around her, exhorting them as an affectionate mother to love and serve the Lord while it is yet called to-day. May God add his blessing to her kind admonitions. One of her favorite hymns was,

"Oh for a closer walk with God,"

She was buried in the Tunker grave-yard, and funeral services were held by Pre. Flory, from Matt. 24: 44. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Our hearts feel grateful towards the friends in Iowa, for the respect shown during the sickness, death and burial of our sister. The Lord reward them.

Our sister now is gone we trust

To a better world than this,
Here toil and suffering was her lot
But now we hope 'tis bliss.

'Tis true, we loved her dearly,
Yet Jesus loved her best;
He relieved her of her suffering
And took her home to rest.

And thinking of the weary nights
She spent while here in pain;
We feel 't would be unkind indeed,
To wish her back again.

She never more can come to us,
But we to her may go;
If we, like her, trust God's free grace
And 'scape eternal woe.

And then, dear friends, how sweet the thought
In heaven with Christ to dwell
Where parents, friends and children dear,
Need no more say, Farewell.

MARGARET HEATWOLE,
Marion Co., Kansas.

Married.

Jan. 5th, by C. Stuckey, HENRY HOFFMAN and MARIA SCHROCK, both of Tazewell Co., Ill.
Feb. 11th, in the house of Jacob Hershberger, in Millin Co., Pa., — SHELTER from Somerset Co., Pa., and MALINDA STAYBROOK of the first mentioned place.

Died.

Nov. 10th, in Lost Creek Valley, Juniata Co., Pa., Bro. MICHAEL BRUBAKER, from a lingering illness of six weeks, aged 63 years, 1 month and 18 days. Brother Brubaker was a faithful member in the Mennonite Church

for many years, was well beloved by all who knew him. Buried at the Lost Creek grave-yard where appropriate remarks were made on the occasion by Jacob, William and Thomas Graybill and Samuel Wincy. Text: 2 Tim. 4: 6-8.
On —, in Norristown, Pa., Widow CHRYSEN, in the 56th year of her age. Her maiden name was Hallman. She was buried in the Norristown cemetery. "Let me die the death of the righteous, and let my last end be like his."

Oct. 12th, in Jewell Co., Kansas, of croup, son of ANNER SMITH, aged 2 years and 2 months. Services by John Snyder, from Matt. 24: 41.

Nov. 1st, 1878, near Marshall, Henry Co., Iowa, of diphtheria and croup, LYDIA, daughter of Joseph and Mary SCHLEGEL, aged 3 years, 2 months and 20 days. Funeral services by Sebastian Gerig and Stephen Miller.

Dec. 24th, near Swedeburg, Henry Co., Iowa, ANANDA, daughter of Jonas and Barbara SUTZMAX, aged 1 year, 11 months and 10 days. Services by Joseph Schlegel and Martin Eicher, from Luke 2.

Dec. 15th, in Waterloo, Ont., of rheumatism, SISTER VERONICA KARLIN, widow, aged 84 years, 9 months and some days.

Jan. 12th, in Waterloo, Ont., SISTER ELISABETH SWER, aged 87 years, 7 months and 2 days. She was born in Pennsylvania, June 10th 1791, came to Canada in 1807. In 1812 she united in matrimony with Jacob C. Snider, with whom she had 9 children. Of her offspring there are 5 children, 56 grand-children and 123 great-grand-children. In early years she united with the church, and remained faithful to the end. Buried the 15th, in Chr. Eby's burying ground. Services by J. R. Schmitt, A. W. Martin and A. Cressman.

Jan. 14th, in Berlin, Ont., Pre. JACOB M. OBERHOLTZER, aged 78 years, 9 months and 16 days. He filled his office nearly forty years. The last eight days he was afflicted with tightness of the chest, and several times had spells of fainting. During the night he frequently asked what time it was, and at four o'clock he again asked, and when told the time, he said, "Two long hours till six," at which time he expired.

Nov. 20th, in Juniata Co., Pa., very suddenly of old age, PETER KOONS, aged 79 years, 6 months and 9 days. He leaves a bereft wife and 5 children. Buried the 22nd in the family grave-yard. Services by William Graybill, from John 5: 25.

Jan. 1st, in LaGrange Co., Ind., CATHARINE TRIS, aged 77 years, 9 months and 21 days. She was born in Germany in 1808. She leaves 3 children, and 28 grand-children.

Dec. 14th, in Medina Co., Ohio, of the infirmities of old age, — widow of the late Bishop JOSEPH BIXLER, deceased, aged 90 years, 10 months and 13 days. She was buried on the 17th. She leaves a large family of children, grand-children, great-grand-children, also a few great-great grand-children.

Dec. 16th, in LaGrange Co., Ind., — Son of Daniel SCHUCHTER, aged 3 months and 4 days. And on the 20th of Dec. in the same place, JOHN, son of the same, aged 5 years and 1 month. Funeral services on both occasions by Henry A. Miller.

Jan. 3rd, near Bainbridge, Lancaster Co., Pa., Bro. MICHAEL MARTIN, aged 74 years, 8 months and 19 days. Funeral on the 6th. Text: Luke 2: 29-32. Buried in their family grave-yard. Bro. Martin walked in the fear of the Lord.

About three miles north of Manheim, Lancaster Co., Pa., the following named children died of diphtheria. Jan. 5th, LIZZIE M. BARNES, aged 10 years, 3 months and 7 days. Jan. 6th, MALINDA M. BARNES, aged 12 years, 9 months and 8 days. Jan. 6th, FANNIE M. BARNES, aged 11 years, 8 months and 23 days. Children

of Bro. and Sister Samuel Barnes. Funeral on the 8th. Text: Lamentations 3: 31-33. Buried at Hertenly's Meeting-house. Buried in one grave. Many sympathizing friends witnessed the solemn ceremonies. Brothers and sisters, remember the bereft parents in your prayers.

Jan. 9th, near Landisville, Lancaster Co., Pa., of croup, SISTER ANNA E. KREIDER, aged 45 years, 7 months and 25 days. Funeral on the 12th. Text: Matt. 24: 44-46. Buried at Landisville Meeting-house. Sister Kreider was a faithful member of the church.

Jan. 11th, near Rohrerstown, Lancaster Co., Pa., FRANKLIN HOOVER, infant son of Henry and Emma SIECK, aged 8 months and 1 day. Funeral on the 14th. Text: Gal. 3: 26, 27. Buried at Brubaker's Meeting-house.

Jan. 18th, on Sporting Hill, Lancaster Co., Pa., of diphtheria, AMOS M., infant son of Bro. and Sister Jacob W. NISLEY, aged 11 months and 19 days. Funeral on 21st. Text: Rom. 8: 17.

Jan. 19th, in Cambellstown, Lebanon Co., Pa., SISTER CATHARINE MIDDA, aged 69 years, 3 months and 4 days. Funeral on the 22nd. Text: John 8: 61. Buried in Cambellstown.

Jan. 18th, in Montgomery Co., Pa., very suddenly, DEANOR ABRAHAM CLEMMER, at the advanced age of 85 years, 9 months and 20 days. He was ordained to the office of deacon on the 5th of June 1839. He performed the duties of his office faithfully and filled his place to the end. He was beloved by all who knew him, and had a very extended acquaintance, and was a strong pillar in the church. He was friendly towards all, and assisted the ministry of his church with all faithfulness both in word and deed. He was buried on the 22nd, followed by his last resting place by a large concourse of friends and relatives, among whom were 26 ministers and deacons. Funeral services were held at the house by Andrew Mack and Samuel Leatherman, and at the Meeting-house by Henry Nicc and Isaac Oberholtzer, from John 14: 1-3.

Jan. 26th, in LaGrange Co., Ind., of typhoid pneumonia, SISTER LEAH, wife of Daniel SCHUCHTER, aged 28 years, 2 months and 20 days. She was a faithful member in the Mennonite Church and her piety and consistent walk won for her the love and respect of all who knew her. She bore her sufferings with Christian fortitude and humble submission to God. She expressed herself as fully resigned to the will of the Lord, and when her husband sat by her bedside unable to restrain his tears, knowing that the end was nigh, she bade him not weep. She leaves besides her deeply afflicted husband four small children, an aged mother, brothers and sisters to mourn her early death. But they need not mourn as those who have no hope for she is not lost but only gone before. She was buried on the 28th. Services by Henry A. Miller, John F. Funk and J. J. Weaver, from Rev. 7: 16, 17.

Jan. 24th, in LaGrange Co., Ind., after an illness of about two weeks, Widow BARBARA SCHROCK, aged 56 years, 9 months and 20 days. She was buried on Saturday Jan. 25th. Funeral services were held by C. Plauk and J. F. Funk, from Rev. 14: 13. She was a sister in the Amish Church and leaves a family of sons and daughters, and many friends to mourn their loss. Peace to her ashes.

Nov. 23rd, in Lincoln Co., Ont., of apoplexy, AGNES widow of the late JOHN WISMER, aged 73 years, 3 months and 9 days.

Jan. 13th, in the same place, JOHN WISMER, son of the above named John and Agnes Wismer. He received a fall from riding a horse several months ago, but he nearly recovered. About two weeks before he died he commenced to fail. A blood vessel in the head was ruptured, from which he bled very much. He was received in the church by baptism a few days before he died. He leaves a wife and one child to mourn his untimely death.

Nov. 15th 1878, in the same place, MARY, wife of John G. WISMER, aged 42 years and about 9 months. She suffered with palsy of the brain for about one year. She leaves a husband and 4 children to mourn the departure of one so dear.

Jan. 12th, in Allen Co., Ohio, SISTER BARBARA AUGSPURGER, in the 44th year of her age. The disease was cancer in the stomach. In the last two months she suffered very much, yet she bore her suffering with Christian fortitude. Buried the 13th. Funeral services were conducted by Abraham Steiner, in German from Psalm 16: 6, in English by J. F. Crooks, from Isaiah 38: 1.

Jan. 15th, in LaGrange Co., Ind., an infant son of Pre. M. and Susanna HOSSTETLER, aged 11 days. Sermon by J. J. Berntrager.

Jan. 3rd, in Plumstead, Bucks Co., Pa., after a lingering illness, SAMUEL MYERS, aged 73 years, 1 month and 7 days. On Thursday following his funeral was attended by a large concourse of friends and relatives. Buried in the Deep Run burying-ground. Services by I. Overholt, S. Godshalk and Isaac Moyer.

Jan. 21st, in South Cayuga, Haldimand Co., Ont., HENRY RITTENHOUSE. Funeral sermon by Christian Gayman in German, and by Leonard Hoover, in English.

Jan. 22nd, in Lincoln Co., Ont., JACOB ALBRECHT, at the advanced age of 90 years, 1 month and 14 days. He was born in Pennsylvania in 1788, and came to Canada in boyhood with his parents. He leaves 8 children, 48 grand-children and 84 great grand-children.

Jan. 26th, in Downe, Kent Co., Mich., SISTER NANCY THOMAS, aged 87 years, 5 months and 12 days. Funeral services were conducted by Bros. Speicher, Keim and Long.

Feb. 6th, in Jefferson Co., Iowa, of liver complaint, Bro. SAMUEL ESHELMAN, aged 81 years, 4 months and 6 days. He embraced the faith of the Mennonites over forty years ago. He was formerly from Lancaster Co., Pa.; from there he went to Bedford Co., and in 1847 he moved to Iowa, where he withstood the hardships of a frontier life. The funeral services were conducted by B. G. Hartman and Louis Fonedere, from Isaiah 55: 1-10.

Feb. 9th, in St. Joseph Co., Mich., SARAH KATZMAN, daughter of Pre. Joseph and Lydia Yoder, aged 21 years, 9 months and 21 days. She leaves a deeply bereaved husband, father, mother, three brothers and two sisters to mourn her early departure. Blessed be God, they mourn not as those having no hope. She manifested a living faith, and her last words were, "I have peace with Christ." Her 4 twin babes predeceased her only a few weeks. Funeral discourses by John Hartzler, Chr. Wery and John Shumaker, from Heb. 9: 27, 28.

Feb. 2nd, near Kindig's Church, in Augusta Co., Va., SISTER ANNA GROVE, aged 76 years, 8 months and 17 days; her sickness was dropsy of the heart. She was only sick four or five days. Sister Grove united with the Mennonite Church in her young days with which she continued a faithful and consistent member to the close of her life. She was much concerned about the well being of her children eight in number, and through her influence and the help of God, she and her husband in his lifetime succeeded to bring them all into the church to which they belonged. She leaves 3 children and many kind friends to mourn her departure. Funeral discourse by Jacob Hildebrand. Text: 1 Thess. 4: 13-18.

Feb. 3rd, near Churchville, Dauphin Co., Pa., of pneumonia, SISTER ANNA, wife of Benjamin COCKLEY, aged 42 years, 4 months and 27 days. She was buried in Churchville, where funeral services were conducted by Martin Reut and John Strickler in German, and John Erb in English, from 2 Tim. 4: 7, 8. She leaves a sorrowing husband and four children to mourn their loss, but they need not mourn as those who have

no hope, for she has left them evidence, that it was her eternal gain. She was a dutiful wife, a kind mother, a faithful and consistent member of the Mennonite Church. She said during her sickness, that she was so glad that she worked the work that she did while she was yet well, and that she did not regret the "one thing needful" for death-bed work. She was asked whether anything kept her back, she answered, "Nothing, I am ready and willing to go to that better home. During her last sickness she would often want water to drink; after receiving it, she said that she would soon drink the water of life, after which she would never thirst again. Just previous to her death, she told her friends who were around her bed, that she was going home, and requested them to waken her children and bring them to her bed, as she wished to give them good-bye. After they were all there, she earnestly requested them to put their trust in Jesus and serve him faithfully, and prepare to meet her in a better land, after which she gave them all good-bye; so she after she peacefully fell asleep in Jesus. Let us all try to follow her good example, so that when we will be called hence we may be prepared to go, and may it be our lot to hear that welcome voice, "Well done, thou good and faithful servant, enter in the joy of thy Lord."

Jan. 25th, in Allenville, Milfin Co., Pa., JOSEPH DEUTWEILER, aged 61 years, 6 months and 26 days. His sickness continued almost 4 weeks. He bore his suffering with patience, and died with the full hope of obtaining everlasting joy. Funeral services by Christian and John Pitschey. Text: John 5: 24-29.

Feb. 12th, in Dauphin Co., Pa., son of David and — SONNEX, aged 10 months and 7 days. Services by John Strickler and John Stauffer, from John 16: 16.

I take these little lambs, says he
And lay them in my breast;
Protection they shall find in me,
In me be ever blest.

Feb. 2nd, in New Erection Church, Rockingham Co., Va., of consumption, Bro. JOHN P. GOON, aged 59 years, 9 months and 13 days. He was buried on the 3rd, at Weaver's. Bro. Good lingered long and death was not unexpected to him; he took the advice of the prophet to Josiah; and tried to set his house in order (temporarily) knowing that he should die and not live. Many years ago he sought to set his spiritual house in order; and all through his life he was a benevolent neighbor, and a zealous and devoted brother in the church. Peace to his ashes.

Feb. 14th, near Bank Church, Rockingham Co., Va., of typhoid pneumonia, JOHN A. DRIVER, aged 37 years, 4 months and 6 days. He was buried the 16th, at Mt Clinton; on which occasion impressive remarks were made by Jacob Thomas and Daniel Heatwole. He was sick only about six days. Sad that one in the prime of life, should be so quickly taken from robust health, away from a loving companion and small, dependent children, and placed in the grave to be seen no more. His many friends thronged together to pay their last tribute of respect.

Feb. 14th, near New Erection Church, Rockingham Co., Va., of typhoid pneumonia, ANNE, wife of Peter WENGER, aged 38 years, 8 months and 26 days. Buried at Weaver's on the 16th. Appropriate and comforting remarks were spoken by Abraham Shank and Samuel Coffman. She leaves an afflicted husband, who is at this time confined to his bed, and a number of small children to mourn their loss. She willingly gave up her mortal interests, with a bright hope of an eternal interest in the heavenly mansions.
Jan. 4th, in Lower Salford, Montgomery Co., Pa., of nerve fever, SARAH, wife of ENOS Z. WAMOLD, and only daughter of Jacob H. and Susan M. Klein, aged 28 years, 8 months and 18 days. A deeply bereaved husband and two

small children are left to mourn their loss. On the following Saturday her remains were interred in the Franconia burying ground in the presence of a large concourse of people, on which occasion words of comfort were delivered by C. B. Allebach and Henry Nice at the house, and H. S. Bauer, and Josiah Clemmer, from Psal. 34: 18-20.

Letters Received.

WITHOUT MONEY.

Annie S. Neff, L. A. Blough, Anna Horning, J. J. Weaver, D. Basinger, Eli Mast, Jonathan Smucker, A. A. Good, J. M. Stoltzfus, J. S. Coffman.

MONEY LETTERS.

A — Leah Angely, Jos. Augspurger, John Augspurger, John C. Amstutz, Jacob S. Augspurger, Henry Ayle, John U. Amstutz, J. C. Aguelo, John K. Aldarfer, Jacob K. Andrews, A. Andrea, Mary Auker, Chr. Augspurger, Martha Apple, Jacob S. Augspurger, Jonas Amstutz, Jacob McAllister, Mary McAllister, Dan Amstutz.

B — Jacob Brand, David Buckwalter, Peter Blosser, Eli B. Borntrager, Jacob Bekar, Seth Burkholder, C. H. Bomberger, Jacob Birkley, Geo. Brunk, Hannah Brand, Henry Bucher, D. Bender, John Beckey, Jacob Brenneman, W. H. Bentler, Philip Brecht, Martin Bachert, J. S. Bare, John Baumgartner, Valentine Birkey, William Bergey, Benj. Barr, Noah Blosser, Jacob Blosser, John S. Blough, Lizzie F. Brenneman, Jacob N. Brubacher, J. J. Berntrager, A. S. Barthold, Alm H. Brenneman, Nora K. Baker, Elias Becker, Jacob B. Bucher, Joseph H. Berger, David Barger, Moses Bowman, H. H. Bean, D. Baker, Jacob Bixler, Lizzie Bailey, Fannie Bender, Elizabeth H. Beyer, Jacob Beutler, Peter Becher, Wm. D. Bishop, Joseph Belsley, David Bixler, J. J. Berntrager, John J. Bechtel, D. B. Beechey, John Brunk, Dan Brenneman, Jacob Brenner, David D. Block, C. C. Blough, John B. Beyer, B. Blischey, Jacob Boller, Lydia A. Barr, Jacob Bear, John Bear, J. J. Berntrager, D. J. Berntrager, C. — Solomon Culp, John Culp sr., John S. Coffman, John Coffman, J. S. Correll, Geo. Culp sr., John E. Creider, Joseph Claudon, Henry B. Cassel.

D — Jacob Dauman, Maria E. Denbo, Catharine Driver, L. Detweiler, John D. Diller, K. Dalk, Alm Dahlem, Jacob Dillier, Sarah Dennison. E — Peter Engle, S. E. Ebersole, Saml. Eby, John Elgstein, C. W. Eby, Catharine Erb, Karl Ehrlich, Jacob Eberhard, Martin Eicher, B. Ebersole, Saml. Esach, Henry Ellabarger, Cornelius Ewert, Peter Ehrisman, David L. Engle.

F — Rebecca T. Funk, Elizabeth Formwalt, Saml. Foust, Harry Friesner, Alm. Friesen, Albert E. Funk, Nathan Fretz.
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1. As to the difference, We see in the first and second chapters of Genesis that God created heaven and earth in six days, and rested on the seventh, and sanctified and blessed it, because in it he had rested from all his works. From this and what is said in Exodus 20 : 11, I believe that the true people of God observed the seventh day as a

quite a different reason is given, for which God commanded the Israelites to keep the Sabbath in the words thus, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and an outstretched arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." This was the strenuous Sabbath of the law, that law of vengeance, the transgressor of which had to die by the mouth of two or three witnesses without mercy. In this Sabbath no servile work was allowed, not even the kindling of a fire (Ex. 35 : 3). A Sabbath to be observed by the Israelites because they had been bond-men, and had been made free. This Sabbath was kept on the same day of the week, or in other words, on the same standard of time with that on which no manna fell around the camp of Israel (Ex. 16 : 27); the manna not appearing on that day was a sure sign to Israel, that that was the standard day for the Sabbath of the law. But whether it correspond

2. Of the change. Christ laid silent in the grave on the Jewish Sabbath, it being the next day after his crucifixion until the end of the Sabbath, Matt. 28 : 1; and in the dawn of the next day he arose triumphantly from the grave on the first day of the week, called the Lord's day in Rev. 1 : 10,—the day on which Christ met his disciples on several occasions breaking bread with them. Mark 16 : 9; Luke 24, 30—36; John 20 : 26. When Christ's mission was to the lost sheep of the house of Israel (Matt. 15 : 24), his custom was to teach on their Sabbath (the Sabbath of the law), for that was the day on which the Jews came together to read the law and to receive instruction. But after his resurrection we have no example that he ever taught or that he was seen on that day. The day before his resurrection was the Sabbath of the law in which he was in the heart of the earth (Matt. 12 : 40). But very early in the morning of the Lord's day he arose and commenced preaching the glorious gospel of the resurrection of immortality and

eternal life. The next Jewish Sabbath after his resurrection we hear and see nothing of him, but on the next day, the first day of the week (John 20 : 26), he is again found in the assembly of the children of God preaching the glad tidings of the resurrection, inasmuch that the stubborn unbelief of Thomas was converted into an undying faith: thus we see that the Lord of the Sabbath set an example of meeting with the children of God and preaching to them on the first day of the week. And it can be seen that the apostles and the first Christians did the same; passing Saturday over in silence, and after the example of their Lord they came together to preach and to break bread on the first day of the week (Acts 20 : 7; 1 Cor. 16 : 2), after they had been commanded by the Lord of the Sabbath to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them.

Although we do not find that he gave them a positive command to observe the first day of the week instead of the seventh, yet he gave them the example of meeting the children of God on the first day of the week, which example, as we see in the passages above cited, they followed and observed; so this is now the Christian Sabbath. And supposing this Sabbath was observed one day later than the Sabbath of the law, brought to an end by Him who was the end of the law, it is, indeed, yet virtually in strict accordance with the pattern of the beginning.

As regards work and rest, God worked six days, and rested on the next following day. The followers of Christ's example do the same. It is no evasion of the command given in Exodus 20 : 9-11, "six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." For in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Here it will be seen at a glance, that the Christian Sabbath is in substance the same as the pattern given at the beginning. This is a subject which has a pattern at the beginning like matrimo-

ny, which last Christ corrected by referring to the pattern at the beginning.

3. Of the justification.—I think if we follow the example as the apostle did of our Lord and Master Jesus Christ in a matter in strict accordance with the pattern at the beginning to the best of our understanding it will be accounted to us for righteousness.

ABRAHAM BLOSSER.
Dale Enterprise, Va.

For the Herald of Truth.

"ASHAMED OF JESUS."

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1 : 16.

The word gospel, taken by itself, means "good tidings," or as we would say, "good news." At the time of the birth of Christ, "there were in the same country shepherds abiding in the field, keeping watch over their flocks, by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, 'Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.'" Paul says in our text that the gospel of Christ "is the power of God unto salvation." This then is the good news which the gospel brings to us. A way is opened whereby we may be saved from our sinful state (Christ is the way), even as the angel said to Joseph, "Thou shalt call his name Jesus [Savior], for he shall save his people from their sins." The angel said to the shepherds, "Behold I bring you good tidings of great joy which shall be to all people;" and Paul testifies that the gospel of Christ "is the power of God unto salvation to every one that believeth."

To be ashamed of this gospel of Christ which is the power of God unto salvation, is the same as being ashamed of Christ himself, "for there is none other name under heaven given among men whereby we must be saved"—he alone can "save his people from their sins." And Christ says, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be

ashamed when he shall come in his own glory, and in his Father's and of the holy angels." It is to be feared that there are many professed followers of Christ in our day who are ashamed of him and his word. They are ashamed to walk in the humility, simplicity and purity which the gospel of Christ enjoins. They are ashamed to live up to their convictions of right, or in the way that they understand that Christ's words instruct them to live. Yes, doubtless many who would be called Christians, are ashamed to confess at all times, that the gospel of Christ is the "power of God unto salvation to every one that believeth," and that Jesus really does "save his people (them that believe) from their sins;"—ashamed to show by their works that they believe He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Ashamed of Jesus,—who for our sake left the glory of heaven and became a poor, homeless wanderer on earth,—"not having where to lay his head," even dying the cruel death of the cross, that we through him might enjoy the riches of heaven—become joint-heirs with him in the kingdom of God. What base ingratitude!

"Ashamed of Jesus! just as soon
Let midnight be ashamed of noon;
'Twas midnight with my soul till he,
Bright morning star, bid darkness flee."

Never under any imaginable circumstances, can we give any reason or frame any excuse for being ashamed of our dear Redeemer, and yet the hymn from which the above lines are quoted, says further:—

"Ashamed of Jesus! yes I may,
When I've no guilt to wash away;
No tears to wipe, no good to crave,
No fears to quell, no soul to save."

Are these lines consistent with the gospel of Christ? Paul in his first epistle to the Corinthians, after speaking of thieves, drunkards, &c., says, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." These Corinthians certainly had their guilt washed away,—they had experienced "the power of God unto salvation." Should they then be ashamed of Jesus? Surely not. Neither may those be ashamed who

can say with Paul, "Not by the works of righteousness which we have done, but according to his mercy he saved us (not will save us) by the washing of regeneration and renewing of the Holy Ghost." Least of all may we be ashamed of our blessed Redeemer when, by the grace of God, we shall have entered the new Jerusalem, and found a home with the redeemed, of whom it is said, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

Christ's gospel now reveals to us

Salvation's perfect plan,

But none who are ashamed of him

And of his word to man,

Can e'er expect to enter in

The rest that doth remain.

For those whom he hath saved from sin,

And freed from guilt's dark stain;—

For those who dare his name confess,

Whose works his truth maintain.

SIMON P. YODER.

West Liberty, Ohio.

For the Herald of Truth.

THE SABBATH.

I notice in your excellent paper a request for an article on the Sabbath, showing the difference between the Jewish and the Christian Sabbath, &c. I propose to write for you a brief article on the subject, and shew,

1. That the first churches of Christ observed the first day of the week as their day of worship, and did not so use the Jewish Sabbath. See Acts 20 : 7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Now Paul arrived at Troas on the previous Monday, and waited the entire week to meet the church. But had they met on Saturday surely that had been the day he would have preached to them. Again, Paul gave the churches of Galatia and Corinth instructions to bring their donations together on the first day of the week so that they would be gathered and ready when he came, which they could readily do as they met to worship Christ on that day (1 Cor. 16 : 1, 2). Again that day became known as the *Lord's Day* and was so called by John in the Revelation (Rev. 1 : 10), and it has been so called till the present time. There is no proof that any Christian

Church ever used the Jewish Sabbath for the worship of Christ. Half Judaized Churches have so done.

2. The Jewish Sabbath was typical of the believers rest in Christ (Heb. 4 : 3). We who believe do enter into rest (or a sabbatism); see also the v. 9 & 10, the same as circumcision was a type of the cleansing of the heart. Hence to adhere to them, is to deny that Christ has come and brought the substance. It is clinging to the shadows that have passed away.

3. The Jewish Sabbath has passed away with the rest of Judaism. See Col. 2 : 16, "Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the Sabbath-day." No man on earth can get the Jewish Sabbath from under that revealing text. Again, the ministration of death written and engraven in stones is done away. See 2 Cor. 3 : 7. Not its glory alone is done away but the ministration or covenant, including the Jewish Sabbath and all as the eleventh verse shows.

Every moral principle of the Jewish law, is eternally binding, but whatever is merely positive, is binding when commanded and not before, but when repealed it is no longer binding. Hence the principle of setting apart a portion of our time to the worship of God being a natural duty, belongs to the moral code and is eternally binding. But the particular day is positive and may be changed. "The Son of man is Lord of the Sabbath also." Again it is the natural duty of mankind to assemble and worship God together in their social capacity; hence the solemn admonition "Forsake not the assembling of yourselves together" (Heb. 10 : 25).

No nation ever did or ever can prosper and be happy and blessed of God without obeying this, as well as other moral duties. Now some day must be selected for that purpose, and the fact that we have the divine example of the inspired apostles and primitive churches in taking the first day of the week, is a sufficient reason for preferring that day. Moreover our Lord was raised from the dead in that day, and the new creation which we now celebrate was perfected on that day.

In conclusion, if Paul called those

evil workers that went about tearing up the churches of Christ to force them under circumcision, may we not with equal propriety call those evil workers that go about tearing up the churches of Christ to force them under the Jewish Sabbath which is done away? Phil. 3 : 2.

R. NEWTON.
Ottawa, Kansas.

For the Herald of Truth.

BAPTISM NOT IMMERSION.

According to the expressions of the inspired men, baptism is not *dip* or *immersion* since we do not find that it was ever so interchanged by inspired men, but we do find that baptism was called pouring and sprinkling; hence, it must be an application to the subject, and not the subject to baptism. I will refer the reader to a few strong evidences, in favor of baptism meaning to apply by pouring or sprinkling to the subject.

John the baptist says, "I indeed baptize you *with* water." Matt. 3 : 11. From this we learn that he applied the water to the subject and not the subject to the water. Now if baptism means immersion, as so many in these our days hold forth, is it not strange that the inspired men of God have nowhere in the Holy Bible ever called the word baptism *dip* or *immersion*, but in different times and places they have called the word baptism, *pouring* and *sprinkling*. I will refer to king David, when speaking of the children of Israel passing through the Red Sea, says, "The clouds poured out water." Ps. 77 : 17. Paul, speaking of the same subject, says, "That all our fathers were under the cloud, and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10 : 1, 2.

I could name some more of the same character or substance if necessary, but these are sufficient to convince any impartial man or woman. I have often been pained and made to feel sorry, to hear that some who should preach Christ, preach that all who are not immersed are blind and will be lost. Dear brethren, let us preach sound doctrine. JACOB HILDEBRAND.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
To waken in the realms of glorious day.

Teach me that painful lesson—how to live,
To serve thee in the darkest paths of light;
Arm me for conflict, and fresh vigor,
And make me more than conqueror in the strife,

Teach me to live for self, and sin no more;
But use the time remaining to me yet,
Not mine own pleasure seeking, as before—
Wasting no precious hours in vain regret.

Teach me to live!—No idler let me be,
But in thy service hand and heart employ;
Prepared to do thy bidding cheerfully—
Be this my highest and my holiest joy.

Teach me to live!—my daily cross to bear;
Nor murmur though I bend beneath its load.
Only be with me, let me feel thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live!—and find my life in thee—
Looking from earth and earthly things away;
Let me not falter, but untiringly
Press on; and gain new strength and power
each day.

Teach me to live!—with kindly words for all—
Wearing no cold, repulsive brow of gloom;
Waiting, with cheerful patience, till thy call
Summons me to my heavenly rest and home.

For the Herald of Truth.

"THE EARTH IS THE LORD'S AND
THE FULLNESS THEREOF."

2 Cor. 10:26.

The words of our text were spoken by the apostle Paul to his Corinthian brethren, and they agree with the words spoken by Moses to the children of Israel. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also with all that therein is." Deut. 10:14. David also expresses himself in the same way. By these words we can learn, that all that man has and possesses does not belong to mankind, but are freely given to us of God to use, and to take care of.

Our lives are in the hands of an all-seeing and omnipotent God, who created heaven and earth, and the sea, and all that in them is, and who has power to cast both soul and body into hell; to him belong all things, and when he commandeth they must obey, and when he saith unto man, "Dust thou art, and unto dust thou shalt return," there can be no way whereby we can escape, or say we will wait for a more convenient season; but we must at once obey and appear before the judgment bar of God, prepared or unprepared, there to give a strict account of our stewardship here below. Well may we say with the apostle, "The earth is the Lord's and the fullness thereof," and that man at his best estate is but vanity, and that he must receive strength from a higher power than earthly power, or else perish both soul and body. There is no need of perishing, for God's grace is sufficient for us all if we but believe, and put our trust in him.

We will now notice the power of the

Lord our God, and how able and willing he is to lend a helping hand to those who are willing to put their trust in him; as did Daniel and many others whom we might mention. When king Darius ruled over the people, he made a decree, that whosoever shall ask a petition of any other God or man save king Darius, shall be cast into the den of lions. Daniel was a righteous man, and a man who put his whole trust in the Lord his God, and he feared God more than man; he did not hearken unto king Darius, but went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time, then these men assembled, and found Daniel praying and making supplication before his God. Then they went before the king and told him that Daniel regardeth not thee nor the decree that thou hast signed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. God did not forget Daniel in the den of lions, but sent his angel to shut the lions' mouths that they did not hurt him. So when the king saw this, he commanded that Daniel should be taken up out of the den, and that those men which had accused Daniel, with their wives and children should be cast into the den of lions, and the lions had broken their bones in pieces before they came to the bottom of the den.

We will notice another trial of faith. There were three men, by the name of Shadrach, Meshach and Abed-nego, who were commanded to worship the gods of king Nebuchadnezzar, instead of worshipping the true and living God, but they refused. The king then commanded the most mighty men that were in his army to bind these three men, and to cast them in the midst of a burning furnace, which was heated one seven times more than it was wont to be heated. The furnace was so exceeding hot, that the flames of the fire slew those men who cast them in the fiery furnace. The three men fell down bound into the midst of the burning, fiery furnace, but God remembered them, therefore the fire had no power over their bodies, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. When the king saw these mighty works, he made a decree that every people, nation, and language which speak any thing against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.

Brethren and sisters dear, let us lay these things to heart, and let us be more faithful and more firm in discharging our duty, and in putting our trust in the Lord our God; and when men ask us to do any thing that is offensive or contrary to

the teachings of Christ, let us not obey, but rather follow the commandments of God as did these good men, so that those who are worshiping idols or false gods, may see that we are truly worshipping the true and the living God; that they like these kings, may turn from darkness unto light and repent of their sins, for God winked at the time of their ignorance, but now he commandeth men everywhere to repent. Every thing that is added to or taken from the word of God is false, and is very offensive in the sight of God; for, "If any man shall add unto these things that are written in this book, God shall add unto him the plagues that are written therein; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Brethren and sisters, we are sometimes accused of having an unscriptural mode of baptism and that we do not celebrate the sufferings of our Lord and Savior Jesus Christ in the right way. Let us be baptized, and eat the bread, and drink the wine, but think of nobler things than to satisfy a carnal appetite. Let us ask the question of the Bible reader, How can we have any more than we have without adding to the book of life? for the apostle Paul has declared unto us as plain as language can express it "For I have received of the Lord that which I have delivered unto you, and then says that Jesus did in the same night in which he was betrayed; and this is what we try to observe.

Then brethren and sisters, Let us try to be faithful, so that no one may deceive us; God is not mocked, for whatsoever a man soweth, that shall he also reap; the earth is the Lord's and the fullness thereof. Therefore, if every thing is in the hands of an almighty God, let us put our whole trust in him, then we will have no need to secure earthly treasures, nor of having our buildings insured, for the Lord says, "Fear thou not; for I am with thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." Isa. 41:10. The God who has promised us these things, hath measured the waters in the hollow of his hand, and meted out the heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Isa. 40:12. Is not this strength sufficient to put our all in him? or are we yet of those who cannot put our trust in God? Oh, let us at once become willing to put our whole trust in God, and forsake all things that are contrary to his word, and offensive in his sight.

Let us work out our own salvation with fear and trembling, for it is God which worketh in us both to will and to do of his good pleasure. Let us do all things

without murmuring and disputing, that we may be blameless and harmless; the sons of God without rebuke in the midst of a crooked and perverse nation, among whom we may shine as lights in the world, and as such press toward the mark for the prize of the high calling of God in Christ-Jesus. NOAH METZLER.

For the Herald of Truth.

COME TO JESUS.

Come to Jesus. When? Come now. "Behold, now is the accepted time; behold, now is day of salvation." In this land of Christian liberty, where the preaching and reading of the gospel of Christ is not only unhindered, but encouraged by the masses of the people, there are comparatively few who do not recognize the Bible as divine truth; and have respect to the worshippers of God, who perform their religious services according to the teachings of the sacred word. And among those who are brought directly under the teaching and influence of the Bible, there are but few who do not expect at some seasonable instant in life to yield to the power of the gospel, and become a professed follower of its divine author. But were it possible to separate all the hypocrites, blind leaders, and false teachers from among the faithful, and class them with blinded sinners, and those who have only good intentions and fail to perform, we might realize the force of the words of the Savior when he said: "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." While there is a fearfully large class that eke out their existence, groveling in the depths of gross sins with "no fear of God before their eyes;" there is a vast multitude that is almost persuaded; making excuses like Felix: "Go thy way for this time; when I have a convenient season, I will call for thee;" thus grieving away the Spirit, growing more hardened in sin, and closing the door more firmly against the gentle knockings of their best friend, who says: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Reader, are you of that number? Are you waiting for a convenient season? It may never come. How long will you wait? till you are called to eternity? Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. "To-day if ye will hear his voice, harden not your hearts." Come to-day. Harden this minute. The prodigal son made up his mind to go to his father; and he had to arrive at a time when he was willing to start that minute. So every one that ever came to Christ had to find a minute when he could say: "I am going now." And

every one that ever comes must find a real present, a *now* to give himself to Jesus.

If you are young, come to Jesus *now*. The wise man says: "Childhood and youth are vanity." And immediately follows with his wise counsel—"Remember now thy Creator in the days of thy youth." The psalmist David, in praying for the remission of his sins breaks forth with the words, "Remember not the sins of my youth, nor my transgressions." When one came running and kneeled to the Savior, and asked him, "Good Master, what shall I do that I may inherit eternal life?" And the Savior rehearsed to him the commandments, and he answered and said unto him, "All these things have I kept from my youth," then Jesus beholding him loved him. Come now, that when you are older you may not have so much reason to mourn over the sins of thy youth. Come now, observe the commandments, that the Savior may love you. Come now, because your time may be short. "Young man thou art now strong and full of health; but I will tell you, the spade which shall dig thy grave may be already forged, thy winding sheet be lying in yonder store, and that clock be counting out the moments in the last day of thy life." Come now, because the best time is when young. A minister said of his dying daughter, "Among the many things never to be forgotten she said: 'Father, you know I professed religion when I was young, very young—some thought too young—but oh, how I wish I could tell every body what a comfort it is to me to think of it.' Reaching out her hand—her fingers already cold—and grasping mine, she said, with great earnestness: 'Father, you are at work for the young. Do all you can for them while they are young. It is the best time—the best time. Oh, I see it now as I never did before. It is the best time—while they are young—the younger the better. Do all you can for them—while they are very young.'"

If you are in the prime of life, come *now*. Give to the service of the Master, your best days; let not Satan have the prime of your life, reserving for Christ only the afflictions, infirmities, and weaknesses of old age, if perchance you are spared. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." How can you be obedient to this command in its highest sense, when through all your prime, your heart is fixed upon the world, and set against your God who says, "Love me with all thy heart;" when your whole soul is absorbed in the deceitfulness of riches; when all your strength is used in laboring for the meat that perishes; when your mind is running to and fro seeking worldly gain, pleasure, and vanity? How

does this command appear in your eyes, as applied to one who has come down to old age heedless of its power, with a hardened heart, with a guilty soul, with wasted strength, and with an impaired mind?

If you are old, come *now*. Do not evade the earnest entreaties of Christian friends and turn aside from their invitations by saying, you want time to think about it. You need no time to think about a matter that has been settled in your mind for many years. To think about it generally means that you will not think or if you do think, that you will not act. If you are old, you cannot live very long at most, and should you live to extreme old age, you must, confess what the aged Jacob did to Pharaoh—"Few and evil have the days of the years of my life been." By all means give the remainder of your life to Jesus. He will soothe you in your declining years as no earthly friend can. He will give you just such hope and comfort as will enable you to bear the infirmities of old age with patience, and strengthen your soul to walk through the shady valley. An account is given of a woman *eighty years old* who wished to become a Christian. But there was a difficulty in the way. So she asked several friends to come with the minister and talk with her. She admitted the truth of all they said, but something held her back.

Said the minister: "Why not give yourself now, within ten minutes?"

"Oh, she could not!"

"Why not?"

"She wanted time," she said; "it was too sudden. Ten minutes! Oh, no! she must have time to think about it."

"You are old," said the minister;

"How long have you been thinking about it lately?"

She paused a moment, and then said slowly: "Fifty years."

"Fifty years!" cried the minister; "and yet you want more time! Isn't fifty years enough?"

That was a new way of looking at it. Fifty years indeed!

"What shall I do?" she eagerly asked.

"Do nothing," was the answer; "but leave all with God. Let us pray to him to lift the burden."

So they prayed. And suddenly, when she no longer pleaded for time, light came through the darkness, the burden rolled away, and, like a little child, the old woman received the kingdom of heaven.

So there are many who are lingering far from God, lamenting their unsaved condition, who might settle the great question of eternal life by saying: "I will go to Jesus *now*." You have thought long enough, now act! Thinking and not coming is disobeying. Come *now*. "Behold *now* is the accepted time."

Rushville, Va. JNO. S. COFFMAN.

PENITENT.

Where art thou, O pitying Christ!
The night hath fallen and the way I cannot see;
O reach down through the dark to me,
And fold me close unto thy all-forgiving heart,
Until the frozen waters of my spirit
In the sweet penitence shall mingle
With the colder tide of mine;
Fold me, Crucified and Risen,
In those arms of thine!

My doubting soul in cold rebellion went from thee
I would not take thy proffered hand,
Nor at the fountains of thy tender mercy
With other thirsting pilgrims stand.
But now, with wandering in the night grown weary,
I lift my mute and willing hands to thee;
Canst thou in thy compassion and thy pity,
Reach down through the dark to me,
And fold me close unto thy all-forgiving breast,
Until I feel the perfectness of rest—sweet rest!

—Sara Clemmer Wells.

For the Herald of Truth.

THE STREAM OF LIFE.

All persons are traveling to eternity, and that with rapid strides. As age advances, or as the end of the journey draws nearer, the time speeds swiftly by. It is ever on the wing, hurrying us mortals home,—to a happy home in eternity where there are joys unspeakable and full of great glory, or to a home of unending woe and misery. To one or the other we are fast hastening. Notwithstanding this, it is surprising that there are so many unconcerned. Ah! very soon we may be at our journey's end—the race will be run, and then what we have sown we shall reap—either life everlasting, or eternal death.

Heaven is a holy place, and every soul that expects to enter must be holy. Nothing impure can enter there. Our life must be a life of holiness here; heaven must begin below if we desire to hear the seraphs sing, and unite with them. God looked down from heaven and saw there was none good; no, not one. Hence there must be a preparation, and provision is highly essential—a real change of heart. Carnal mindedness must be laid aside, and be clothed with the garment of righteousness—be brought from darkness and the power of Satan to God's marvelous light.

In this way holiness comes to the souls of men, and fits them for heaven. Thus the vilest sinner can be changed. The prophet Isaiah says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they

be red like crimson, they shall be as wool." This promise, dear impenitent sinner, is for *you*. This promise can be fulfilled in you by your entire submission to the commands of God. Therefore, stand not aloof from God and the Savior.

Go at once to the throne of grace, and make all your wants and wishes known, and the Holy Spirit will direct you in the way of life.

Oh, how strange that men with rational minds, and in an enlightened land will thus frustrate or reject the good Spirit of God as they do! To him we must look and depend for everything temporal and spiritual. Risk not your soul in Satan's care until old age comes on. The longer you put off repentance the harder it is for you to accept the grace of God. On what a slender thread hangs the life of man! We should come to Jesus as we are. Christ died for our sins. He came to call sinners to repentance, and not the righteous. He only came to save sinners. But they must come truly penitent, believing the gospel, prostrate themselves at the feet of Jesus, praying and pleading for mercy, and pardon of their sins. All who come in this way will receive pardon. He will then be a new-born creature in Christ Jesus; and what was once despised, he will now love. The conversation which was once on earthly—perishable things, is now on heavenly—spiritual things. Happy and blessed is the man who can leave this world and be taken to a world of peace. J. D. HERSHEY.

For the Herald of Truth.

CONSEQUENCES NO SHIELD FOR NEGLECT OF DUTY.

God, in his infinite goodness and wisdom, has revealed unto us His holy will, His laws and commandments, through the Bible which he has given unto us, and in doing so He has required nothing of us which we are unable to perform, if we are willing, and put our trust in Him. It seems, however, He has been pleased sometimes to lead his people, whither they know not, and to require of them such things as are grievous to the flesh, and which they do not rightly understand, but which nevertheless, without any exception, work for their spiritual, if not for their temporal good. Though He may call us to go through fiery

trials, and severe afflictions and persecutions, yet in all these He has promised to be with us and to help us. He says, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Thus with these promises we should be willing to go wherever He leads us, and to do whatever He requires of us without regard to consequences.

The patriarch Abraham was a striking example of this. We find that the Lord had given him a son, in his old age, whom he loved very dearly; and the Lord had also given him a promise concerning this son that He would "establish His covenant with him and his seed after him;" and that, "In Isaac shall thy seed be called." But now He commands Abraham to take his son, his only son Isaac whom he loved and offer him up as a burnt offering. This no doubt was a very sore trial. Abraham might have made excuses, and said, Lord, behold this is mine only son whom I love very dearly. If I do this it will almost break my heart; the trial is too hard for me; and besides this, how are you then going to fulfill your promises, to establish thy covenant with him, and that, "In Isaac shall my seed be called?" It seems almost as though he would have had some reason, in view of the consequences, to have made some excuses; but we do not find that he uttered a murmuring word; but with humble resignation he obeyed the divine command, even so far as to the uplifting of his hand to slay his son, "Lay not thine hand upon the lad," and thus in the very act of obedience he was released from its burden; and hereupon, for his obedience, he received the promise from the Lord, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."

Thus we have, portrayed in Abraham, a spirit of true obedience and full resignation to the will of God, ready to comply with his requirements without, for a moment, hesitating in the path of duty to con-

sider what the consequences will be; and we have also shown us the rich blessings bestowed upon true obedience. We have also many other examples in holy writ of the true obedience of those who, rather than disobey their God, suffered scorn, contempt, persecution and death; and it is the duty of every Christian professor, now as well as then, to do what is required of them in the Bible, and leave the consequences to Him who is the disposer of events.

The opponents of the principles of non-resistance sometimes point us to the consequences, in defense of their views. We have been asked by such, in a tempting manner, "What would you do if you were attacked by a ruffian in such a way that you would either have to kill or be killed?" We might not give a correct answer as to what we would do if we were brought to trial, but the answer to what we should do, is to us a plain one. We should do as our Savior has taught us, where he says, "I say unto you that ye resist not evil;" and with the promise that, "Whosoever will lose his life for my sake the same shall find it," we should, rather than forfeit our most holy faith, die like a true Christian, and add another gem to the crown of martyrs, who for the love they bare to their Master, suffered themselves to be taken to the scaffold, to the stake and to the rack; sealing their faith with their own blood.

But again, they point to the consequences. "Perhaps a man thus losing his life, leaves a family almost destitute of the necessities of life, and no one to provide for them." Oh how fearful and distrustful! He whose providential care is so great that without Him not even a sparrow falleth on the ground, and who feedeth the young ravens when they cry, is also "A father of the fatherless, and a judge of the widow;" and if God be for them, who can be against them?

Our Savior says, "Whosoever will come after me let him deny himself." If we then, should make our obedience to a plain, divine law subject to consequences, and employ consequences as a test of right and wrong, and consider that wrong or unnecessary which would endanger our life or property, and that right which would insure our safety, we would, at least in this respect, have

to put aside the principle for *self-denial*; upon which seems to be based the whole of the Christian warfare.

If the apostles and early Christian fathers who lived in the age of persecution, would have acted from such principles; consulted convenience instead of duty, they would not have sacrificed their health, wealth, comfort, and their own life also. They would not have suffered themselves to have been mocked, scourged, and evil entreated in every way. The apostle Paul no doubt would not have submitted to stripes and prisons, to be beaten with rods, to be stoned, to be in perils of waters, in perils of robbers, in perils by his own countrymen, and in perils by the brethren. But his was a nobler spirit than to shrink back from his duty in view of the consequences. He says: "When it pleased God, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." This is the great point to be guarded against: conferring with flesh and blood, which we are so apt to do, and which the apostles were strong to overcome. We suppose if the apostles had been as timid, and as easily shaken as many professors of the present day, they would in view of the consequences have forsaken their religion altogether. Indeed it is to be feared there are many so-called Christians now-a-days, who seem to be good enough as long as the sun shines, but if a storm should arise, they would, like Peter, follow Christ afar off; and, if need be, to insure their own safety, and to shield them from persecutions, they would even deny the Lord that bought them.

Let us, as Christian professors, be on our guard in this matter, that we do not, even in our every-day duties of life, first consult our convenience before we act. We should have our conscience governed by the word of God, and then, under all circumstances, do what our conscience tells us to be our duty and leave the consequences to God. Elida, Ohio. DANIEL SHENK.

For the Herald of Truth.

INTEMPERANCE.

"Wine is mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Who hath woe? who hath sorrow? who

contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

This is the picture of this monster drawn by the pen of inspiration. The testimony of wisdom recorded in the Sacred Oracles against this soul destroying vice. Reader, heed the warning and flee from temptation. What mean those dark lines that blur the pages of history? They are the records of *intemperance*, the history of misery, wretchedness, and woe; the story of shame, of myriads, of earth's most gifted sons, who have been ensnared by this subtle fiend of destruction.

Who can number the many thousands of loving, trusting wives whose happiness it has destroyed, and ended their lives in gloom? the dear mothers it has been the means of sending broken-hearted to the tomb? the fond fathers whose grey hairs it has brought down in sorrow to the grave? the millions of innocent children whose infancy it has blighted, whose youth it has clouded by its baneful influence; whose young lives have been poisoned by living in an atmosphere of depravity surcharged with death? Who can estimate the depravity and suffering of these helpless beings brought up in surroundings, from which every pure and holy feeling, and better instinct of human nature is banished.

Intemperance, the acme of human shame, misery and woe; the child of the devil, the great agent of sin; the merciless tyrant that pities not its votaries; but like the strong man armed, takes possession and goads its victims on to destruction. It hurls the king from the throne, the judge from the bench and the preacher from the pulpit. It causes the priest and prophet to err in vision and stumble in judgment. Makes the eloquent man dumb. Robs society of its virtues, the church of its members, home of its loved ones, the children of their bread and the poor of their covering to satiate its thirst.

It shuts the doors of heaven and opens the gates of hell to its votaries.

ries. It is the father of criminals, and the mother of paupers; it fills the penitentiaries and feeds the gallows. It is the hot-bed of sensuality and the harvest field of shame.

It robs man of his strength and honor, and woman of her modesty and virtue; youth of its bloom and age of its peace and crown. It is a cankerous corroding affliction, from which may God deliver all who may read this. Remember, dear reader, the injunction: "Touch not; taste not; handle not." Jesus suffered and died for you; put your hope and trust in him, look to him for help and strength to resist every temptation, pray earnestly, be watchful and he will bear you up and save you; oaths and pledges and orders will not save you; but faith in Jesus and obedience to his holy will and commandments will; then depend upon him who is able to save to the uttermost and will not cast out any who come to him, no matter how weak or sorely tempted. Give your heart wholly, fully, and freely to Jesus and all will be well. JOSIAH BREWER.

PRAYERS.

Prayers need not be fine. I believe God abhors fine prayers. If a person ask charity of you in elegant sentences he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of oration. He used grand language in very pompous style, and I dare say he thought he was sure of getting piles of coppers by his borrowed speech, but I, for one, gave him nothing, but felt more inclined to laugh at his bombast. Many prayer-meeting prayers are a great deal too fine. Keep your figures, and metaphors, and parabolical expressions for your fellow-creatures. Use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers are the better; the plainest, humblest language which expresses our meaning is the best.—*Spurgeon.*

PURIFYING OUR HEARTS.

If a spring of water is poisoned in its very source, it can send forth nothing but poisoned waters, but if a remedy can be found which acts

on the poison and makes the waters pure and sweet, that remedy, if applied to the very source of the spring, will purify not only the fountain, but the entire stream. This is what Christ does for men. The gospel reaches to the very source of human action, purifying our hearts by faith, and cleansing us from all filthiness of flesh and spirit, that we may perfect holiness in the fear of the Lord. Every man that hath the hope that is in Christ, purifieth himself even as He is pure. We do not purify ourselves by effort, but by faith; not by works, but by the blood of Jesus Christ. For if we walk in the light as He is in the light, we have fellowship with the Father, and the blood of Jesus Christ, His Son, cleanseth us from all sin.—*Common People.*

AN EXTRACT—HEAVEN.

What are to be our employments in heaven? How shall we be sustained? How perceive, or feel, or rejoice? Shall we recognize in glory those whom we loved on earth?—or is the Alpha and the Omega of faith, the Alpha and the Omega of fruition? These, and a thousand other questions, are raised by the curious mind; but the most that we can say in reply is, "It doth not yet appear what we shall be." There will be praise in glory. There will be following the Lamb. There will be satisfaction with God's likeness. There will be the fullness of joy and pleasure for evermore. But after all, the mind, while in the body, is exhausted by the effort to comprehend what we shall be. It falls back fatigued upon the words of him who once lay on the Redeemer's bosom, "It doth not yet appear what we shall be." And yet there is a sense or a measure in which we can understand heaven.

In our day we hear much of the millennium. Churches are divided on the subject. Brother differs from brother; and it is difficult indeed, definitely to fix "what saith the Lord" regarding it. But connected with the millennium there is one subject, concerning which we may speak with perfect decision on the undoubted authority of God. As the whole is composed of its parts, the blessedness of the millennial state can be composed only of the blessedness of individual souls. Now, would I introduce that blessed

era as far as I am concerned? Then let me make sure that Christ is already personally reigning in me. Would I see the kingdom of God set up in our groaning world; and would I like to fix a day for its commencement? then let me this day make it sure that the king of glory is on the throne of my heart, that "Christ is in me the hope of glory."—Whatever the millennium is to be, or whensoever it is to begin, it can, at the most, consist only of Christ's personal reign. Now, he should be reigning at this hour in me. Be that, through grace accomplished, and we are in preparation for the millennial glory; though the bright visions of some were turned into realities to-morrow, we should be found meet to enter on the joy of our Lord.

"The millennium will never come," said Harlan Page, "till Christians are more awake to duty." And so of the eternal state. Does Christ reign in any soul now? Then, beyond the grave, that reign perfected will be heaven. Is Christ stamping on us now the image of the Eternal, and restoring what the fall ruined or effaced? Then that restoration completed will be heaven. Is Christ on earth showing us the Father? Then beyond the grave, we shall be eternally restored to the Father's favor; and that is heaven, for his favor is life, and his loving kindness better than life. Our joy on earth—our religion—when it is a fruit of this Spirit, is at once a preparation and a prelude to the joys of heaven, they are the same in kind and differ only in degree.

He that is holy in a measure now, will be holy in perfection at last. He that loves the Savior in a measure now, will love him in perfection beyond the grave. Here we see the bud, on high we shall partake of the ripe and mellow fruit—all according to the words, "He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Let us try to find some one who is ignorant of the great process of nature; one of the untutored savages who still hover near the margin which separates the rational from merely animal nature. Let him be ignorant for example, of the processes of vegetation. With the one hand show him an acorn—a thing so small that it can scarcely serve

even for an infant's toy; with the other, show him some majestic oak, beneath whose ample shade the beasts of the field and the birds of the air find a common shelter. Then tell that degraded one, that that majestic tree was once enveloped in such a little seed—how incredulous, or how amazing, would that "stout of the woods" appear! And the same thing happens in regard to the coming eternity. Godliness is the germ, of which eternal glory is the majestic result. Grave is the bud of which heaven is the ample fruitage. Like the darkling savage, we may comprehend the process by which the one passes into the other. But our ability is not the measure of God's. The one does pass into the other; grace does pass into glory; and he is wise, he only is wise, who makes it his business on earth to tend that germ, or screen it from all that would crush or destroy it. He is wise who places it often in the clear shining of the sun of righteousness, or under the influence of him who assures us that he will refresh it like the dew. The delicate exotic will not otherwise grow; and for want of such tending ten thousand times ten thousand let it wither, and pine, and perish.

It is a saddening thing to stand by the edge of the open grave, and see dust returned to the dust, one, perhaps, with whom we have often taken sweet counsel, upon whose arm we have leaned, whose soul has touched our soul, with whom we had all things in common, even to the secrets of the heart, entombed. The cold earth must hide him, and even affection must hasten to bury him out of sight. But that very body thus consigned to corruption is yet to come forth a glorious body, when death shall be swallowed up of life. That which is sown in dishonor is to grow in glory. If united to Him who is the resurrection and the life, who has abolished death, and brought life and immortality to light in the gospel. Its home for ever is to be

"The city of the pavement—
Seat of endless festival."

And thus do we glance at the spirit's fruit in the soul—or God's religion, not man's—as the crown and consummation of life.

We have looked at it as it should reign in the heart; does it reign there? We have studied it as presiding in our homes, and leading

all who are there in the "way of the Lord." To what extent has that been accomplished? We have gone, with the lamp of life in our hand, into the workshop of the artisan, and tried to tell how it ennobles toil by sanctifying him who toils. Light upon the marts of business; and is it the case that our merchandise and our hire are holiness and the Lord? We have referred to what should be the ascendancy of God's truth in our social intercourse; and if it preside there, we are not far from the kingdom of heaven; nay, we are within its sacred borders, and the crown of all will be glory, honor and immortality, through Jesus Christ our Lord.—*Selected by Henry B. Cassel, from "A Lamp to the Path," by W. R. Tweedie.*

SUFFERING AND DEATH OF CHRIST.

O love divine, what hast thou done!
Th' incarnate God hath died for me;
The Father's co-eternal Son,
Bore all my sins upon the tree!
The Son of God for me hath died:
My Lord, my love, is crucified.

Behold him all ye that pass by,—
The bleeding Prince of life and peace!
Come see, ye worms, your Savior die,
And say, was ever grief like his?
Come, feel with me his blood applied:
My Lord, my love, is crucified.

CHRIST IS RISEN.

Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound him,
Resplendent in glory, to live and to save:
Loud was the chorus of angels on high,—
The Savior hath risen, and man shall not die.

WE CANNOT SERVE TWO MASTERS.

Dear brethren and sisters in the Lord, and all readers of the Herald, in my great weakness I am prompted through the love of God to warn all ministers as well as myself against serving two masters, and hence I select the following and send it for publication:

"There was a young minister once preaching very earnestly in a chapel, and he had to walk some four or five miles to his home along a country road after services. A young man, who had been deeply impressed during the sermon, requested the privilege of walking with the minister, with an earnest hope that he might find an opportunity of telling his feelings to him, and obtain some word of guidance or comfort; instead of that, the

young minister all the way along told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity and foolish talking. Some years after, when the minister had grown old, he was sent for to the bed-side of a dying man; he hastened thither with a heart desirous of doing good; he was requested to sit down at the bed-side; and the dying man looking at him, and regarding him more closely, said to him,

"Do you remember preaching in such a village, and on such an occasion?"

"I do," said the minister.

"I was one of your hearers," said the man, "and I was deeply impressed by the sermon."

"Thank God for that," said the minister.

"Stop," interrupted the man, "don't thank God until you have heard the whole story; you will have reason to alter your tone before I have done." The minister changed countenance, but he little guessed what would be the full extent of that man's testimony.

Said he, "Sir, do you remember after you had finished your sermon that I with some others walked home with you? I was sincerely desirous of being led in the right path that night, but I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house while you were sitting down to your evening meal; I stamped my foot upon the ground, I said that you were a liar, that Christianity was a falsehood, that if you could pretend to be so earnest about it in the pulpit and then come down and talk like that, the whole thing must be a sham, and I have been an infidel," said he, "a confirmed infidel from that day to this; but I am not an infidel at this moment, I know better. I am dying and about to be damned and at the bar of God I will lay my damnation to your charge, my blood is upon your head." And with a demoniacal glance at the trembling minister, he shut his eyes and died." C. J. M.

When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

Herald of Truth.

Elkhart, Ind., April, 1879.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Premiums.—To any one sending us two new subscribers for the HERALD OF TRUTH, with two dollars, we will send free a copy of Plain Teaching, 100 Peace Envelopes, or an English and German Testament. For four new subscribers and four dollars, we will send a copy of the Philharmonia Singing Book, or a copy of Wandering Soul, or 250 Peace Envelopes; for five new subscribers and five dollars, we will send a good Bible Dictionary or Menno Simon's Foundation in English. For ten new subscribers we will send a copy of the Complete Works of Menno Simon. This affords our people an excellent chance to get good books at a very low price, and without the expenditure of any money.

Parts of Menno Simon's Works.—We have some of the parts of Menno Simon's Works put up in cheap binding, which we will send by mail as follows: For Menno Simon's book containing "Reason for writing and teaching, Confession of the poor, distressed Christians, Reply to Zylis and Lemmekes, A humble and Christian defense and justification &c., Demonstration of the incarnation, Reply to Martin Myeron, An epistle, &c., Testimony against John von Leyden, A kind admonition, Letter" &c., in paper covers, by mail, 75 cts.

Another book contains "Reply to Gellius Faber, A treatise on excommunication, Letters" &c., and will be sent free for 50 cts.

Correction.—In saying that Simon P. Yoder was our agent in the vicinity of Walnut Creek, Holmes County, we made a mistake. He is in the vicinity of West Liberty, Logan Co., Ohio. All those interested will please take notice of this.

Bro. Samuel Guengerich, of Anish, Johnson Co., Iowa, is our agent for that vicinity to take subscriptions for the

Herald and other papers published by us, and also for the sale of books. The friends of that vicinity can transact all such business with him.

C. B. Brenneman of Allen Co., recently visited the brethren in Medina Co., Ohio, and preached in Kapp's school house.

Pre. John Erb, of Dauphin Co., Pa., had his leg broken recently, in assisting to raise a house in Churchville.

Bishop ordained.—On the 26th of January 1879, Elias Weaver, of Waterloo County, Ontario, was chosen to the office of bishop, to fill the vacancy occasioned by the deaths of bishops Joseph Hagy and Henry Schantz.

Bishop A. Cressman, of Waterloo Co., Ontario, visited the church in Hay, in the month of February, where he held several meetings. And on the second, two persons were baptized and received into the church.

Money Received for widow Kaser.

J. S. Augspurger	\$ 6.00
M. B. Ressler	2.00
E. H.	4.00
Church at Shamm's and Elkhart	10.70
" " Holdeman's	8.51
M. W. Shenk, Lakeville, Ind.	

Our Friends have done well this month in sending us original articles. We thank them for it, and hope they will continue to give us a good supply for each month. Do not be discouraged when your articles do not appear the first month. If we consider them worthy, they will be admitted just as soon as practical. Last month a few were left over which, however appear in the present number. We are always glad to have our friends write, and send us their best thoughts. Much good indeed may be done in this manner.

Bro. Abel Horning, of Montgomery Co., Pa., writes under date of March 11th, "We are all blest with good health, which is indeed one of the greatest blessings from the Giver of every good and perfect gift, and for which we should be very thankful, and praise Him continually, and say with David (Ps. 119: 62), 'At midnight I will rise and give thanks unto thee because of thy righteous judg-

ments.' On the 6th of March we had our district conference. All the brethren of our district were present except Bro. Allebach, who had been called to a funeral, and two others who were detained by sickness. Peace, love and union prevailed, and the brethren, Clemmer and Leatherman intend to commence with the communion services on the 27th of April, and to continue each Sunday until their work is completed. That is, April 27th, at Rockhill; May 4th, at Plain; May 11th, at Line Lexington; May 18th, at Franconia; May 25th, at Toamencin and June 1st, at Salford."

A Brother from Markham, Ontario, writes as follows, "On the second of March we were surprised by a visit from Tobias and Samuel Bauman, from Waterloo. They preached four times during the first part of the week, to good sized audiences of attentive hearers, and on the sixth again took their departure. May the Lord bless the brethren on their mission of love. A visit, from brethren from a distance, is always a source of comfort and encouragement, and always brings a blessing. May the Lord be with the brethren in all their labors both at home and abroad."

Bro. Ephraim N. Nissley, of East Donegal township, Lancaster Co., Pa., was chosen and ordained to the ministry in the Mennonite Church, at Graybill's Meeting-house, on the 6th of February. May the Lord bless the dear brother in his solemn duties and make him an instrument of much good to many souls.

"Help thy servant gracious Lord,
Who comes in Jesus' name;
Only thou can'st strength afford,
Thy gospel to proclaim.
Grant his soul a heavenly ray,
Fill his heart with holy fire;
Help thy servant, Lord, we pray,
Regard our soul's desire."

Several Questions.—A correspondent asks, "Does the writer in the Herald believe it wrong to be re-baptized, if a person should move from one country to another, and should not find any of his denomination there, and another church there would not receive him without being again baptized? What shall such a person do? I believe if a person wants to live a true, Christian life, he ought to unite with some church. How can a per-

son follow Christ's example or his commands and not unite with a church?"

REMARKS.—If a person has been baptized upon his faith, and if his baptism has been the answer of a good conscience toward God, then it is certainly misusing the sacred ordinance of baptism by being baptized a second time, and no church should require it. In that case, without any regard to where we are, we should faithfully adhere to the Scriptures. The re-baptizing, and uniting with a church, will not bring us nearer to God, if in so doing we are required to cast away and deny that which our best and most sincere convictions, led us to do in obedience to the word and teachings of our Savior, and we should consider it, by far, better to stand faithful to our profession and serve God with a sincere heart, even if we were quite alone. It were better even to stand without church communion, than to deny the faith in which we have promised to live till death. We, however, consider it a very important step for members of the church to move away from all church privileges, and isolate themselves so entirely from their church communion. It should not be done lightly or thoughtlessly. Only good and substantial reasons should induce us to sever ourselves from the communion and intercourse of the brotherhood. Many professors, we know, but lightly esteem the privileges of the church, and do not seem to care whether they are where there is a church or not. Such carelessness, however, always shows that the love of God is not as strong in them as it ought to be. There are, of course, often reasons and causes that make it necessary for persons to change their location, and circumstances bring them into neighborhoods where they do not enjoy their church privileges, but in such cases they should seek to stand firm in the faith and remain true to their profession.

The same writer puts another very pertinent question, as follows, "The writers in the Herald talk so much about plain dressing and pride, and I think they are right, but here is another question. Cannot a person also have style on his house, and in his house, costly carpets and furniture, and drive in costly vehicles, and at the same time dress plain?" Yes. Just as much pride may be practiced in fine houses, costly furniture and equipage, as in clothes. The Bible requires that we

should avoid every appearance of evil. The same writer also objects to the term, "Complete" as applied to books outside of the Bible. But we think our correspondent in this respect rather labors under a misapprehension. The term, "Complete," is not used to signify perfect, but simply as containing all the writings of a certain author as far as known or published, as for instance, we say, "The Complete Works of Menno Simon." We do not mean the perfect works of Menno Simon, but simply that the book includes all the writing of Menno Simon now extant.

CONFERENCES FOR 1879.

Annual Conference for Canada, will be held at Moyer's Meeting-house, in Lincoln County, Ontario, on the last Friday in May (30th).

Annual Conference for the state of Ohio, will be held in Martin's Meeting-house in Wayne Co., three miles south of Orrville station, on the third Friday in May (May 16th). The nearest station is Orrville, on the Pittsburg, Fort Wayne and Chicago R. R. Brethren from other places are cordially invited.

Conference in Lancaster Co., Pa., will be held on Friday before Good Friday (April 4th), at Brubaker's Meeting-house, three miles west of Lancaster City.

Conference in Montgomery Co., Pa., will be held on Thursday, May 1st, at Franconia Meeting-house.

Conference in Illinois will be held on the fourth Friday in May (May 23rd), in the Meeting-house near Morrison, in Whiteside County.

The Semi-Annual Conference of Virginia, will be held this Spring, at Hildebrand's Church, in Augusta County, on the 25th and 26th of April. A hearty invitation is extended herewith by the brethren there, to ministers and others, both from the north and west, to meet with them. Those coming up the valley will stop at Mount Sidney, and inquire for John W. Landis. Those coming on the Chesapeake & Ohio R. R. will stop at Waynesboro, and inquire for Jacob Hildebrand. The brethren hope all who can will come and meet with them at that time.

Annual Conference. The Annual Conference, in the State of Kansas will be held at Spring Valley Meeting-house,

in McPherson County, on the third Friday in April (April 25th). The brethren elsewhere and especially ministers and deacons, are invited to be present. The most convenient Railroad Stations are Newton and Peabody, on the A. T. & Santa Fe R. R. Those who stop at Peabody will inquire for Henry Hornberger or Emmanuel Weaver. Bro. Hornberger lives some three miles north of Peabody. Those stopping at Newton will inquire for R. J. Heatwole. Any one writing and informing the brethren of their coming will be met at the station by the brethren and conveyed to the place of the Conference.

DANIEL WISMER.

REVEREND.

[We heartily endorse the following remarks and recommend them to the careful consideration of our readers.—Editor.]

In a single passage only in the Bible do we find the word *Reverend* mentioned. It is in the ninth verse of Psalm 111, "He sent redemption unto his people; He hath commanded His covenant forever; Holy and reverend is his name." Of the ecclesiastical dignitaries, the Pope alone, the self-elected vicar of Christ, lays claim to the title of "Holiness," but under what warrant does a Protestant ministry, making no claim to the possession of infallibility, arrogate to itself the co-eminent title of "Reverend?" Does it accord with the meekness and lowliness of heart which Christ enjoins on His followers, that any of these should voluntarily assume this lofty name which is a prerogative of Omnipotence?

The title was unknown during the primitive Christian centuries, and, indeed, appears to have been generally adopted only within the last two hundred years. It was taken up by the Episcopacy, as well as by the Romanists, but was denied to the Dissenters, with whom, however, gradually growing in estimation, it came into general use. Nevertheless, the Friends, the Mennonites and probably a few other denominations (numerically small) of German derivation, are pronounced in the disuse of it. Concerning the origin of the term the following item from Notes and Queries (First Series, vol. 6, No. 150) may be of interest:

"During the seventeenth century the word 'reverend' was usually coupled with 'learned,' as in the case: Vaughan, in his Life of Dr. Jackson, thus commences it: 'Being earnestly desirous to deliver some character of the reverend and learned Dr. Jackson,' &c. Bishop Patrick, too, in his Annotations on Solomon's Song, 8: 7, quotes 'the reverend and learned Dr. Hammond.' And be-

neath the portrait of John Kettlewell, prefixed to his work on the Apostle's Creed, we read that it is "The true effigy of the reverend and learned Mr. John Kettlewell." But yet neither of these divines used the epithet as a prefix to their names in their works. It is clearly a title of modern usage, neither sanctioned nor required by any law or canon, and from the growing inconveniences, that attend its use, it may the more easily be discontinued, if judged necessary."

Mention is also made of the fact, in a recent number of the same periodical (Fifth Series, vol. 5), that upon the Judicial Court of the Privy Council of Great Britain having decided in 1875 that "reverend" is not a peculiar title of office or dignity, but one of courtesy, applicable to those who are worthy of reverence, several of the clerical subscribers to one of the English papers desired that the same might be sent them without the prefix "Rev." to their names.

There are evidences warranting the belief that an increasing number of Christian ministers would be glad to rid themselves and the church at large of this self-assertive designation. While lack of faith and of a willingness to be little in the world's estimation may have, perhaps, almost unconsciously operated to prevent a giving up in this matter, yet others (of whom may be instanced a Presbyterian of large attainments and much humility of mind, not long deceased,) clearly discerning the pointing of the Holy Spirit herein, have been constrained to drop the title, while sincerely desiring to be no more addressed thereby.

Recently, an article upon the subject appeared in a Methodist paper, the *Banner of Holiness*, wherein the writer, beside calling attention to the unseemly laudatory notices of ministers at the present day, inquires how such language might have sounded in the apostolic era, and applies the modern titles to some of those ancient worthies, as thus: Rev. Simon Peter, D. D., Rev. Paul, D. D., I. L. D. The *Advocate of Holiness* publishes the article as worthy the serious attention of readers, and appropriately concludes: "How has the fine gold become dross! When will such folly come to an end, and ministers be simply servants of the Lord Jesus Christ? 'Call no man master,' and be ye not called Rabbi.—From the Christian Neighbor."

For the Herald of Truth.

VISIT TO PUTNAM CO., OHIO.

I left home on Thursday, February the 6th, and came to Ottawa the same evening, and stayed at the Ottawa house. The next day I walked 5 miles to my sister Lydia Myers, and in the same evening went to my brother-in-law, Joseph Myers. We enjoyed ourselves much having not seen each other for two years; but

our joy here upon earth is mixed with sorrows and trouble.

In almost every family we found some who were afflicted, and some friends who were near and dear unto us, have departed never to be seen in this unfriendly world. I remained with the brethren, sisters and kind friends twelve days, during which time I attended four meetings which I trust were not in vain. May the Lord add his blessing to our week efforts put forth for the salvation of souls.

On Monday the 17th, I preached a funeral sermon at the house of Henry Dangler, for his aged mother, BARBARA DANGLE, who died over a year ago, at the advanced age of 85 years, 2 months and 7 days. The next day I left for home, accompanied by Christian Myers and Isaac Spinnagle and arrived home the same evening and found my family all well, for which blessing I feel thankful to God our heavenly Father for his kind protection and watchful care over us. May the Lord reward those kind friends with whom we have been, for the love manifested towards us.

M. W. SHANK.

Lakeville, Ind.

For the Herald of Truth.

AN EXPLANATION.

I find that my article in the Dec. No. contains some ideas that have met with disapproval. I feel thankful to the aged brother for making the correction, and for admonishing us to be more cautious. For my part I always try to be careful when I write, but this shows that we can be cautious and still make mistakes. When I mentioned John's disciples, I thought the term could be applied to all those that were baptized unto John's baptism, but I understand it different now, and gladly acknowledge the mistake, and hope the readers will attribute it to my weakness. But with regard to Ham, I beg leave to make a few remarks. I cannot understand the matter yet exactly as explained by the aged brother. If "Noah's younger son" does not mean Ham, then I am certainly wrong, but I have reason to believe that it does, because I cannot find that Noah had more than three sons, and I feel sure in my mind that it was neither Shem nor Japheth, and consequently it must have been Ham.

It appears that the names Shem, Ham, and Japheth are not arranged according to seniority of birth. Genesis 10: 21 gives me to understand that Japheth, who is named last, was Shem's elder brother, and this makes it possible for Ham to have been Noah's younger son.

Bro. Sherk says "God blessed Noah and his sons without any distinction or exception" (Gen. 9). I understand it too in the same way in the beginning of the chapter before the transgression, but after the transgression I understand it differ-

ently. It is said, "Blessed be the God of Shem," which imports no less a blessing upon Shem, for "blessed is the nation whose God is the Lord," Ps. 33: 12; and this was the blessing, undoubtedly, here indicated, for he was made the head of the chosen line. In Chap. 10: 21, the historian introduces him with marked distinction as the "father of all Eber, the ancestor of the Hebrews amongst whom God's church was established for ages, and of them concerning the flesh Christ came. Of Japheth it is said, "God shall enlarge him," which is also a blessing; but of Ham we hear nothing more that he is blessed, but to the contrary a curse is pronounced, although not directly upon his person, but upon Canaan, his posterity, that he should be a servant of servants to both Shem and Japheth; and as I do not know that it was at all customary for a father to call his grand-son his son, so I cannot help but think that "Noah's younger son" was Ham, and that he had done something that brought him into disfavor with God; neither can I find any Scriptural authority to charge the transgression to Canaan altogether.

But, might some say, if Ham was the guilty one why did the evil come upon his son, and his posterity? I would answer this question by asking another: If Canaan was guilty of the transgression, why did not the curse end on his person, but was continued on his posterity? Because we find that the Canaanites were afterwards subject to Shem's posterity, the Israelites. We have more such cases in the Bible, for instance, king Ahab who "sold himself to work wickedness in the sight of the Lord," repented of his sins, and through God's mercy the threatened judgment was deferred, and God said, "I will not bring the evil in his days; but in his son's days I will bring the evil upon his (his son's) house." 1 Kings 21: 29; and we find (2 Kings 24: 25) that the prophecy was fulfilled.

Why was it said, "Jacob have I loved, and Esau have I hated," and that "the elder should serve the younger, when they were not yet born, neither having done any evil?" is another question. God's ways are not our ways, and when we can not fully understand them we will be wise to leave the cause in the hands of Him who governs the world with determinate counsel and foreknowledge; and say with Abraham's faith, "Shall not the Judge of all the earth do right?"

"Blind unbelief is sure to err
And scan his works in vain;
God is his own Interpreter,
And he will make it plain."

Brother Sherk refers us to Ez. 18, where it says, "The soul that sinneth it shall die." This I believe, because the wicked sinner is dead while he liveth, but punishment is not always inflicted on him in this life. Righteous Abel had to die, and his murderer, Cain, was spared; but at the

final judgment every one will be rewarded according to his own works. Then the son will not be held accountable for the sins of the father, unless he has practiced them; but that the children in this world have to suffer for the sins of their parents is an established fact; we can see it with our own eyes, and we have an abundance of testimony in God's word. Read Jer. 32: 18; Matt. 23: 35; Deut. 5: 9; Ex. 34: 7; Rom. 11: 28; Job 21: 29. Matt. 27: 25; 2 Sam. 25: 17; Rom. 5: 9; Lam. 5: 7; Jer. 31: 28, 29.

DAVID BURKHOLDER.

Nappanee, Ind.

For the Herald of Truth.

TEMPTATIONS.

Dear readers, I have been a reader of the Herald for some time, and I always feel encouraged when I read this monthly visitor; and so I will also try, by the help of God, to write a few words of admonition for my brethren and sisters. It often makes my heart feel sad when I think of the many temptations by which we are surrounded in this world, and how easily we, as Christian professors, are sometimes led away from the true ways of God, by the enemy of our souls (which is the devil), who is going about seeking whom he may deceive; therefore I would say, Let us be on our guard; watch and pray; come before God with a humble heart; ask him for the gift of his Holy Spirit in our hearts, that we may draw nearer unto him from time to time.

If we will only give our whole heart unto God, he is willing and able to save us, through his Son Jesus Christ, who shed his blood on the cross for our sins; but how often do we, perhaps, stray away from God, by having too many cares about the perishable things of this life, which perhaps suit our carnal minds better than the things that God desires of us. Some, perhaps, follow too much after the fashions and high things of the world, and still think they can be true followers of Christ. Sometimes we hear the people say they are not proud in their hearts with their fashionable dress, and if the heart is right, all is right, and their dressing will do them no harm. I agree that if the heart is right, all will be right. But Christ himself says, Luke 16: 18, "That which is highly esteemed among men, is abomination in the sight of God." How then can we expect that our hearts are right in the sight of God, if the things we follow are an abomination in his sight? Therefore we should be careful that we may not deceive ourselves.

We are also told in Matt. 5: 16, to let our lights so shine before men, that they may see our good works, and glorify our Father which is in heaven. The apostle also tells us in Romans 12: 16, not to mind high things, but condescend to

men of low estate; in verse 21 he says, be not overcome of evil, but overcome evil with good; and in 1 Thess. 5: 22, To abstain from all appearance of evil. Therefore my dearly beloved brothers and sisters, let us take the above quoted passages of Scripture into consideration, and try to lead such a life as may be in accordance with the will of God; live in peace with all mankind, as far as it is possible for us to do so. Show mercy to the poor and needy, keep away from places where evil associations meet, walk in a humble way before God and men, do as the apostle tells us, Prove all things; hold fast that which is good.

Let us daily be on our guard; watch and pray for each other, that the Lord may lead and guide us through this life in such a way, that when we are done with the many troubles, trials, and temptations here upon earth, that we all may be worthy to be joined together in heaven, where pain and sorrow can never come; and where God will wipe all tears from our eyes. This is the prayer from your well wishing brother.

L. A. BLOUGH.

ANSWER TO QUESTION IN MARCH HERALD.

If it could be found out to a certainty how long after Israel's departure out of Egypt, the rebellion of Korah took place, it would help to decide the question, as Eleazar was then already a Priest. See numbers 16: 39. It is supposed that none could serve as Priest under 30 years. See Numbers 4: 3.

I think it is easily to be seen, that Eleazar, the son of Aaron, came out of Egypt, and that he died in the land of Canaan. Though he was not numbered among the 600,000. See in Num. 1: 47; 2: 33. Read the following passages, Exodus 6: 23, 25; chap. 28: 1. Leviticus 10: 6 and 16. Numbers 20: 25-28; chap. 25: 7-11, and 34: 17. Joshua 24: 33; 14: 1, Phinehas, the son of Eleazar, could not have been very young any more, when he slew Zimri, and the Midianitish woman. See also Num. 26: 63-65.

J. M. BRENNEMAN.

For the Herald of Truth.

A QUESTION ANSWERED.

A question is asked in the March number, "Can it be shown by the Bible that Eleazar (Adam's son) was not among the 600,000 men that left Egypt for Canaan, and that he did not enter the promised land?"

It can be shown that he was a married man before the Israelites left Egypt, Ex. 6: 25; also that he entered the promised land and helped Joshua to distribute the same. Josh. 14: 1. But he was not included in the above number, because their carcasses fell in the wilderness, and there was not left a man of them save Joshua the son of Nun, and Caleb the son of Jephunneh. Num. 26: 65.

The Levites, of whom Eleazar was chief, were not numbered among the other tribes. Num. 1: 47-54. They were numbered by themselves, twenty-three thousand, all males from a month old and upward. Num. 26: 62. We find that God hallowed unto himself all the first born in Israel, both of man and beast, on the day he smote the first born in Egypt, and said, "Mine they shall be; I am the Lord." Num. 3: 13. But then the Lord commanded Moses to take the Levites from among the children of Israel, and cleanse them instead of the first born, and thus they were offered as an offering unto the Lord to do the service of the children of Israel in the tabernacle of the congregation; and to make an atonement for them. Num. 8.

The Levites did not send a spy into the land of Canaan like the rest of the tribes did, neither did they receive an inheritance with the rest as the Lord said, "This shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw; the first fruit also of thy corn, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him; for the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever." Deut. 18: 3-5.

DAVID BURKHOLDER.

Nappanee, Ind.

For the Herald of Truth.

THOUGHTS CONCERNING THE MINISTRY.

An old brother, a member of the church for many years, wonders whether some of our ministers have not got too much in the habit of preaching hell and damnation.

I suppose the object is to scare

the sheep into the fold. I recollect the time that this was not the principle of the Old Mennonite Church. Our old ministering brethren used to preach more on the goodness of God, and on his love and mercy, trying to draw the unconverted through love to Christ, to come unto him. If I understand the teachings of the apostles this was their manner of preaching for the conversion of the world.

Paul, the great apostle of the Jews and Gentiles in all his preaching and writing, never makes use of the word hell. And in all his labors in planting many churches among a very wicked people he only finds occasion to use the term *damnation* or *damned* six times. Peter makes use of the word *Hell* twice. James makes use of it once. The other apostles do not make use of the terms.

This subject it seems to me is worthy of a deep and solemn consideration. J. B.

HOW GOD SAVED A CITY BY A LITTLE CHILD.

An old man of at least 70 years of age came to a police station to find lodging there for the night; for outside through the streets raged a high, rough wind.

The captain had compassion on the poor, old man and gave him something to eat. By and by he became more conversant and it was discovered that he had already spent twenty-one years in the house of correction.

By that he also came to speak of his and his fellow-prisoners' attempt to escape, and related the following incident:

"Many years ago when the prison was yet new, and the management and overseeing were not as perfect as at present, there were 170 convicts in the prison at Jackson. The worst among them all was Ben Mason a highway robber and horse-thief.

I believe he was sentenced to fifteen years imprisonment. He was employed in the kitchen; he was a venturesome, unpleasant man. And as there was but little work for the prisoners they were locked in their cells nearly all the time.

Ben had not been imprisoned a hundred days till he had perfected a plan, whereby he and the other prisoners were to escape. It was

one of the most horrible plans ever heard of in the annals of prison-breaking. He wanted to place himself at the head of the prisoners and then we were to murder all the guards. And we (if successful) were to arm ourselves, suddenly seize on the city, plunder it and then burn it. Full details of this plan were soon made known to each prisoner, and they unanimously favored it.

Ben made false keys, and with these he could open every cell. During the night only two watchmen were on duty in the long hall on the side where all the cells were situated, and these were free at 1 o'clock A. M.; so that there was generally from ten to fifteen minutes intervening from the time these left till the other two arrived. This time of the night Ben had chosen to undertake the hazardous attempt. Shortly after one o'clock he intended to open his cell from the inside, and, as soon as the guards were gone to come out and open as many cells as he possibly could; and the released prisoners together would then overpower the guards.

A certain Thursday was appointed to carry out this infernal plan, and as the day approached the prisoners trembled with excitement. In the afternoon of the appointed Thursday two ladies with a little girl came to see the prison, and Ben was at this time in the yard to finish some important work. The ladies passed by him, but the little girl must have seen something attractive in his deformed and ferocious face, for she ran up to him and asked him in her childish way, "Have you also a little girl?" Now Ben actually had a little girl, and these words cut to his heart like a sharp knife. Not knowing right what to do he nodded assent to her question. The little girl then took a doll from her arm which she had been carrying, handed it to him, and said, "Take this doll home to your little girl." Ben took it and his courage left him, so that he could have been overpowered with a slight touch of the hand. The love for his wife and child revived in him again.

At one o'clock he was in his room weeping, and pressing the doll to him. But he released none of the prisoners. And thus was the attempt to escape frustrated. Who put these words in the mouth of this little girl? God, who guards and keeps."

Miscellany.

"Leaves have their time to fall,
And so have I;
Soon will the summons come,
Thou too, must die."

DISASTROUS INUNDATION AT SZEGEDIN, HUNGARY.

A dispatch to the *Daily News*, from Szegedin, Wednesday morning, March 12th, at eight o'clock, says:

"After a fearful night of anxiety all efforts are useless. The water broke through with immense force at three o'clock, carrying away part of the railway station, embankment and rolling stock. Within three hours the town was many feet deep in water. Terrible suffering is commencing. Shrieks and cries from thousands are heard. Houses are crashing by the score, and in many cases, carrying their inmates with them, God knows what shall we do to-night. There is no gas, the works being fifteen feet in the water. I fear we shall run short of food. One boat was just going to save a large household of people when a fearful crash carried with it the whole living freight. The scene is simply heartrending. Over eighty thousand people are out of house and home. Hundreds are drowning, and the water is still raising rapidly."

The latest telegrams announce that the flood, with terrific roar, is rushing from two sides over Szegedin. The horrors of the situation baffle all description. The town is in fact destroyed. Two-thirds of it is now submerged, including the citadel and the post and telegraph offices. Whole rows of houses are falling. The orphanage and synagogue are destroyed. All the inmates of the former were buried in the ruins. Two manufactories are on fire. The inhabitants are flying to New Szegedin and the more elevated parts of the town.

Later accounts from Vienna, say that 6,000 persons are still surrounded by water at Szegedin, the houses built of sun dried bricks continued to collapse long after the first rush of water, and that about 7,000 persons have been drowned. The flood is continually rising. At the first irruption of the water, 35 soldiers were drowned. The state

railroad carried free, 10,000 fugitives. Besides those swept away during that terrible night, all through Wednesday, dull, fatal sounds, were heard in all directions, indicating the falling of buildings. In many cases, force had to be used to pluck the people from houses that were in dangerous conditions, so unwilling were the poorer classes to abandon their homes. Provisions are sent in from neighboring places. The emperor and empress also gave 40,000 florins.

Szegedin is the second commercial town in Hungary, and is on the river Theis, a tributary of the Danube.

SOMETHING DECIDEDLY NEW.

A Christian Church worshipping in a Jewish Synagogue by invitation of the latter! It is reported that the Shaare Emeth Jewish congregation, in St. Louis, recently invited the Second Baptist Church to hold services in their synagogue. For the first time in the history of the world, as is believed, the Lord's Supper was celebrated in a Jewish Synagogue. Both Christians and Jews attended the services. In the apostolic times Paul, the great Christian missionary, frequently began his labors in new places, by speaking in the synagogues, but in every case he was excluded, and from that day to this the separation has been complete. But the "wall of partition" seems to be breaking down in places. May it soon fall entirely, and the Jew receive his Messiah, as the gentile received his Scriptures.—*Church and School*.

A STREAM OF CHARITY.

During the late epidemic, Vicksburg received nearly \$200,000 from kind and generous givers all over the Union. The amounts received by all the fever districts foot up nearly \$2,000,000. It is hard to estimate the good that was done, the suffering that was relieved and the horrors that was averted by this wholesale charity. The mind fails to grasp the immensity of the magnanimity of acts that record themselves by hundreds, thousands, tens of thousands and millions of dollars! It is like one trying to conceive of the vastness of the empire

in which this was done. If it were possible to estimate the vast plains, rivers, mountains, forests and lands that stretch from the gulf to the great lakes, and from ocean to ocean, it would be possible to appreciate the vastness of the aid received. Our people cried out in their distress, and relief from every quarter flowed in on them in one continuous stream for months. The gifts were only limited by the wants of the suffering. No question was asked; no refusals were thought of, and the world witnessed the spectacle of a great people engaged in the task of pouring out wealth to relieve the sufferings of fellow beings. Philanthropy is truly said to be the noblest trait of human nature. Philanthropy and charity are the evidences of the highest civilization. These are possessed in a higher degree by the American people than by any other people on earth. His story does not record an event that will compare with the universal charity displayed in the United States in 1878.—*Vicksburg Herald*.

HOW IT ENDS.

A moderate drinker will sometimes resist his downward tendencies till past middle life. But when the recuperative powers of nature begin to give way under the effects of age and drink combined, he slips unconsciously into sottishness. His health is poor. He cannot sleep. His mornings are dismal. He has headache or palpitation. He feels better as soon as he drinks. His fond and foolish son or daughter says: "Father, take a little wine; you know it always does you good." He yields to the temptation. He takes something stronger. He feels better for a little while, but alas! his neighbors perceive that to which he is blind. They see a worthy man who has led an upright, Christian life, rapidly sinking into a drunkard's looks and ways. The doctor tells him he needs a stimulus, and the poor man dies a drunkard. So gradual has been the change that the victim wakes up in his degradation and disgrace in eternity. This is no fancy sketch. We know old men who are on the brink of that destruction. We know young men who have started on that road. They are in the church of Christ as its officers, and even its ministers. We sound in their ears, and in those

of their friends, the note of alarm. Their salvation is possible only by immediate and entire abstinence.—*Advance*.

THE AGE OF TREES.

The longevity of various trees has been stated to be, in round numbers, as follows: deciduous cypress, 6,000 years; baobab tree of Senegal, 5,000; dragon's blood tree, 4,000; yew, 3,000; cedar of Lebanon, 3,000; olive, 2,500; oak, 1,600; orange, 1,500; oriental palm, 1,200; cabbage palm, 700; lime, 600; ivy, 600; ash, 400; coconut palm, 300; date palm, 300; larch, 300; pear, 300; apple, 200 years. The Brazil vine palm arrives at the age of 150 years; the Scotch fir gets its growth in about 100 years, and the balm of Gilead in about 50 years.

THE LARGEST sum expended in this country for each enrolled scholar is to be credited to the Cherokees of Indian Territory. Each pupil in their schools is educated at an annual cost of \$35.76. The smallest sum per capita—89 cents—is paid by Alabama.

NEW YORK has three hundred and fifteen charitable organizations, which disbursed in 1877 \$6,000,000 in cash, food, fuel, clothing and medical assistance for the relief of the destitute and the improvement of the vicious classes.

It is stated that since 1852, the cost to humanity in the deaths of persons killed in battle amounts to 1,748,000 lives, to say nothing of the still greater number of indirect victims of war who perish by typhoid fever and other diseases.

PORTIONS of Florida were visited by a heavy shock of earthquake, lately. Buildings were badly shaken.

ANSWER TO BIBLE ENIGMA IN MARCH.

Simeon, Seth, Enos, Shem, Esther, Ruth, Mirre, Minister Union, Ono, City, Fir, Cornet. "My son, if sinners entice thee, consent thou not." Proverbs 1: 10.

ANSWERED BY.

D. Burkholder, Locke, Ind.
John M. Strickler, Derry Church, Pa.
John B. Cassel, Hayesville, Ont.
Peter R. Christophel, Locke, Ind.

A Bargain for Card Printers.

A SELF-INKING Press, good as new, for printing cards, envelopes, &c. Three fonts of type, including the popular Centennial Script, type cases, ink, gold size, bronze, &c. Also a nice stock of blank cards. Will sell the whole outfit for \$10—of taken soon. For further particulars, enclose stamp and address.
Simon P. Yoder, West Liberty, Logan Co., Ohio.

AMERICAN paper manufacturers are buying all the poplar wood they can find in the Canadian eastern townships. They pay fifty cents a cord in the tree, and thus the farmer reaps a return for the wood that is almost valueless for fuel.

Married.

On the 27th of Feb., by Isaac Moyer, WILLIAM MOYER, and BARBARA FREITZ, of Redmisterville, Bucks Co., Pa.

March 6th, by Chr. Sommer, JOHN ZUERCHER, and LEAH HOFFSTETTER, both of Wayne Co., Ohio.

Died.

Jan. 23rd, in Medina co., Ohio, of the infirmities of old age, Bro. MARTIN OVERHOLT, aged 84 years, 3 months and 7 days. He was buried on the 25th, at the old Mennonite Church, in Wadsworth. Services by Christian Beery, in English, and E. Hunsberger and Joseph Bixler in the German language.

Jan. 23rd, in Donegal twp., Lancaster co., Pa., BERTHA N., only child of Clayton L. and Sarah K. Nissley, aged 2 years, 4 months and 14 days. Funeral on the 26th. Text: Matt. 18: 3, and Rev. 8: 19-21. Buried at Krabill's Meeting-house.

January 26th, near Mount Hope, Lancaster co., Pa., ANNA K., daughter of David and Mary BARNES, aged 16 years, 1 month and 20 days. Funeral on the 28th. Text: Psalm 90: 12. Buried at Hermal's Meeting-house.

January 28th, in Donegal twp., Lancaster co., Pa., ALICE E., daughter of Isaac and—Hoover, aged 8 years (less 2 days). Funeral on the 30th. Text: Hebrews 9: 27, 28. Buried at Krabill's Meeting-house.

Jan. 28th, in Branch county, Mich., JESSE HULZEL, aged 71 years, 7 months and 27 days. Buried at Pleasant Hill Burying-ground the 20th, followed to his last resting place by a large concourse of friends and relations. Funeral services from Rev. 14: 18.

Jan. 31st, near Freeport, Stephenson co., Ill., of spasms, EMMA, only child of Abraham S. and Sabina BRUBAKER, aged 1 year, 5 months and 16 days. Appropriate remarks were delivered by C. Snavely and E. Shellenberger. Text: Rev. 9: 19. And now dear parents do not weep.

For I'm so happy here;
My blessed Savior, he does keep
Me with his angels here.

Now, I no more can come to you,
But you can come to me:
O, dear parents, try and do—
Then happy, we shall be.

Feb. 17th, in Branch co., Mich., CLAYTON N., son of Isaac and Emily Blosser, aged 4 years, 6 months and 18 days. His sufferings are over, and the child is gone to return no more. Interred the 19th, in the Pleasant Hill Burying-ground. Funeral services by Peter Long and—Shutt, from Rev. 6: 8.

Weep not for me my parents dear,
For I am truly blessed.

Oh, hasten, hasten to prepare
With me and Christ to rest.

Nov. 5th, in Snyder co., Pa., Sister PHEBE BRUBAKER, aged 34 years, 4 months and 26 days. Services by Samuel Winey and Thomas Graybill.

SHAPER, aged 77 years, 8 months and 11 days. Services by Samuel Winey and Thomas Graybill, from Eccl. 4: 1, 3, 4.

Jan. 1st, in Juniata co., Pa., WILLIAM H. BEATS, aged 4 years and 2 months. Services by Thomas Graybill from John 14: 4.

Jan. 10th, in Snyder co., Pa., Sister FANNY RAMER, aged 77 years, 10 months and 3 days. Services by Thomas Graybill and William Auker, from Phil. 1: 21.

Feb. 11th, in Snyder co., Pa., son of Tobias and Mary RAMER, aged 3 months. Services by Thos. Graybill.

Jan. 26th, in Snyder co., Pa., JOHN SHELLENBERGER, aged 87 years and 1 month. Services by Solomon Sieber, Ezra Smith, Samuel Winey and Thomas Graybill, from Rev. 14: 13.

March the 8th, in Snyder co., Pa., MARY PILE, aged 78 years and 2 months. Services by Thos. Graybill, Samuel Winey and Eli Landis, from Job 7: 1-3.

March 10th, in Snyder co., MATILDA PELLMAN, aged 45 years, 9 months and 4 days. Services by Thomas Graybill and Eli Landis, from John 5: 24.

March 10th, at the residence of John Herr, in Adams co., Pa., JENNIE M., daughter of Joseph H. and Lizzie B. DOMBACH, of Lancaster co., aged 1 year. The child died suddenly while the parents were visiting at friend Herr's. On Tuesday, after funeral services by Pre. Isaac Hershey, its remains were taken home to Lancaster co., and on Wednesday, consigned to its final resting place.

"Asleep in Jesus! Jennie dear,
For we shed the farewell tear;
Yet hope to meet in heaven more sweet,
With joy each other there to greet."

Feb. 25th, in the Swiss Mennonite Congregation, in Allen co., Ohio, of old age, CHRISTIAN BUCHER, at the very great age of 100 years, 7 months and 22 days. This, perhaps the oldest known Mennonite, was the father of 7 children, 32 grand-children, 27 great-grand-children, in all 66 of whom 56 are living. He was seldom sick. His natural strength was entirely exhausted; in his last years he was childish, yet at times he could recall scenes of earlier days. He was born in Switzerland on the 3rd of July, 1778, buried the 26th of Feb. 1879, in the presence of a large assembly. Funeral sermon by John Moser, from Acts 21: 15, 16.

Feb. 25th, in Putnam co., Ohio, Bro. ISAAC ANSTETT, aged 25 years, 4 months and 8 days. He leaves a wife and two children to mourn the loss of a husband and father. Funeral the 27th. Sermon by P. ter Schumacher. Text: Rom. 5: 18-22.

March the 3rd, in Holmes county, Ohio, ANNA SCHROCK, aged 24 years, 2 months and 2 days.

March 11th, near Berlin, Holmes co., Ohio, MARY YODER, aged 67 years, 11 months and 26 days.

March 12th, in Holmes county, Ohio, JOHN M. MILLER, aged 49 years, 1 month and 4 days.

March 12th, in St. Joseph co., of lung fever, Sister LYDIA WICKI, aged 37 years, 1 month and 26 days. She was a sister in the Amish Church, and leaves a bereaved husband and five children to mourn their loss. Funeral the 14th; services by John Schlabach.

March the 10th, at Cross Keys, Bucks co., Pa., suddenly, of heart disease, LYDIA LEATHERMAN, wife of Isaac Leatherman, aged 62 years, 10 months and 1 day.

Jan. 28th, in Jefferson co., Iowa, of consumption, Sister FANNY GRAVER, wife of C. Graver, aged 54 years, 4 months and 22 days. She was a faithful sister of the Amish Church. Services by B. Garrioch and S. T. Miller. Text: 2 Cor. 5: 1; Rev. 22: 7.

January 31st, in Mount Joy twp., Lancaster co., Pa., Sister MARY E. HUSON, aged 36 years, 7 months and 28 days. Funeral, February 3rd.

Text: Rev. 7: 16, 17. Buried at Krabill's Meeting-house. Sister Huson left a husband, seven children, parents, brothers and sisters to mourn her early death. Peace to her ashes.

February 4th, in Rohrerstown, Lancaster co., Pa., of cancer, Sister ANA MYERS, aged 61 years, 10 months and 1 day. Funeral on the 6th. Text: Phil. 1: 21. Buried in Rohrerstown.

February 4th, in Lebanon co., Pa., FRANKA, daughter of Saml. and Lydia BLESSING, aged 5 years, 5 months and 4 days. Funeral on the 7th. Text: Mark 10: 14, 15. Buried at Gantz' Church.

Feb. 8th, near Rissor's Meeting-house, Lancaster co., Pa., Eld. JACOB METER, aged 90 years, 7 months and 25 days. Funeral on the 11th. Text: 1 Pet. 1: 3-9. Buried in the family grave-yard. Bro. Moyer was ordained as elder about the year 1821. He was a faithful member of the Old Mennonite Church.

Feb. 9th, near Brubacher's Mill, Rapho twp., Lancaster co., Pa., Sister ANNA FAUS, wife of Bro. Elias Faus, aged 40 years, 6 months and 25 days. Funeral on the 12th. Text: Rom. 14: 8, 9. Buried at Rissor's Meeting-house. Sister Faus was a faithful member of the Old Mennonite Church. Peace to her ashes.

Feb. 16th, in Mount Joy, Lancaster co., Pa., EMERA SHREINER, infant son of Frank and—Shreiner, aged 1 year, 11 months and 23 days. Funeral on the 18th. Text: Isaiah 38: 1.

Feb. 17th, in Donegal twp., Lancaster co., Pa., CHRISTIAN L., son of Bro. Chr. GERBER, aged 6 years, 2 months and 25 days. Funeral on the 19th. Text: Heb. 9: 27, 28. Buried at Reasler's Meeting-house.

Feb. 2nd, in Owen co., Ind., of dropsy, Sister ANNA GROVE, aged 76 years, 3 months and 17 days. She united with the church in her young days and continued faithful until the end.

Feb. 8th, in Owen co., Ind., of rheumatism, SAMUEL CLIMBERMAN, aged nearly 50 years. Confined 13 years in bed, the last of his time he had to be cared for the same as a small child. He was blind.

February 20th, near Wakarusa, Elkhart co., Ind., of brain fever, MARTHA I., daughter of David and Anna CULP, aged 1 year and 5 months. On the same day, a brother's child of the above mentioned, DAVID, son of Josiah and Susanna CULP, aged 1 year, 9 months and 7 days; these two little forms were laid in the Yellow Creek Burying-ground at the same time, on the 28th. Appropriate remarks were made in the German by J. Metzler, and by C. Gary of Fulton co., Ohio, from Hebrews 13: 14; and in English by J. M. Culbertson, from 1 Peter 1: 24, 25.

Feb. 9th, near Wakarusa, Elkhart co., Ind., ALBERT, son of Conrad and—Heipel, aged 2 years and 4 days. Buried on the 10th, at the Wakarusa Burying-ground. Services by John Metzler and J. M. Culbertson from Psalms 16: 6.

March 11th, in Elkhart co., Ind., of consumption, HENRY BIXLER, aged 25 years, 3 months and 2 days. Buried in the Shamm burying-ground on the 13th, followed by a large concourse of sympathizing friends and neighbors who mourn their loss; but they mourn not as those without hope. Services by D. W. Lambert and J. M. Culbertson.

Feb. 5th, near Soudersburg, Lancaster co., Pa., of bronchitis, JONAS KAUFFMAN, aged 24 years. For 11 years he had been unable to walk, but sat in a chair with wheels so that he could go about the room. Buried the 7th. Appropriate remarks were made by John F. Stoltz and Jonathan Kauffman, from 1 Peter 1: 24.

Feb. 13th, in Cambria co., Pa., Moses, son of Moses and Polly OESCH, aged 3 years, 9 months and 27 days. Buried the 16th, in Jacob Wenger's family burying-ground. Funeral services by M. B. Miller and Jonathan Hershey.

February 17th, in the same house, CATHARINE OESCH, widow of David Oesch dec'd, and grand-mother of the above child, aged 85 years, 2 months and 23 days. Her maiden name was Stutzman; she was a faithful Sister in the Amish Church, with which she united in 1813. Buried the 19th in the family grave-yard on her former home, in the presence of a large concourse of people, who assembled to pay the last tribute of respect to the aged sister. Funeral services by Moses B. Miller from John 5: 24-28.

Feb. 8th, in Franklin co., Pa., Bro. SAMUEL BRUNCKHOLZER, aged 75 years and 3 months. He was buried at the Chambersburg Mennonite Meeting-house on the 10th. Funeral discourses by Bros. Philip Parret, Peter Waddle and John Hunsicker, from Philippians 1: 21. Brother Brunckholzer was a good and kind brother in the Church of God, beloved by all who knew him; he was a kind and affectionate husband and father, and a sincere, earnest and devoted follower of the Lord Jesus Christ, for upwards of forty years. He was looked upon as worthy of imitation, and an example to the flock, a close Bible reader, from which he received strength daily to help him to do his Master's will. His words were always kind and his will was Year, of yea or Nay, nay; doing all things in the fear of God. He was very much afflicted for a number of years, and patiently endured all. Bro. Brunckholzer's hand was ever open to relieve the wants of the poor and the destitute. He was truly a father to the fatherless, and a husband to the widow, and will long be remembered by many. He was kind and obliging, and has left a large circle of relatives and friends to mourn their loss. His wife died some years ago. She was a faithful Sister in the Church. They could say with the apostle, We have fought a good fight; we have finished our course, we have kept the faith; henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous Judge, shall give us at that day; and not to us only, but unto all them also who love his appearing.

On the 15th of February, in Doylestown twp., Bucks co., Pa., GEORGE GILL, aged about 66 years.

On the 24th of Feb., in Plumstead twp., Bucks co., Pa., JACOB L. OVERHOLT, aged 47 years and 8 months.

Feb. 17th, near Marietta, Lancaster co., Pa., Sister ANNA SHERK, wife of Chr. Sherk, aged 58 years, 1 month and 19 days. Funeral on the 20th. Text: 2 Tim. 4: 7, 8. Buried in their family grave-yard. Sister Sherk was a faithful member of the Mennonite Church.

Feb. 19th, at Juncton, Lancaster co., Penna., LIZZIE K. SHARVETH, aged 5 months and 12 days. Funeral on the 21st. Text: Mark 10: 15. Buried at Kauffman's Meeting-house.

Feb. 19th, at Spring Creek, Rockingham co., Va., of paralysis, J. ELIZABETH HEATWOLE, widow of Shem Heatwole, dec'd, aged 75 years, 8 months and 27 days. Funeral the 21st, at Bank Church. Remarks by Samuel Coffman, Joseph Driver and Jacob Thomas. Subject: Rest. Sister Heatwole leaves a numerous family and many friends to mourn her departure. Her husband died in the faith many years ago.

Farwell! aged mother, thou art gone to rest;
Gone to meet another in the mansion of the blest.
One, who long years ago was kind and loving, brave
And true;
Gone to meet him and thy Savior too.

Jan. 22nd, in Gladensad, Marion co., KANSAS, of hemorrhage of the lungs, Pre. CORNELIUS ENNS. Two years ago, he visited in Pennsylvania, where he gained many friends.

Feb. 21st, near Kulpville, Montg'y co., Pa., of breast fever, wife of Henry KILKE, aged 45 years, 3 months and 5 days. Buried the 25th, in Tomlinson's burying-ground, where services were conducted by C. Allabach, John Krebhiel, John Hunsberger and Henry Godshall. She leaves a bereaved husband and 11 children.

Feb. 25th, in Franconia, Montg'y co., Penna., of the infirmities of age, ELIZABETH MARBLE, born Fried, aged 88 years, 1 month and 18 days.

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Feb. 25th, in Franconia, Montg'y co., Penna., of the infirmities of age, ELIZABETH MARBLE, born Fried, aged 88 years, 1 month and 18 days.

Abel Horning preached at the house and Josiah Clemmer at the meeting-house from Rev. 14: 13.

Feb. 28th, in the same place, of inflammation of the body, MARY HOLDBERMAN, aged 10 years, 11 months and 18 days. Buried March the 2nd in Franconia burying-ground, at which time, services were held by Josiah Clemmer and Henry Nice, from Isaiah 40: 1.

On the 23rd of Feb., in St. Joseph co., Ind., of lung fever, ELIZA M., daughter of John and Eleanor OLLINGER, aged 1 year, 5 months and 13 days. Buried the 25th at the Lutheran graveyard. Service by Daniel Whitmore and M. W. Shank.

Feb. 24th, in LaGrange co., Ind., Sister MARY ANN RUPERT, wife of Eli Rupert, aged 53 years, 2 months and 28 days. She was beloved by all who knew her, and was faithful to her profession; although afflicted with a lingering disease, she bore it patiently. Her desire was to get well, but the Lord's will. She leaves a husband and 5 children to mourn the loss of a wife and mother. Buried the 26th, comforting words were given by H. A. Miller and J. J. Weaver, from Rev. 14: 13.

Feb. 26th, in Wayne co., Ohio, of suffocation, EMMA, daughter of David and Magdalena BICKEL, aged 1 year, 7 months and 26 days. Buried the 28th, at the Sonnenberg burying-ground. Funeral services by Chr. Schneek and Chr. Sommer.

On the 28th day of February at Spruce Hill, in Juniata co., Pa., of heart disease, Prescher JOHN ENH, aged 71 years, 11 months and 7 days, services conducted by Samuel Yoder from Millin co., in German, and Chr. Moyer from Juniata co., in English, from Rev. 14: 12, 13. He bore his affliction like a Christian, and was sensible till his death. He leaves a wife and nine children to mourn their loss, which we hope is his eternal gain.

March 3rd, in Holmes co., Ohio, of phthisis, Sister ANNA, daughter of Peter SHRAAG, aged 24 years, 2 months and 2 days. Buried the 6th. She was a beloved sister in the Amish Mennonite Church. Funeral sermon by Moses Bixler and M. T. Miller, from John 5: 20-30; 1 Thess. 4: 13-18.

March 4th, in St. Joseph co., Ind., of consumption, ANNA, wife of David Y. LEHMAN, aged 36 years, 1 month and 25 days. Buried on the 6th at Yellow Creek. Services by Jacob Wisler and John Weaver.

March 4th, in West Lampeter, Lancaster co., Pa., Sister MAGDALENA BRUNCKHOLZER, aged 72 years, 1 month and 1 day. She was a faithful member of the Mennonite Church, kind and charitable to all, and longed for the hour of release, to go to her sweet resting place, which we believe she now has obtained. She leaves three sisters to mourn her departure.

Lovely sister gone to rest:
With Jesus thou art ever blest:
Now we oft will lonely be;
But we'll try to meet with thee.

On the 9th of March, in Branch co., Mich., of sore throat, BARBARA, daughter of Daniel F. and Rebecca BEERY, aged 5 years, 7 months and 8 days. She was buried on the 11th. Funeral services by John F. Funk, of Elkhart, Ind.

Thus a third little one, is gone home to dwell,
With the angels in heaven, where all is well,
They are resting sweetly together above;
There, beyond, where all is peace and joy and love.

Feb. 28th, near Bechtelheim Church in Augusta co., Va., Sister ELIZABETH KISNO, consort of Bro. O., deceased, aged 84 years, 11 months and 27 days. Sister Kidung united with God's people in the Mennonite Church in her young days, in which she lived a devout Christian life, and was a consistent member in the Church. Her mind was strong up to her end, and her death. She praised God to her end, and thanked Him that her appointed time had come; she was willing to depart and go to Jesus. She

was buried at Kindig's grave-yard. March the 1st. Funeral services delivered by Jacob Hildebrand, in Kindig's Church, to a large assembly of her many friends. Text: 2 Tim. 4: 6-8. We hope our loss is her great gain. Peace to her ashes.

Feb. 28th, in Rapho twp.,—of diphtheria, MINNIE, daughter of Emmanuel EAST, aged 10 years, 8 months and 3 days. She asked if she would soon die. She then said: "Farewell grandfather!" with a kiss, "now I will go to the angels, and where all is love." She then breathed her last.

March 6th, in McLean co., Ill., of lung fever, widow — SHADE, maiden name King, aged 65 years, 3 months and several days. She was a kind mother, and a faithful sister of the Mennonite Church. Her remains were consigned to mother earth, the 7th, in Chr. Kauffman's burying-ground, in the presence of a large concourse of relatives and friends. The funeral services were conducted by Joseph Suckey, from Philippi. 1: 21.

On the 7th of March, in Elkhart co., Ind., of lung fever, — three days sickness, SARAH, daughter of Levi and Barbara HOCHSTETLER, aged 7 years, 2 months and 11 days; was buried on the 8th, at Forest Grove. Funeral services by Joseph Borntrager, John L. Miller and Joseph Yoder, from Matt. 19: 13-15; 1 Peter 1: 24. The school of which she was a member passed resolutions of respect, expressing their love and sympathy for little Sarah, and while she lay a corpse, the teacher with ten of the pupils, came in and standing around the silent form, they sang the beautiful hymn,

"One sweet Flower has drooped and faded,"

March 14th, in LaGrange co., Ind., NANCY MILLER, wife of Daniel Miller and daughter of Jacob Grady, aged 26 years, 10 months and 8 days. She was buried on the 16th, in the presence of a large concourse of relatives and friends. She leaves a bereaved husband and 4 small children to mourn her early departure. Funeral services by Joseph J. Borntrager, Jacob Weaver and Joseph Yoder, from Matthew 24: 44.

Letters Received.

WITHOUT MONEY.

J. R. Boyer, Jacob Hildebrand, J. J. Berntrager, J. S. Amstutz, Jno S. Coffman, Jacob Epp, Abm Friesen, Peter Dueck, D. E. Mast, E. B. Meyers & D. B. Herr, D. Burkholder, Josiah Brewer, Maria Resler, Henry Egley, Elias N. Nissley, J. J. Weaver, George K. Schmidt, Jacob Hildebrand, J. M. Culbertson, Simon P. Yoder, Benj. Legron, J. M. Defehr, J. J. Lichty.

MONEY LETTERS.

—Peter Abrams, Abraham D. Amstutz, Jacob Allenbach, Christian B. Allenbach, Leah Angeney, H. F. Andrews, Peter Albrecht, Christian Augustin, John L. Amstutz.

—Jacob Binder, Noah Bechtel, Hettie Baer, Catharine Bassinger, Henry Bowman, Abraham Burkholder, S. H. Blosser, Jacob B. Bechtel, Peter Baumgartner, Justus B. Bars, Jonas H. Blosser, Moses Burkholder, F. N. Byers, Andrew Birky, Jacob Burky, John B. Bechtel, Rebecca Bechtel, Jacob Bergy, Tobias Brubaker, Benjamin Brubaker, Gabriel Baer, Tobias Bowman, Abm Bixel, John Blosser, Daniel Book, Eli Bachman, Moses Baer, John M. Bender, Samuel Brubacher, John Blosser, Jacob N. Brubacher, Peter F. Burkholder, Chr. Brunsman, John Birky Sr., Wm. Burkholder, Christian Belsley, Moses K. Buegry, Peter Basinger, J. M. Brenemann.

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The Gospel says, Let not your adorning be of gold and silver, or costly array, but Christians now can, in defiance of the inspired apostles Paul and Peter, say, It makes no difference what we wear: who is right? upon which authority will you stake your soul's interest? Well, if the apostles are wrong, and the popular churches of the nineteenth century, right, then I have nothing to say; but I believe it is the accursed thing, and will in the end meet the same fate. Paul says these things were for our examples, but there are always some who ignorantly worship idols. I would ask such persons, Are you deeply interested and concerned to know and practice the truth? do you earnestly seek and pray for truth? do you avail yourself of all the means that are within your reach, to find truth without partiality or prejudice? are you willing to be despised and forsaken for Christ's sake, and take his yoke upon you and learn meekness and lowliness of heart? He appeared in a manner, a very unpopular place, so you may expect

to become unpopular. Every new-born babe in Christ feels humble; his soul is so enraptured with love and peace, that all his aspirations are now to follow Jesus, and if the Bible was silent concerning non-conformity to the world, the first impulse of the spirit would lead him right in through the narrow gate, or rather the narrow path.

Now as we receive Christ, the apostle says, "So walk in him," (says one, "I found Christ wearing a costly garment.") Ah! that is the beauty of Christ and free Grace. He saves sinners, he does not ask of you to dress like a Christian while you are a sinner, he begins at the heart, and then follow the directions of the Spirit and His word. I have heard of some persons who could not find peace until they were willing and did put away some articles; but I think that is only in cases where there are convictions, but an unwillingness to yield; that will must be broken. Our missionaries among the heathen find no difficulty in getting converts to understand this passage in Timothy, and while they are uncontaminated by civilization they are willing to yield obedience; but when he must leave his field to be supplied by other teachers, who likely appear decked with jewels and costly attire, though they are at first shocked, yet while it is always easy to go downward, their old passions are again rekindled, the dog returns to his vomit. Now when the old missionary returns, he finds the demon *pride* enthroned, bidding defiance to their old teachers and the gospel; thus the evil is diffused as far as these popular teachers are able to spread it. I would not say that they do it intentionally; they may have the light, and yet are unwilling to yield to an impartial search, fearing that it would lead them where they are not inclined to go; and what else but pride stands in the way?

Thus we see it is willful ignorance. If some worldly object were at stake, all your energies would at once be taxed to its uttermost; O, if Christians were half as much concerned for the truth, there would be no display of dress seen in the Church by the true worshippers; but the time of reckoning will come, and what you now call a small matter will become unlimited in its ill desert. You *know* there may be danger in going contrary to Christ's precepts and examples. Then do everything He has directed as scrupulously as if you had heard it from His own lips.

But, can we not find examples in favor of ornaments and fine dress? yes: we find it connected with the temple and priesthood, but can we measure ourselves with the ceremonial law, which things were only figures of the perfect law of purity and the beauty of holiness? for the apostle says, "Thou art adorning should be of the hidden man, and not outwardly; this is what the former types of beauty fore-

shadowed. The blood of Christ does cleanse us from the desire of vanity and display of dress, because nowhere else but in things pertaining to the worship of God were such instructions given; we find the token of sorrow and repentance was to take off their ornaments and put on sackcloth and ashes; the king of Nineveh and his royalty afford a striking example, and it saved them. Had they continued in that position, no doubt the city would have remained until this day. Have we not reason to repent every day and carry some mark of repentance where ever we go? No doubt Jonah told them what to do, for it was God's method. See Exodus 33: 4-6. We read, "And the people mourned for their sins, and no man put on him his ornaments;" why not? if God was pleased with them, what made them think of their ornaments? Verse 5 reads, "Therefore now put off thy ornaments, that I may know what to do unto thee, and they stripped themselves of their ornaments;" the result was God was reconciled. One charge against the rich man was about his fine dress. In Ezekiel 24: 40, we find a charge of decorating with ornaments.

We have now proved by the Old and New Testaments, that God forbids display of dress, read Isaiah 3. Should you ask, what harm is there in dressing? we might answer, It is enough to know that God forbids it, and no doubt for a wise purpose and for our own interest too. We will notice some points that God may have had in view. In the first place, we ask the fashionable, Is there not a great deal of vexation and inconvenience to keep up with the fashions? you find the devil a hard master to please.

2. It is costly; how much labor and money do you spend for the demon pride? Both time and money belong to God, and should be spent to his honor; in doing so we are made happier and God is with us. When God commands us to deny ourselves, it is for our benefit; but if we sow to the flesh (pride), we shall reap corruption.

3. God would have his children as one family. Now, if Christians dress according to their means, there will be diversity of rank in dress which makes distinction, and respect of person; not necessarily, but experience teaches us, that it always has been so; in older countries where this evil has come to maturity, each rank is distinguished by their dress, and the several classes scarcely commingle with each other. This proves that there is pride at the bottom of dress; is it not horrible, a poor worm of the dust exalt himself above his fellow mortal, on account of perishable gold? his damnation is just. But you say, If I do dress, I don't feel above others; ah! but you cultivate the seed: you say, you only wish to be equal; equal with whom? the

proud, the ungodly, the cold professor, the hypocrite, the unbeliever?

Many care neither for the Bible, nor its Author, whom you profess to revere; they are wending their way to destruction; soon they will tumble over, and be lost forever; and you have tried to imitate them, you walked in their track, you scarcely notice a real, plain, humble follower of Jesus, what will save you? Jacob made Joseph a coat of many colors, yes, and he paid dearly for it too, it was returned to him a plain coat, but alas, made so, as he supposed, with Joseph's blood; surely a reproof for his sin.

Preachers and their wives are taking the lead in style; so it cannot be so bad after all: ah! that is the trouble, many evils begin with the teacher, the Bible says, Prov. 15: 5, "Pride is an abomination to God, though hand join in hand, yet they shall not be unpunished." Though all should unite, preacher and layman, God will visit them. Joseph's coat was one cause of jealousy amongst his brethren; it broke their unity and almost terminated in murder; so it will be in the church where there is distinction in rank and dress. The poorer may be tempted to jealousy, and the richer to bigotry; hence, the wise injunction to condescend to men of low estate, thus securing equality and oneness, for it would be impossible for the poorer to reach on a level with the rich, if the rich should dress according to their means.

This spirit for distinction is noticed by James. He says, You have respect unto one with a gold ring. You may say, James does not censure the wearing of that ring, only the pre-eminence shown to that person; the apostle had nothing to do with that person, as he was an outsider; neither do we now address outsiders, their duty is to repent and believe in Christ. Let us follow the evil of distinction a little farther: I once spoke to a poor man, about his soul; says he, "I used to go to church, and enjoyed myself in so doing, but they have become so stylish nowadays, that unless a man can dress and make a fair appearance, he has no business in church; in fact, they would rather not see me in their company, at least they would turn a cold shoulder, and so I thought I wouldn't trouble them any more;" he says further, "I remember the time when you could not tell any difference between rich and poor, and love and union prevailed, what a contrast to the present! what a testimony of the church!" That poor man was actually driven from the means of grace, and of course would gradually lose all desire for it. He sought other company, they led him to places of amusement, from there to the saloon, and the gambling table with all its baneful consequences; his family of course must share in the degradation; O where is the end of this

single instance! Neither are such cases rare; they can be counted by scores; their blood rests upon the church, those fashionable gentlemen and ladies will have to account for it. You had better wear sackcloth now, before it is too late.

The poor, at best, labor under many disadvantages, and ought to have the sympathy of their more favored brethren, a little of their luxury and extravagance would alleviate their pressing wants, hold them up in society, etc. The evil does not stop here. Those fine gentlemen must have a corresponding church (say nothing of their private houses and furniture, carriages, &c.), those edifices must be suitably furnished, at last all is completed, but an enormous debt is the result, mortgages are given, and not met when due; a law-suit ensues, the church is reviled, quarrels without end; meanwhile, terrible revelings, and church gambling, and lotteries are resorted to, no means are spared, there is no time to look after the poor, their wages are reduced; thus while they are building a temple unto the Lord the cries of the poor call for vengeance upon them. It looks like the offerings of Israel unto Moloch to serve God. But how is the interest paid? O, by renting the pews; of course the poor can't rent any, they can't help but feel shut out, and out they'll go, and go to ruin with the church. But at last, all is completed, and a fashionable preacher, having itching ears, is procured; his abominable style of living demands a large salary; he tries to preach so as to please the people in order to secure their liberality. What! are these the representatives of the cross? Christ says, "Beware of the scribes which love to go in long clothing, and love the chief seats in the synagogues." I hear him tell the story of the doomed man who dressed in purple and fine linen, and fared sumptuously every day; and who-soever will not deny himself and follow Christ is not worthy of Him.

The church would be better off without an edifice, and without a fashionable preacher, and have Christ and his approving smiles, while He looks down and beholds your love, union, peace, harmony and equality. The first impulse of the primitive Christians was to promote or establish equality, and such indeed is the spirit of Christ. John says, The lust of the flesh, and the pride of life is not of God. Again, the excuse is, there is no pride in dress. Is it not a carnal desire? or did you receive it when you found Christ? You must say, that it is a natural, carnal desire, you had it when you lived in rebellion against God. Then how does it come, that when all your affections were changed, you still maintained this evil, directly against the gospel? you must confess, as many have done, that the Spirit taught them to put away all superfluity of dress. But

you say, Though it did at that time, yet I cannot feel so now. Ah! do you know why you do not? May I suggest a probable wherefore? Were you obedient to the teachings of that Spirit?

An old man once told me an incident, which may throw some light on your case, he says that at one time he felt convicted concerning an article he wore, and felt that he ought to put it away, but he concluded to wear it out and that should be the end of it; so he eased his convictions till it was worn out, when his convictions too were worn off, and he felt no restraint to procure another quite as fine; he said he went on and on, felt no compunctions; indulging more and more, until he was caused to consider, he prayed to God to show him if there was anything unbecoming about him; the answer was, I told you once; he saw the point, yet could not feel as he once did until he obeyed the first impulse of the Spirit, then his eyes were opened, he saw that the enemy of souls had been leading him away. Go and do likewise; perhaps you say, as long as you have the desire you might as well have the object, or else act the hypocrite; this is a common excuse. Let us examine it. Suppose now, you should covet your neighbor's goods, would you say, I might as well steal them, for if I don't, I should appear honest while I was acting the hypocrite? such an idea would seem preposterous; well, how then? you answer, I should keep my fingers from that which belongs to my neighbor, and pray God to forgive me, and take away this evil desire. Now there you have it, pursue this course as to dress, for at least two reasons:

First. By indulging, you feed the passion, and willfully transgress the word of God.

Second. You encourage others, and offend honest, humble Christians; you take of the Lord's goods to fulfill the lust of the flesh; these things you can avoid. If you are not able now to overcome the passion, you have the promise that you shall overcome, that the blood of Christ cleanses from all unrighteousness: are you praying for the cleansing power?

Again, there are others who say, "As long as I feel blessed I shall continue my course of dressing." Now, I think it is a pity that people will not obey God until driven to it by his rod; this should not be. God delights in cheerful, and willing service. I believe God blesses us in every act of obedience; thus, being blessed in performing some duty, does not prove that we please Him in all things, and therefore, may finally lose the reward. May not the enemy appear an angel of light and cause us to joy in disobedience? Prove yourself.

Some say they would rather be out of the world than out of the fashion; of course, that class chooses the pleasures of sin in preference to Christ and the beauty

of holiness, but why many Christians show the same love for vanity and display in dress we cannot account for, save the depravity of the human heart and remains of inbred sin, which can be eradicated only by the power of God.

O! fellow mortal, were you ever on the brink of eternity? if so, how did the fashions of the world appear to you? with what repugnance of feeling did you look upon these things? everything pleasing to the carnal eye seemed obnoxious and hateful. Why so? ah, you were nearing eternity, you begin to see things as they really are. The vanities of the world began to lose their attractions, and then a glimpse of eternity. Oh, how small earthly things appear! then, if not before, we really hate the things we once loved; the glory of the world has all faded away. Surely we begin to see things as they are; while the carnal passions are losing strength, the spiritual is renewed and reigns without a rival; then we begin to get right views of perishable things, and many have, at this point, promised to indulge no more in the vanity of dress.

Let us now look at the originators of fashion. I am told they come from a house of corruption—an ungodly city of France, a place where no Christian would be seen, and yet their productions are sought after, as eagerly by Christians, as if they came from heaven, indeed, there seems to be more solicitude for the latest productions from the head-quarters of Satan, than what God speaks to us in His word. Can good come out of evil? It is true, some people care not for fashion, only to appear respectable, so called. Now if any man love the world, and the things that are in the world, and the praise of men; how can the love of God dwell in him? A minister once said to me, that a taste for dress appeared to him more a sign of intelligence than pride. Just think, if preachers give pride such a coloring, to what will people come? Of course every one wishes to appear intelligent, and to excel in this, calls for competition in dress. The apostle says, Not many high, or noble are called, but the weak and the base; yet I will not deny that the more intelligence, the more temptations to vanity. They move in higher circles—with the wise of this world, and if not prayerful, they will be led away; hence, not many rich, or wise hath God chosen.

But says one, this taste for dress, God has implanted within me, why should it be wrong? if that rule works in your case, it must in every other case. The drunkard would have the same excuse, so the passionate. Would you allow every besetment to be carried out? what a world this would be. No, no; God has not planted it there; an enemy hath done this. Every plant that my Father hath not planted must be rooted out. Do you

know what you are doing? you are making God the author of all evil.

Another plea: By conforming a little to the world we gain their respect, and thus influence them for Christ. Will this hold out? The armies of this world have boldness enough to face their enemies in their own uniform or dress (rich and poor are all on a level); to win them for Christ you must appear right as well as speak right: the world knows what the gospel demands. Your appearance shows that you are not a true follower of Christ. Then where is your influence. "Shall we do evil that good may come?" O reader, a straight course is the best and the safest; we cannot serve God and mammon. Christ was despised. Will you not bear the reproach of Christ? We may adore Him as the Redeemer; we may fear Him as being just and good; we may love Him because He first loved us, but we must imitate Him in humility and purity.

Says another, Why has God clothed nature with such beauty? By beholding the beauties of nature we are led to admire and adore the Creator, which is right. By adorning and decorating our bodies we are led to admire the creature, which is wrong. There is the difference. We can truly say, I adorn my body wholly to the glory of God; God is more pleased with obedience than sacrifice; infidels have said, and truly not without some reason, that Christians act the reverse from what they profess. Christ was poor and humble; but they strive to be rich, and proud, and extravagant. We know well enough that every unnecessary carnal indulgence is equally wrong; unnecessary, expensive buildings and furniture, vehicles &c., as well as extravagance in eating and in drinking, is sin. But we will not now speak of them separately, suffice to say, Whatsoever is not to the glory of God is sin; and merely to abstain from them is not enough, the heart should be cleansed from all such desires, the remedy is, "The blood of Christ cleanseth from all unrighteousness; thus we are without excuse.

O reader, apply to Christ; ask Him to cleanse you from all sin. "The pure in heart shall see God." Nothing less will warrant us an entrance into heaven; heaven is a holy place, nothing unclean shall enter there. Do you believe it? if you are not cleansed now, when do you expect to be? Says one, At death. Yes, but does God say so? Where do you find it? I hear him say he does not look upon sin with allowance, and as the tree falleth so it shall lie. Death doth not redeem us from sin, nor cleanse from iniquity. Christ has promised to do it now: now is the day of salvation. If death could do the work, it would not be our last enemy, O, no; it would be our last friend and Savior, who would venture to trust in death to be cleansed from all sin? without any such a promise, without even

a hint upon which to base any such supposition, is it terrible that people will so love sin, that they are unwilling to yield until the hour of death, when they can hold it no longer, having indulged in the lust of the flesh to the last moment, then say now Lord I can indulge in sin no more, now take me to glory? How would you feel in the presence of a holy God? would not your sins make heaven unendurable? As darkness is banished before the light, so would we flee from the presence of God. We do not claim that there is Christianity alone in plain dressing, but it is the result of an humble and contrite spirit, even the fruits of obedience, obedience in all things.

J. O. SMITH.

For the Herald of Truth.

HOW SHALL WE ESCAPE?

"How shall we escape if we neglect so great salvation?" Heb. 2:3.

In the article, "The Corruption of Man," in the March No., we proved the fall of man and his insufficiency of appearing before God. Read Gal. 3:8, 9. Paul speaking of his own righteousness compares it even to dung and that he may be found in Christ not having his own righteousness which is of the law, but that which is by faith in Christ, the righteousness which is of God by faith; yet it is the nature of man rather to crave the garb of self-righteousness, than to have his robe washed in the blood of the Lamb. If he could purchase it and pay for it he would willingly buy it; no doubt rich men would all crave for it, but simply to believe, and deny self altogether, and reckon it dead and to accept the finished work of a full salvation as a gift, is a hard thing for poor self. It is too much for proud self; because he hates the idea of man being an undone creature.

Dear reader, read carefully Rom. 3:10, 18, also 23. It shows the state of man; it not only describes the nature of this or that bad man, but it shows the nature of the whole human race. In Romans 8, we read that the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. They that are in the flesh cannot please God. By the works of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin.

There are persons who say the Lord never would have given us commandments which we could not keep. Show me one man that keeps all the commandments and I will prove it by God's word that Paul did not keep it in the flesh. Read carefully Rom. 7:14-28. The last verse proves how he left it; read Galatians 3:20, 21. He tells us the commandment that was given unto him, was unto death, for sin, taking occasion,

by the commandment deceived me, and by it slew me. He says, If it were possible that a commandment could have been given unto life, but that was impossible. Rom. 8:10. If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." It certainly means not that he is naturally dead but that he is a transgressor; that being a sinner his wages would be death, therefore he judges himself and sees his wages. If he is an honest thinker and ready to receive or take the word of God, he admits death as the wages of the transgressor. He looks to Christ, he sees that judgment has passed upon God's own Son, that the sword which fell upon Him is now sheathed for all who believe. He now owns Christ's life as his own life, and is willing to own this part of Scripture, "I am dead, and my life is hid with Christ in God." He has now seen himself as God sees him, and he now lives by faith in the Son of God, that as sin reigned unto death even so might grace reign through righteousness (Christ's righteousness), unto eternal life by Jesus Christ.

It is sorrowful to hear ministers and others say, Let us draw nearer to the cross. Is it possible that such persons have never been at the cross? He was made sin for us, although He was not sin, yet as a sinner He took upon himself the wrath of God. He was buried, but He rose triumphantly over death, hell and the grave, for all who believe. Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not sin; for he that is dead is freed from sin. Now, if we be dead with Christ, we believe we shall also live with Him; for in that he died he died unto sin once; but in that he liveth he liveth unto God. Likewise reckon also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Again, if Christ had not arisen we would yet all be in our sins. He was delivered for our offenses, and was raised again for our justification. Dear reader, do you not see as a believer that you are not getting nearer the cross, but that you are triumphant beyond the cross in the risen Christ? Know ye not that ye are dead, and that your life is hid with Christ in God, that by faith, that is your body without a blemish? and that you can say with Paul, that you carry the marks in your body (Gal. 6:17); although we have before stated that we cannot fulfill the requirements of the law. Christ is the end of the law to all who believe. "Who gave himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Titus 2:14. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed might be careful to maintain good works.

These things are good and profitable unto men," Titus 3:8; not that we should work to save ourselves, but the Spirit that now worketh in us is God which giveth both to will and to do according to His good pleasure. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost," Titus 3:5; "Who hath saved us, and called us with an holy calling not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 3:9. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. "For in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him, which is the head of all principality and power." Col. 2:9, 10. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." "Who, his own-self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter 1:9, 24.

According to the word of God we now see that self is condemned and that self-righteousness is the instigation of the evil one. Christ must be all in all, because He accomplished the work of salvation on the cross. Salvation is no more a promise to us as it was to the Jews of old, but it is an accomplished fact for all who believe.

(Standard Bunyan, page 269, note 2.) No sooner can you propose to an ignorant professor Christ's righteousness alone for justification, but he instantly displays his ignorance of the power of the truth and the influence of faith, by crying out, holiness at the root, and for bringing in licentiousness like a flood. Thus pride works by a lie and is supported by self-righteousness in opposition to God's grace, and submission to Christ's righteousness. Under this plausible pretense for holiness, Christ's righteousness is rejected, men are hardened to sinful pride, and they grow strong-hearted against the imputed righteousness of Christ by establishing their own. This is a spreading heresy of the flesh which most dreadfully prevails at this day. *Be not deceived.*

(Note 1, page 268.) Here we see how naturally the notion of man's righteousness blinds his eyes and keeps his heart from believing that Christ's personal righteousness alone justifies a sinner in God's sight; and yet such talk bravely of believing,

but their faith is only fancy. They do not believe unto righteousness, but imagine they have now or shall get a righteousness of their own somehow or other. Awful delusion!

Into thy death baptized.
We own with thee we died;
With thee our life were risen
And shall be glorified:
From sin the world and Satan
Were ransomed by thy blood,
And here would walk as strangers
Alive with thee to God.

For the Herald of Truth.

GOD CARES FOR HIS PEOPLE.

We read a great deal in the Bible about the Israelites. How God delivered them out of the hand of the Egyptians and brought them out of Egypt. A pillar of cloud went before them to guide them by day, and a pillar of fire by night. They went on and came to the Red Sea; but when Pharaoh heard that they were gone, he commanded his servants to bring his chariots and his horses, and he went with a great army to bring the people back again; he overtook them by the sea. When the Israelites saw the Egyptians, they were very sore afraid. They cried to the Lord, and said unto Moses, "Why hast thou brought us out of Egypt, we shall die now here in this wilderness?" They forgot that God could still help and deliver them. God commanded Moses to stretch forth his rod over the sea, and Moses obeyed God, and stretched forth his rod over the sea and God divided the sea; and the Israelites all passed safely over on dry ground. The Egyptians pursued after them; but God was angry with them, and he took off the wheels of their chariots, and made them to drag heavily, and God told Moses to stretch forth his rod over the sea again; and God brought the waters back upon Pharaoh, and he and all his host were drowned in the sea.

In the morning, the Israelites saw their enemies all dead upon the seashore. Then they thanked God, and sang praises to him. They then went on, and came into the wilderness of Shur; they wandered about for three days and found no water; at last they came to a place where there was water, but it was bitter; they were discontented again, and murmured against Moses, and said, "What shall we drink?" The Israelites were a very discontented and unbelieving people. The God who before had done so many wonderful things for them, had also the power to give them water. He shewed Moses a tree, which when he had cast it into the waters, the waters became sweet.

God did not forget his distressed people; he comforted them again, and told them if they would obey Him, and do that which was right He would be with them, and bless them, and keep them. He then led them unto Elim, where there

were twelve wells of waters, and many palm trees. The fruit of these trees was very pleasant and refreshing to them. When the Israelites went away from Elim, they came unto the wilderness of Sin. They began to be discontented and to murmur again. They said, We shall die of hunger, for there is no food here, when we were in Egypt we had plenty, but now we have nothing; and they murmured against Moses for bringing them there.

How unthankful these people were; God had delivered them from the cruel Egyptians, and brought them safely through the sea, and gave them sweet water to drink, and promised always to be with them and take care of them, and still they would not trust in Him. God, again in a miraculous way, provided for them; he gave them quails for flesh, and sent bread from heaven for them. How kind God was to them; again He sent sweet bread from heaven for them when there was no corn for them to eat. When they came to Rephidim there was no water there, and the people murmured again, and were angry with Moses, and very unthankful to God. God told Moses to go to Mount Horeb and smite the rock, and God brought water out of the rock for them to drink.

The Israelites were a discontented and unbelieving people, and at last, through their unbelief, they were not permitted to enter into the land which God had promised to give them. God's people are now like the Israelites traveling through a wilderness, and going to a place which God has promised to give them. This world is the wilderness, and Heaven is the pleasant land of Canaan beyond. They have the word of God and his Holy Spirit to lead them, just as the Israelites were by the pillar of cloud and of fire. Those are happy people who have God for their guide. Are we among that happy number who are traveling toward that heavenly Canaan? Let us not be as the unbelieving Israelites were. God's people have their trials and temptations with which to contend in this life, but God has promised to be with those who put their trust in Him. He says, "I will never leave thee, nor forsake thee." He is with them in all their troubles and temptations to comfort them and deliver them out of them all.

DANIEL SPANGLER.

For the Herald of Truth.

THE MERCIES OF GOD.

O give thanks unto the Lord, for he is good; because his mercy endureth forever. Psa. 118:1.

These are the words of the Psalmist David. they should be the expression of each and every one of us to-day; a more truthful saying could David not have uttered than to confess God to be a good and

merciful God; and whose mercies endureth forever. There was, perhaps, never a man that uttered those words as often as David did, and it was the expression of his heart. He had truly realized that God had been merciful to him. He had sinned and transgressed against God. But his heart smote him, and he repented of his sins, and cried unto the Lord for mercy. The Lord heard him in his distress, was merciful and delivered him out of his trouble. Therefore he knew the Lord to be merciful, and when the Lord sent Gad, "David's seer," to David, offering him to choose one of three things for a punishment for his sins; either three years' famine, or to be destroyed three months before his foes, or three days' pestilence. David said, "Let me fall now into the hand of the Lord; for very great are his mercies," 1 Chron. 21: 13. David indeed had sank deep into sin, therefore he says of the Lord, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Ps. 11: 2. Well could he utter the words, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him. Psa. 103: 17.

The Lord speaks of David as a man after his own heart. How was it that he was a man after the heart of God, when he had so greatly sinned? was it because of his sins? Oh no! you would all say, No. It was because he repented when he had committed a sin. As soon as he was conscious of his sin, he called upon the name of the Lord for mercy, and the Lord heard him.

My Friends, we have the same kind, and merciful God that David had then. "He is the same God yesterday, to-day, and forevermore;" and perhaps we have been and are as great sinners and perhaps greater ones than David, although we may not have committed the same sins, but perhaps sins that were as abominable in the sight of God as David's were. But have we been as ready to confess and repent of our sins as David was? And do we give as much diligence in order to proclaim his goodness, and his mercies, as David did? Do we glorify and magnify his holy name as he did? Read the Book of Psalms. There is not a book in the whole Bible, that is more given to the adoration, praise, supplication and prayer, to God than here. By reading the words of the Psalmist, we must believe that his whole soul was poured out in praise to God, both day and night, for the mercies that were bestowed upon him by God his Creator. Are we as earnestly engaged in praising God and adoring his most Holy name as David was? I fear not; we have all, undoubtedly, come short of performing our duty to God, in that one great command, "Rejoice in the Lord always, and again I say, rejoice." Phil. 4: 4.

If we can say as David has said, That

the Lord has brought us up out of an horrible pit and out of the miry clay, and placed our feet on that solid Rock Christ Jesus, the Savior of the world, and have felt that he, through Christ Jesus, has had mercy on us, and has pardoned all our iniquities. Should we not praise and magnify his holy name, and rejoice in the Rock of our salvation evermore for the mercies of God bestowed upon us?

We should all, well consider the abundant mercies of God, by which we are daily surrounded. We, as a human family had fallen deep into sin and misery, through the transgression of our first parents; but notwithstanding, God in his tender mercy, promised to our first parents a Savior—a Redeemer, who would bruise the serpent's head. In which promise they trusted, but not only they, but all the patriarchs and prophets of old relied on the blessed promise of the Messiah, of whom many prophets prophesied long ere he had appeared. Thank the Lord who through his great mercy to the fallen race of man, has sent this promised Messiah, who has opened a way for us unto salvation. All has come to pass as was prophesied concerning him. He took upon himself flesh and blood and became as one of us, only without sin. He through his tender mercy healed all those who came to him, of whatever disease, they were possessed. He is just as merciful to-day as he was then, and just as ready to help. We may be possessed with sins, many or few, small or great, if we come humbly in faith, believing, he will freely pardon. He has suffered the ignominious death of the cross, for you and me, alone through love and mercy. True is this prophecy of Zacharias, at the circumcision of his son John, the Baptist, "Through the tender mercy of our God whereby the day-spring from on high hath visited us," Luke 1: 78. Indeed it was through God's tender mercy and love that he hath visited us; and again, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Oh, what a merciful God that loved the human family with so great a love, that he sent his Son to give his life for us, "for there is no greater love than if a man lay down his life for another." Jesus has died and has become a propitiation for our sins. He died that we might live, that we may have a free entrance into that upper and better kingdom. Jesus paid it all with his own precious blood. All things are ready. We are freely bidden to come and partake of the bread of heaven, and the water of life, without money and without price. Let us all be more earnestly engaged in the service of this merciful God and merciful Savior, which is our reasonable service.

The Apostle Paul, in writing to his

Roman brethren, admonished them, saying, "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, wholly, acceptable unto God, which is your reasonable service." Rom. 12: 1. By the foregoing words we are commanded to present ourselves wholly unto the Lord, not only a part of ourselves. We are not to serve God and mammon, but we should give ourselves both body and soul into the hands of the Lord, that he would make us as he would have us be, that we might serve him both day and night, and through his grace might be able to withstand all the fiery darts of the wicked one—the destroyer of our souls.

If we give ourselves wholly unto the Lord it is but our reasonable service. We should try to accomplish this reasonable service. The service of Satan is an unreasonable service, there is no reason in it. There is no reason why we should serve Satan; he has promised us no reward, but will torture our souls through all eternity if we yield to him. But God, who is merciful, has promised us a reward, if we prove faithful, and obey his commands. O, how great are the mercies of God to us, both saint and sinner! He clothes us, he feeds us, and protects us and all mankind, both the righteous and ungodly. "He sendeth rain upon the just and the unjust." Matt. 5: 45. He is merciful to the sinner as well as to the godly in that respect. Would he have dealt with us according to our deeds, he would long ere this have had reason to hew us all down as cumberers of the ground, but through his tender mercy he has saved and protected us. Let us, therefore, sing praises unto the Lord, for his great love and mercy, that he has shown towards us from time to time.

How does the mercy of us frail mortals compare with God's mercy. How unmerciful, perhaps, are we sometimes toward our fellow-men. If our brother or neighbor do aught against us, how often are we somewhat angry with them for some little or great cause; and are sometimes inclined to wish them evil or to have them punished or chastised for their wrong doings. Never considering that if God had dealt or would deal so unmerciful with us, that he would have greater cause to chastise us for the wrong we have done to Him who gave us our being. We are perhaps not only unmerciful toward our brother or neighbor, but we are perhaps also very often unmerciful toward the brute creation, in not giving them proper food or care, or when they go not according to our bidding how often we cruelly abuse them, which should not be. If we are cruel and unmerciful to the dumb brute which knoweth not what it shall do, how can we expect God to be merciful to us who know good from evil, and yet disobey his laws and commands. Our Savior said in his ser-

mon on the mount, "blessed are the merciful, for they shall obtain mercy." Matt. 5: 7. And again He saith, "Be ye therefore merciful as your father also is merciful." Luke 6: 36.

Brethren and sisters, let us all be merciful that we may obtain mercy. Let us love our enemies, if we have any, and do good unto all men, that our father may be merciful to us. Dear friends, if we feel that God and our Savior Jesus Christ has been merciful to us and has brought us from darkness unto light, and from the power of Satan unto the knowledge of the truth. Let us praise and thank the Lord and Savior for the mercies bestowed upon us, and say as the Apostle Paul said in his Epistle to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us." Tit. 3: 5. If there should be any among us who have not felt God to be merciful, I would say with the Apostle Paul, "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 1: 16. Let us by the grace of God so love, serve, and obey him all our days, that we may inherit those glorious mansions which he has prepared for all those that love him, and be crowned with that crown of righteousness which is laid up for us, which the righteous judge will give us in that day, if we prove faithful. Then we shall be permitted to walk the streets of the New Jerusalem with crowns of glory on our heads and palms of victory in our hands, singing loud praises to God and the Lamb. Keep in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

J. S. SHOEMAKER.

Freeport, Ill.

For the Herald of Truth.

BELIEVING AND KNOWING.

When Philip had explained the Scriptures to "a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians," and "preached unto him Jesus," the eunuch being convinced of the truth, asked "what doth hinder me to be baptized?" Philip's answer was, "If thou believest with all thine heart, thou mayest." Thus we see that if the eunuch had not sincerely believed that "Jesus Christ is the Son of God," he could not have been baptized. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Therefore, being justified by faith, we have peace with

God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

We are saved by faith and are cheered on by the hope that is set before us, but it is also given us to know positively many things relating to our salvation. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." "He that hath the Son hath life, and he that hath not the Son of God hath not life." This strikes the dividing line, and no one need live in any uncertainty in regard to his spiritual condition; every one must know for himself just where he stands. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." 2 Cor. 13: 5. "Now if any man have not the Spirit of Christ he is none of his." Rom. 8: 9. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. "Now we have received not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God." 1 Cor. 2: 12. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true." 1 Jno. 5: 20. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. "We know that we have passed from death unto life because we love the brethren." 1 Jno. 3: 14. "We know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8: 28. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

SIMON P. YODER.

For the Herald of Truth.

HAPPINESS.

We are all in the pursuit of happiness, the hope of something better; and the dread of something worse is always with us mortals. This is natural, and it would be strange if it were not so, while we are journeying to an eternal state as fast as time can take us. Hence, there is no subject upon which the mind ought to dwell more frequently, more joyfully, and more deeply, than that state of existence which lies beyond the grave. Dear reader, are you happy in this present state? If you seek the pleasure of this world you cannot be really happy, as the mind or conscience can not be clear, if the effectual operation of the Spirit is resisted. In the Revelations we are told that the "Spirit and the bride say, Come." Thus we are warned continually from evil ways and from earth; and are called

by that effectual calling, whereby sinners savingly believe, and if we obey that calling, we come to that state of glory and blessedness, to which believers are called; and we may say with the apostle, "Who has saved us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." 2 Tim. 1: 9. Happy are ye if ye are in such a state, for happy is that people whose God is the Lord. The sympathy of Jesus for the fallen race of Adam cannot be brought to words, and his love towards souls is inexpressible, and extends further than the love of this world and he yet so invitingly saith "Come unto me."

O, dear reader, why is so kind a friend rejected, whose company is so refreshing and reviving to the soul? who would not delight in such an upright, true, loving and faithful friend as Jesus, who will not leave us at the hour of death? He is a friend that sticketh closer than a brother, and not only in prosperity, but also in adversity. He reproves and rebukes, when he sees anything amiss. His sharpest reproofs proceed from an upright and truly loving affection for the welfare of our souls; for our happiness he reveals to us whatsoever is necessary for our instruction, comfort and salvation.

Is it not a folly to believe in worldly pleasures and follow after them, while the happiness and glory of this world so soon fade away; and only those that obey the holy calling, and become a chosen and peculiar people to God, enjoy real happiness, and can say with the poet?

"The pleasure of earth I have seen fade away. They bloom for a season, but soon they decay; But pleasures more lasting in Jesus are given, Salvation on earth, and a mansion in heaven."

If I may judge from my own experience, I can say, the vanity of worldly pleasures is shown with us, and we are convinced of our duty, to seek true happiness, and the power of the world to come bears heavily on our soul. We are, at times, made to partake of his love even before we formed the resolution to live in newness of life; and thus it appears to me, the goodness of God leadeth us to repentance.

The sweet cords of love drawing us toward Jesus, make us feel inclined to leave all and follow him, but then various hindrances beset the way so that it takes a striving to come to the mercy seat, and we will not be crowned except we strive lawfully, then will the promise be ours, we will be made partakers of undeserved love, we will have the enjoyment of the divine favor of God, and state of acceptance with him. But if we deprive our soul of this happiness what will be the consequence? Will not the conscience

be an offense to God? The soul which will live even after the death of the body, is threatened with the punishment of another death, instead of the hope of future life and eternal happiness.

Dear reader, it is my wish for you and me, that we might be happy, through time and in eternity.

"Happy the people who are found
In such a state as this:
Yea, greatly blessed those people are
Whose God Jehovah is."

A YOUNG SISTER.

SOUL LONGINGS.

"Thou that dwellest in the gardens,
The companions hearken to thy
voice: cause me to hear it."

O Thou whose dwelling place,
Is in the gardens found,
Where lilies of immortal peace,
Their fragrance shed around;
Where flowers of hope and love,
And joy immortal bloom;
Thy smile the sunshine of that place,
Beams ever bright as noon.

There the companions hear
Thy dear, melodious voice;
They listen to its accents sweet,
It makes their hearts rejoice.
Thy presence to their souls,
A perfect rest has given;
By faith they walk with Thee on earth,
Till called to live in heaven.

Jesus, I bring to Thee,
My heart by sin oppressed;
May I from sin be free—
O give the weary rest.
Grant Lord, that even I,
May hear Thee say to me—
"My blood now cleanses from all sin,
My Spirit makes thee free."

I lift mine eyes to Thee,
Thou Lamb of sinners slain;
My soul, for all thy fullness cries,
None ever sought in vain.
Now may I ever walk
In Thy delightful ways;
In heart, and voice, and life unite,
In everlasting praise.

For the Herald of Truth.
CHARITY.

"And now abideth faith, hope,
charity, these three; but the greatest
of these is charity."—1 Cor. 13: 13.

Charity is a great thing. So thought the apostles no doubt. So much is said of charity in the Bible, and especially in the New Testament, that we must conclude that a great deal depends upon it. The apostle Paul tells us that without faith it is impossible to please God; yet we learn by the text that charity is greater than faith; so that we may justly conclude that without *charity* it is impossible to please God. And indeed the apostles intimate as much. Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." He tells us further that though he had the gift of prophecy, and understood all mysteries, and all

knowledge, and had all faith, &c., and though he bestow all his goods to feed the poor, and give his body to be burned, and had not charity, it would profit him nothing, it would all be in vain.

Thus we learn by the above that charity is an indispensable, christian attribute. Indeed, the whole of the Christian dispensation seems to be based upon charity, or love. Love seems to have been the very essence of the great plan of man's redemption; and a spirit of love in return is most forcibly enjoined upon all who desire an interest in that redemption. The first and great commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And the second is like unto it, "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. Love to God and man is then unmistakably enjoined upon us, and this also covers the whole ground.

This love, however, must also be exercised. Our Savior exercised his love towards us to its fullest extent, by giving his life as a ransom for us, and his blood as the price of our redemption. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him." "Beloved, if God so loved us, we ought also to love one another." 1 John, 4: 9-11. "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13: 9. Thus it seems that in the observance of the above duties which the apostle has set forth, we show our love to our neighbor; and also our love to God by keeping his commandments, and consequently fulfill the whole law.

Our loveshould extend, in a measure, to all mankind regardless of circumstances, condition, or position in life. But, in a special manner, should love prevail among brethren and sisters in Christ, for one another. "By this," says the Savior, "shall all men know that ye are my disciples if ye have love one to another." "If a man say, I love God, and hateth his brother, he is a liar," says John. Thus it is plainly shown that love is a token by which we can know that we are the children of God. That love, however, must be genuine. We may also possess a false or hypocritical love; and the apostle Paul admonishes, "Let love be without dissimulation," (hypocrisy). We may profess or pretend to love, and may, indeed, love in a measure, our brother or sister as long as there is peace and prosperity between us, yet if that brother or sister becomes destitute, or through weak-

ness trespasses against us, and we refuse to minister to their necessities, or forgive wherein they have trespassed against us; we prove that the love of God is not in us. For, says John, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Put on, therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. 3: 12, 13.

It may be seen from the passages already quoted, and from the many other passages on this subject in the holy Scriptures, that charity, which is love, kindness, alms-giving, &c., is unmistakably enjoined upon the Christian. But, alas! how seldom is that spirit of love manifested. We have been made to feel sad, when there were calls from the poor for help, to see those who are blessed with an abundance of this world's good, giving so sparingly, and some declining altogether, especially if the call was from a distance. It should be enough for us that we have been called upon for help, and we should be willing to do them good if we can, even though they do not live in our immediate neighborhood. Some excuse themselves by saying that they have nothing to spare. We are apt to think so, and excuse ourselves in this way, and yet we, no doubt, frequently spend a dollar or two for something which we could well do without; which if given to the poor would be a great blessing to them, and yet a greater blessing to the giver, since it is "more blessed to give than to receive." But we seem to forget that in this way we would lay up for ourselves treasures in heaven, and that, "he that hath pity upon the poor, lendeth to the Lord." Our Savior tells us, "Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not."

A charitable act produces a two-fold blessing. It blesses him that gives and him that receives, but the blessing of him that gives is far greater than him who receives.

"Nay, thank me not!" the kind one said,
'Tis to myself I've given!
Each friendly deed like this, I make
A stepping-stone to heaven."

"Oh, how sweet and cheap a thing is charity!" said William Penn. Yea it is sweet indeed. If charity were exercised to its fullest extent, this earth, instead of being an almost constant scene of desolation, affliction and sorrow would become in a manner a paradise.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

For the Herald of Truth.

WHITHER ARE YOU DRIFTING?

BY J. R. BOYER.

Out on the fleeting sea of Time,
We are swiftly drifting along;
Drifting alone to that endless clime,
With our deeds of right and wrong.
Some seem happy as onward they drift;
Others are reckless, fearful and sad;
Many strive only for earthly gift,
Leaving the good,—pursuing the bad.

Many's greatest desire is vain joy and pleasure,
Are thoughtlessly reaping pain and grief,
Have sorrow and trouble, without treasure
Until the departure—then earthly relief;
While some are carelessly drifting at random,
Without the thought of adversity's snare,
Soon sorrowfully this life must abandon,
They are sadly lost in utter despair.

And oh! the crowd of idlers that go,
With this band, who are sturdy and strong,
Know they their mission? unto them is woe,
For heedlessly doing so great a wrong!
Think they of their precious, transient time?
Sadly lost to them, to you and to all,
And the hourly approach to that changeless
clime,
And leaving nothing noble their lives to recall.

We all have channels in which we drift,
We all have burdens to bear.
We all have a mission; for which there's a
gift,
And a share of hope, fear and care.
Indulgent reader, whither do you drift,
What are your motives, what the plan?
Do you labor only for mortals' gain,
Or idly approach the solemn span?

In the imaginable realms of joy and bliss,
In life's vast ocean of grief and pain,
Will we be guided, guarded—or drift amiss,
As onward we go to Eternity's main?
Pause, indulgent reader, before you farther
drift.

On the speedy, perpetual sea of Time;
Pause, and this momentous question rift:
Are you drifting on in acum and crime?

Are you in the current so wide and deep,
That huris you headlong into vices?
And there only destruction reap,

In the wild surge of sinful pleasures!
Or, are you in the channel for high aim?
Noble your motives, your life useful,
Honorable aspirations—Heaven approving
fame:
Guarding and guiding you truthful.

Surely, if our life's work is nobly planned,
And we zealously strive to reach the goal,
Virtue, goodness, and truth will crown our
end,

And in peace will rise the soul.
Go, then, you, the noblest work of God,
And with the truest and purest aspirations,
Seek thy duty and in its channel do plod,
With cheerfulness, confidence, and adora-
tion.

Try to be faithful, dutiful and just,
With onward and upward your aims,
Strive ever for goodness, truth—not vain lust,
And Heaven-attesting will be your claims.
Walk hand in hand, truth, peace and love,
And let your sympathies like pure gold
shine,
And with the blessings of Him who is Love,
Your drifting will be glorious and sublime.
—Ipara, III.

"Bear ye one another's burdens and so fulfill the law of Christ;" is the divine injunction. And again, "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

If the above passages which are thus enjoined upon us were fully complied with, then, our joys and blessings, our trials, sorrows and afflictions, would become mutual.

We would then, "Rejoice with them that do rejoice and weep with them that weep." The joy, prosperity and happiness of one would be the joy and happiness of the other. The sorrows and afflictions of one member would call forth the aid and sympathy of the others, who would kindly minister to the wants of the afflicted one, comfort and console him in his sorrows, thus helping him to bear his burden, and so fulfill the law of Christ. This then, would be beautiful indeed, if we could all live and work, each for the other and all for God."

From the beginning of the Christian dispensation unto the present time, love has been a distinguishing feature of the people of God. It is said that in the early age of Christianity the heathen would point to the Christians and say, "Behold how these Christians love one another." Alas! we fear it might now be said of many with more propriety, Behold how these Christians hate one another. Oh, let us cherish and practice a spirit of love, since it is the very essence of Christianity! Let us try to live in peace, unity, and harmony with each other. "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity." A certain poet also expresses himself so beautifully in the following lines:

"How sweet and heavenly is the sight,
When those that love the Lord,
In one another's peace delight
And so fulfill his word.
When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."

May the Lord bless the feeble efforts that have been put forth, and may He touch our hearts with the finger of his love, that we might become stronger in love, both to God and our fellow man is our prayer.

DANIEL SHEEN.

ARE YOU WATCHING?

We address this article to parents, and we ask, Are you watching what your children read? There is such an abundance of reading matter circulated, and the character of so much of it is questionable or positively evil, that it behooves every parent to know what is the

mental food his children are taking in. It is a matter that has to do with both time and eternity.

Few, perhaps, who have not examined the subject, have any idea of the enormous amount of trashy, sensational, vile literature, that is circulated among our young people. Some of it is bad, some is worse, some is worst. Any of it is bad enough. In its least evil forms, it gives utterly false and unworthy views of life; and that is bad enough. In its worst form it stirs the vilest passions, and leads to lust. We write of what we know. We have made an examination of enough specimens of this literature in its various forms to entitle us to an opinion upon the subject.

Unquestionably there is much in this literature to awaken interest in the young. It is highly spiced, it is anything but dull. But precisely here lies its danger. Once tasted the youthful appetite craves more of it. "Stolen waters are sweet," and hence many of our youth read the stuff in secret, and the secrecy adds to the charm, and adds to the evil consequences as well.

Now we say that parents ought to know what their children are reading. "My child is a great reader," says many a fond parent, as if that were the end of controversy. But that taste for reading may be a blessing or a curse according to the kind of literature read. Every parent ought to know, not simply that his child is fond of reading, but what he is reading.

So we repeat our question—Are you watching what your children are reading? The matter demands watchfulness. A generation or two ago there was by no means the need of the intense vigilance that there is now. There was not such a flood of literature as is now poured forth from teeming presses. Books and papers were far more rare. Now every village almost has its news-stand, garnished with the latest issues of the sensational press. The evil is by no means confined to cities. The pressure of the temptation is enormous. If the parent is not vigilant, before he is aware his child has contracted a habit from which it may take long years to free him; he may have received taints from which he will never recover.

There is no excuse for any lack of faithfulness in this regard. For while there is a flood of this evil literature, there is also an abundance of that which is good. The parent can overcome the evil with the good. His watchfulness, in part certainly, ought to take the form of efforts to create a taste for the pure and the good. It may be laid down as the rule in this age that children will read. Watch their growing tastes, and give these the true form by putting that which is good before them. Such a course will be found vastly more effective than one of mere expression—*Am. Messenger.*

Herald of Truth.

Elkhart, Ind., May, 1879.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Articles for the Herald.—We have on hand quite a number of good articles, ready for the next number. Some of our contributors will, no doubt, be looking for the articles in the present one, and be disappointed because they are not in. But please, friends, have patience, they will appear in due time and, meanwhile, do not be idle but send in what you have written, and we will make use of it as fast as we can.

A Cheap Book.—The American Peace Society will, through their agent, send Dymond on War, a book of 124 pages, to ministers on receiving ten cents for postage. They will also send specimen copies of *The Angel of Peace*, a beautiful little paper for the Sunday School and the family, to all Christian workers, who apply for them. Please address Rev. H. C. Dunham, 1 Somerset Street, Boston, Mass.

Bishop Jacob Brubaker of Lancaster County, Pa., died on the 16th of March, at an advanced age. We hope some of the friends will send us a sketch of his life and labors.

A Minister in Lancaster County, writes, that during the month of March, he was at sixteen funerals, and at one of them two children, which died of scarlet fever (the one after an illness of three days, the other of one day), were buried in one coffin. Quite a number have died, in the vicinity, of that disease.

The Brethren John P. King and Christian K. Yoder, of Logan Co., Ohio, recently visited the church in Allen County, Indiana, where they held services on the fifth, sixth and seventh of April. On Sunday, seven young persons were received into the church by baptism and on Monday the communion of the Lord's supper was observed.

Bro. Christian Bomberger of Litz, Lancaster Co., Pa., writes us, that the Lancaster County Conference was held at the usual time and everything passed off in harmony and peace. It is proposed as soon as practical to ordain another bishop in the place of Jacob Brubaker deceased. The churches there manifest

some degree of prosperity. On Good Friday thirteen persons were baptized at Chesnut Hill Church, and on the 20th upwards of 20 were to be baptized. We are glad to hear this and hope the work of the Lord may extend itself and many more may be added to the churches, both there and elsewhere.

Books Wanted.—I wish to get the use of the following books. If any of the readers of the Herald have any of them and are willing to lend them to me, they will please send them to me by mail or express and I will pay the cost, take good care of them, and return them by next Fall or Winter, and make satisfaction for the use of them. The books wanted are:

Hans von Dantziok,
Herman Zimmermann,
Johannes Trieth,
Peter Cornelius Haring,
Francoisa Knecht,
Vincent de Mont,
Jan Geritz,
Lanwerez Williams,
Klaas Klaessen.

The following works also written against Manno Simon and the Mennonites:

A work written by L. D. W.
" " Cornelius Jantzen,
" " Jaquis Onterman,
" " Oswalt Hendricks.

Please send them to me as soon as you can.

JOHN HOLDEMAN.

New Pittsburg, Wayne, Co., Ohio.

CONFERENCES FOR 1879.

Conference in Illinois.—The Semi-annual Conference in Ill., will be held in the church five miles north of Morrison, in Whiteside Co., on the fourth Friday in May (May 23rd). Ministers and deacons from other places are cordially invited to attend. On the following Sunday (May 25th) the communion of the Lord's Supper will be observed, where brethren and sisters also are cordially invited to be present. The nearest station is Morrison on the Chicago & N. W. R. R. JOHN KORNHAUS.

Annual Conference for Canada, will be held at Moyer's Meeting-house, in Lincoln County, Ontario, on the last Friday in May (30th).

Annual Conference for the state of Ohio, will be held in Martin's Meeting-house in Wayne Co., three miles south of Orrville station, on the third Friday in May (May 16th). The nearest station is Orrville, on the Pittsburg, Fort Wayne and Chicago R. R. Brethren from other places are cordially invited.

Isaac Holdeman the manufacturer of Dropsy Medicine has removed from his old home at Evendale, Juniata Co., Pa., to Stephensons Depot, Frederic Co., Va., to which all orders for Dropsy Medicine should be addressed.

A QUESTION.

What constitutes a proper subject for water baptism? Will our brethren, especially those in the ministry, please give their views for publication, observing the plain teaching of Scripture, and the teachings of our church, both in former times and at the present day.

For the Herald of Truth.

REPLY TO QUESTION IN THE MARCH HERALD.

"Can it be shown by the Bible that Eleazar, Aaron's son, was not among the 600,000 men that left Egypt for Canaan, and that he did not enter the promised land?"

ANSWER.—Eleazar was among the number that left Egypt for Canaan (see Exodus 6 : 23, 25); and he did also enter the land of Canaan, and was one of the men appointed by the Lord to help divide the land among the children of Israel (Numb. 34 : 17); and he died there. Josh. 24 : 33.

The tribe of Levi was not included among the 600,000 men that were to die in the wilderness, consequently, many of that tribe may have entered the land of Canaan. Read Numb. 3 : 46, 47; 26 : 63-65.

J. M. CHRISTOPHER.

For the Herald of Truth.

ORDER DURING SERVICES.

God's first laws were order. So we should have order in all things. Solomon says there is a time for everything. To say when the time is to rest, or to talk when the time is to be silent, is disorder.

Order in the church is of great importance. To talk, or sleep, or turn around and to look at a person coming in during preaching, is disorder; so is too long preaching—preaching to hearers that are full. If one quits eating when he is yet a little hungry, he feels better afterwards, than if he eats till his stomach feels heavy. So preaching does more good if the services are closed while the hearers are still attentive, and would like to hear more of it. Sometimes much time is occupied in speaking after it is time for dismissal—when the hearers have already received as much spiritual food as they can well digest. This does little good. The hearers, in this case are apt to become tired and inattentive, and to forget some of the services.

In making preliminary remarks or exhortations, some occupy enough time to deliver a good sermon. For one to say repeatedly that he will close, and still continue to speak a long time is disagreeable. When he has once said that he will close, he should do so promptly. It is also proper that one should confine himself chiefly to the subject of the text. Let us

build up the church, asking God to bless our efforts. Let us work earnestly to make it pure and zealous of good works, that green pastures will grow therein, that the lost sheep of Israel will come to its sacred altar and rest.

[The above remarks are from one who is not a minister, but we heartily endorse them, and hope those who are interested will not only read them, but also seek to practice them. When the hearers come with a hunger after the bread of life, and call in prayer to the Giver of every good and perfect gift, for a blessing on the preacher, and then, while in the meeting-house withdraw their minds from the world and outside matters and listen with attention, the minister will always speak the better, and then on the other hand ministers should be concerned for the up-building of the church; should seek under the blessing of God to teach, to admonish, to warn, instruct and edify the church—not to weary the people. Use proper time for services, and use that time to the best advantage. In order to attain to the best condition of things possible, the minister and people must strive to suit themselves to each other, and where the pure love of God and love for our fellow-men exists, and where men have the great work of salvation at heart, all will try to work together, and thus a great deal of good may be done.]

TO THE MENNONITES IN THE UNITED STATES WHO HAVE EMIGRATED FROM RUSSIA.

Dear friends: In 1867 the writers of this letter visited many of your colonies in South Russia, chiefly those on the Molotschna River, north of the sea of Azov. Our object was simply to bear you a message of "Christian love" in the gospel of our Lord Jesus Christ; and a continued feeling of lively interest in your welfare induces us thus to commune with you in the freedom of Christian brotherhood. At the time of our visit neither you nor we had any thought of the important changes near at hand, and which have led to your removal across the Atlantic.

Much as we have sympathized with you in the trials and losses that have attended your leaving your old homes, and in the difficulties connected with your settlement in a new country, we have the comforting belief that in thus maintaining your "testimony against war," the blessing and help of our heavenly Father have been granted you.

Besides outward difficulties, which you

have had to meet, the great change you have made exposes you to *spiritual trials*. In Russia, though permitted to worship in the way of your fathers, you were surrounded and pressed down by a power which allowed no liberty of action, beyond certain well understood limits.—Any one who ceased to be a Mennonite would have fallen under the power of the Russian Greek Church.—You are now introduced into the utmost liberty. The privilege and blessing of this new condition is not without its peculiar and dangerous temptations. There is the temptation to throw off the yoke of a strict Christian profession, and to indulge in habits pleasing to the sensual man, or to plunge without restraint into the pursuit of worldly interests and objects. To such dangers as these you will be alive, and against them, we doubt not many of you will be very watchful. They are common besetments of the Christian's pathway, which will now assail you in stronger force by reason of increased opportunity.

There is another class of temptations that assail spiritually minded persons, in regard to which it is our warm desire in the love of Christ to utter a word of caution. We allude to the danger of mistaking our scrupulousness about unimportant details, for the marks or tokens of a faithful profession; and of inaking them the "ground" of Christian fellowship, instead of a simple "faith in Christ," agreement in things of deeper moment, and the heartfelt acceptance of the apostle's declaration that "the kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

How would the apostle Paul have "dealt with questions" about particular "forms of dress," the wearing or not wearing of "beards" "*Modes of water baptism*," and other things of like importance? We need be at no loss for an answer. We have it under his own hand in the 14th chapter of Romans. He would have said "let every man be fully persuaded in his own mind" and let not those who differ in opinion and practice "judge one another," but be ready to believe that each desires to be faithful to his Lord. He would have regarded division and separation on such grounds as these, as a serious breach of Christian love to be watchfully guarded against.

The Mennonites and the Society of Friends, to which we belong, have much in common. The faithful members of each society believe that they ought to uphold the standard of Christian integrity and simplicity in *all* things. In their business pursuits, in their domestic life, and even in their recreations to think upon and to strive after "whatsoever things are true, honest, just, pure, lovely, and of good report." Phil. 4 : 8.

There has also been committed to each

society a testimony on behalf of the *peaceable nature of Christ's Kingdom, and the incompatibility therewith of all war*.—There is as much need in America and in Europe that in both the respects above noticed, you and we should act in accordance with our *peaceable profession in all things* that we may be as "lights" shining to the glory of the Father. Matt. 5 : 12, 14, 16.

We are jealous, dear friends, of anything that shall tend to weaken or obscure this witnessing on behalf of Christ. Men of the world are wise in their generation. They are quick to perceive weakness and inconsistency in professors of a pure gospel. If they see us dividing one from another on small, outward matters, that do not involve any great principle, they are well able to see that neither good sense nor apostolic teaching are exemplified thereby and they will conclude that our deeper and more important views need a stronger recommendation to their notice than our example.

We are well aware that these remarks are as applicable to some among our own society as they can be to any among you. We offer them in Christian solicitude and love, desiring that you and we, yours and ours may come more and more under the loving influence of the Spirit of Christ, the fruit of which both in the inner and the outer life "is in all goodness and righteousness and truth." Eph. 5 : 9.

We are your sincere friends,

THOMAS HARVEY.

Leeds, England.

ISAAC ROBSON.

Huddersfield, England.

8th of 2nd month, 1879.

For the Herald of Truth.

A LETTER.

Dear readers of the Herald, it is our duty to sow to the Spirit, for he that soweth to the Spirit shall of the Spirit reap life everlasting, but he that soweth to the flesh, shall of the flesh reap corruption. The fruit of the Spirit is love, joy and peace. Let love be without dissimulation. The law is fulfilled in one word, Love thy neighbor as thyself. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, for God is love. Put on charity which is the band of perfectness, and charity shall cover the multitude of sins.

We should examine ourselves daily; if we are sowing to the Spirit, if we live the life of a Christian, if we come short of our duty we should pray earnestly that the Lord may give us strength that our works may be found praiseworthy, as the gold that is tried by fire. Paul says that a man's work shall be tried by fire of what sort it is. We must be purified like the gold that is tried by fire; all the dross must be separated that our work may prove to be as pure gold.

Young friends, and all who live careless about their never dying souls, seek the Lord, or will you go with the multitude to everlasting ruin, where the worm dieth not and the fire is not quenched?

BENJAMIN LEGRON.

A LETTER.

[The following letter just received will no doubt be of interest to all our readers. It explains itself.]

Dear brother in Christ:

As Menno Simon's ministry is but little known by the Christians in England, after I had read the two volumes you issued in English, I sent them to Andrew Miller, in London, who has, in 1800 pages (three volumes), given a short account of Church History.—I gave instructions that the first two volumes of that history should be sent you some months ago, but I have never learned that you had received them.

Friend Miller is near the end of his pilgrimage, and suffers greatly in the body, but a letter received last week I thought might interest you, showing what he thinks of Menno Simon.

"I ought to have said that the history of Menno Simon should have been brought in when speaking of Luther, his friends and his foes; but I was past that period when I received the volumes. Mosheim is the only historian I know who takes any notice of him, and he being a prejudiced Lutheran, speaks unfavorably of him, and scarcely distinguishes him from the fanatical anabaptists. I think him a more spiritual and a more scriptural man than Luther, but to be a baptist at that time, though as sound in doctrine, as St. Paul, was to be treated as a heretic. If the Lord will it might be noticed in a second edition; but all is in His hands and there we would have all to be."

Such is the extract from his letter.

Yours in Him,

HATTON TURNER.

Bellville, Ont., Apr. 13th 1879.

For the Herald of Truth.

CHURCH FAIRS AND FESTIVALS.

The fashionable and worldly plans of raising money to build and maintain stylish churches, in which poor people feel out of place, are bringing not a little reproach upon that kind of religion. Even in the churches which resort to these desires there are many who disapprove of such things. The truth is there is so much splendor, so much fashion, and so much debt connected with some churches, that a poor man yearning for the blessings and comforts of religion would feel unable to connect himself with such a church, even should he wish to do so, and once in such a church he would feel himself sadly out of place.

A lady lately wrote to the editor of a

well known secular paper asking for a plan to raise money for a small country church. She goes on to say, "We have had calico parties, sugar parties, fish-ponds, mock post offices, and the like." At a late meeting of the Lutheran Pastoral Association of Philadelphia, the subject of church fairs and tea parties as a means of raising money was discussed. "The general sentiment was that it was wrong to build beyond the means of a congregation. Fairs and other expedients were objected to as displacing faith, obscuring principle, militating against plans of systematic beneficence, impairing the purity and dignity of the church—in general as carnal, worldly methods, which render the church an object of suspicion and contempt in the eyes of the world. Their results are not commensurate with the efforts put forth."

In such matters as these alluded to above, Christians should obey the injunction of Paul to the Romans and *be not conformed to this world.* N. G. R.

For the Herald of Truth.

FOR WHAT DO WE LABOR?

I feel thankful to the writer for an article of this name in the March number of the Herald, and we should thank God for the knowledge, grace, wisdom, and ability bestowed upon the servants of God, that the truth may be declared from generation to generation. Is it not often the case when men are blessed with an abundance of this world's goods, and even an over-abundance, that they forget that they have received it from the Lord, from whom all blessings flow, and to whom it should be given in return, for His goodness and the blessing he bestows? but instead, they do as it is written, "They will add house to house and field to field."

Dear reader, why is it? what does it benefit us, or what will it profit our souls? None whatever. Do we seek to set a good example before our children? We know not but the good for which we have labored with our hands, may soon be scattered to the winds without benefit or blessing to a single soul.

Dear brethren, if God has blessed us with much, we should always be willing to fulfill the command wherein Christ says, "From him that would borrow of thee, turn not thou away." I have known brethren who have been in need to borrow from brethren who had abundance and could not obtain the assistance they needed, because their richer brethren did not find it convenient to give them a little of their over-abundance. And thus they had to be sent away empty; their heart filled with sorrow. What will the poor brother do? he will have to go outside of the brotherhood, to borrow and perhaps make himself much trouble and also may cause trouble in the church. Now I must ask, Is it not the duty of those who have the means to spare—to

help the poor and needy in their troubles and afflictions, that they too may rejoice and thank God for the good they have received? Thus we may work with our hands the thing which is good, and that our labors may redound to the honor and glory of God. * *

A LIVING FAITH.

O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

That will not murmur nor complain,
Beneath the chast'ning rod;
But in the hour of grief and pain
Will lean upon its God.

A faith that shines more bright and clear,
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

That bears unmoved the world's dread frown
Nor heeds its scornful smile;
That seas of trouble cannot drown
Or Satan's arts beguile.

A faith that keeps the narrow way,
Till life's last hour is fled,
And with a pure and heavenly ray,
Illumes a dying bed.

Lord, give us such a faith as this,
And then what'er may come,
We'll taste 'e'en here the hallowed bliss,
Of an eternal home.

—Selected by M. A. R.

THOSE FORTY DAYS.

"To whom he showed himself alive, after his passion, being seen of them forty days." Acts 1:3. If the previous life of Christ had been full of wonders, those forty days much more. How natural the desire to follow the risen Savior through every day and hour, after his resurrection, to gaze upon his heavenly face and listen to his parting, loving words! But this is denied us; we have but a few glimpses of him before his final departure. Thanks to God, however, so much he said and so many of his appearances are recorded for our encouragement, and the confirmation of our faith, and that the evidence of his resurrection and ascension is so clear and abundant. It will be interesting to group together what is left to us to record of those forty days, that we may rejoice with his disciples, and wait in faith the day when he will "come again to receive us unto himself."

Of the first day we have a pretty full record from early morn till late in the night.

1. The angels saw him arise, and testified of the fact to the women: "He is risen from the dead."

2. A little after he showed himself to Mary Magdalene, while lamenting his removal. She exclaimed, "Rabboni!" and went and told his disciples, "I have seen the Lord." But her words were not credited. They were to them as "idle tales."

3. And the same morning, as there was much running to and fro, and great ex-

citement among his friends and enemies, he met the other women as they were going to tell the disciples what the angels had said unto them. As they came face to face he exclaimed, "All hail!" And they in transports of joy, "worshiped him" and went into the city to tell the unbelieving and wondering disciples, and to spread the notice of the appointment in a mountain in Galilee.

4. Sometime during this day he showed himself to Peter, to comfort his sorrowing heart and save him from despair. What thoughts must have tormented him as he remembered his terrible denials of his Lord. Of the fact of this meeting we have the testimony of the ten, and those with them. "The Lord is risen indeed, and hath appeared to Simon." But no particulars are recorded. What a meeting that must have been! What humble confessions on Peter's part, and assurance of pardon on the part of the Master!

5. And toward night of that same day he walked and talked with two, going to Emmaus, some seven and a half miles from Jerusalem. They did not know him, but their "hearts burned within them while he opened to them the Scriptures" respecting himself. And in "breaking of bread" they knew him, but he vanished out of their sight. They returned to Jerusalem at once. The news was "too good to keep." They must hasten to tell the mourning disciples of the fact. But as they entered the upper chamber, they were met with exclamations of joy: "The Lord is risen indeed!" etc. And then they rehearsed all that they had heard and seen by the way and at Emmaus.

6. But while they were all rejoicing, Jesus himself appeared in their midst and said, "Peace be unto you." Did they know him? No! Not even Peter or the two who had seen him two or three hours before! "They were terrified and affrighted." He talked with them and showed them his hands and feet, and ate before them, and "opened their understanding to understand the Scriptures" in Moses, the Prophets, and the Psalms, "concerning the sufferings and death and resurrection of the Messiah, and that all these predictions had been fulfilled in him before their eyes."

During this eventful day the enemies of Jesus were not idle. The Roman Guard had brought the report of his resurrection, and the chief priests felt that unless this report could be stopped or rebutted they had lost all. So they bribed the soldiers to tell a lie, and say, "His disciples came by night and stole him away while we slept!" Indeed! "Asleep!" Then how do you know what became of the body? But this saying went forth, and was believed by those who did not wish to know the truth, and would not believe it.

Thus passed that wonderful "first day." A day to be held in everlasting remembrance! A day prophesied of in Ps. 16,

and a day in which "He was declared to be the son of God, with power by the resurrection from the dead." Rom. 1:4. Chide us not if, with the disciples of old, we meet on this day to adore and worship our risen Lord and God.

Of the six following days we have no record. Doubtless he appeared to some of his friends, and was "doing good" in various ways; but the next recorded meeting was on the evening of the second day, in the upper chamber.

7. The eleven and others had assembled to talk over matters—to pray and encourage each other—and Jesus again came suddenly into their midst. Thomas who had refused to believe on the testimony of all the others when they said to him, "We have seen the Lord," was now present, and by the master called out and reproved for his unbelief, till he exclaimed, "My Lord, and my God!" Jesus answered, "Blessed are they who have not seen, and yet have believed." See John 20:24-29. That was a most blessed meeting. Again there is a silence on the record. But from John 20:30 we are sure the time was improved to the utmost in instructions confirming the faith of his followers. Note the peculiar expression, "Many other signs truly did Jesus in the presence of his disciples!" All needful evidence was furnished that the world "might believe that Jesus is the Son of God, and have life through his name."

8. An account of the third general appearance to his disciples is recorded in John 21. It was one of peculiar interest, and full of thrilling incidents. The draught of fishes, the fire, fish, and bread, the searching talk with Peter, the rebuke of his curiosity, and prophecy of his death, etc., are full of instruction to all God's people. Read. May we who read hear the Master saying to us, "Lovest thou Me?" And may we be able to answer as Peter did (John 21:17). And may we all obey the command, "Feed my sheep—feed my lambs."

9. Before his death he made an appointment to meet his friends, after his resurrection, on a mountain in Galilee. This appointment was renewed, after the resurrection, by the angels and by Christ and circulated by the women and apostles, and, at the appointed time, a great crowd assembled of over five hundred. Matt. 28:16, 17, and 1 Cor. 15:6. What wonder and attention and awe and reverence filled every soul as they gazed and listened to the risen Son of God, victor over death, and hell, and all his foes! Wonderful meeting! What did he say to them? We know not. He doubtless satisfied them as to his identity, and explained the Scriptures, and taught them the spiritual nature of his kingdom, and charged them to be his witnesses. Luke (Acts 1:3) says, in general, "He spake to them of the things pertaining to the kingdom of God." Of course, to such an as-

semblage these things would be particularly explained.

10. Jesus, at sometime after this, had a special meeting with James. 1 Cor. 15:7. We know nothing of its nature or of what was said.

11. After this he had another meeting with the apostles (1 Cor. 15:7), but where we know not, or anything further than the simple fact.

12. But we have come to the fortieth and last day on earth, and to his last meeting with his disciples. The first part of the meeting is in Jerusalem, probably in the familiar and consecrated upper room, where he had often met them. From there "he led them out as far as Bethany," on the eastern slope of Mt. Olivet, and there while in the act of "blessing them," he was "parted from them and carried up into heaven." We do not know all he said to them in this farewell meeting, but we do know something. We know he said unto them, "Ye are my witnesses," of all you have seen and heard. "Go ye into all the world, and preach the gospel to every creature. Mark 17:15. "And, lo, I am with you alway, even to the end of the world." Matt. 28:20. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you" Matt. 28:18-20. "But tarry ye in Jerusalem, until ye be endued with power from on high." Luke 24:49. "Depart not from Jerusalem, but wait for the promise of the Father (Isa. 40:3. Joel 2:27-29. Ezek. 36:27), which ye have heard of me." "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." "Ye shall receive power after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

Acts 1:4, 5, 8. What a day was this last! Oh, can we ever forget our risen and ascended Lord? For forty days he gave "infallible proofs" of his real resurrection. Long-tried and familiar friends saw him, heard him speak many times, ate with him, as Peter says (Acts 10:31): "Even to us who did eat and drink with him after he rose from the dead, and felt him." "Handle me, and see," as John says (1 John 1:1-3), "Which our hands have handled of the Word of Life." Surely the witnesses were abundant. Their opportunities were all that could be desired, and their testimony is full and explicit. If we can not believe them, we can believe no one—no testimony. Thank God for the assurance and hope we have. Reader, are you bearing in word and life a testimony for Christ, and the all-sufficiency of his gospel to an unbelieving world?

—Religious Herald.

HOW I REFUSED THE OATH.

BY H. W. LANDES.

"But above all things, my brethren, swear not." James 5 : 12.

When the apostles said this, they were more of one mind than we are now. There was then one Lord, one faith, and one baptism, and it made a vast difference what believers practiced. By their practice they were distinguished from the world. They then believed what James said, "swear not," and James says just what the Master had said sometime before, that they should not swear by *heaven*, not by the *earth*, not by the head. Matt. 5 : 33. It is therefore right not to swear, which is to be put to an oath, or cause to take an oath, and James says, "Neither by any other oath." But to affirm is right, to assert positively, or to tell with confidence. Paul wants Titus to affirm some things constantly. It is also said that Paul affirmed that Jesus was alive. Rhoda was sure that it was Peter who knocked at the door, therefore she constantly affirmed that it was even so.

There are many good-meaning professors now who can see no difference in this. They even say that they believe the same that we do, only they have another *form* of doing it—"It does not make so much difference what we do, what we believe. This outer work is not the necessary work."

A few years ago some school bonds were forged on some school districts in this State. The suit came off a few weeks ago, when I was summoned several hundred miles from home as a witness for the State. When many witnesses had given their testimony before me, one by one, they would march toward the witness-stand, lift up their hands, and say after the one who qualifies them, "So help me God." When I was called, I came forward and approached the clerk and said that I would affirm. He was so bothered that he hardly knew the affirmation. Then he lifted up his hand and requested me to do so too, which, of course I refused, and answered him, "Yea, yea, instead of so help me God." After I got through, I was asked, why I did not take an oath, I answered, that the Master said we

should not, and so also did the apostle James. The answer was, "Yes that is right, I believe the same as you do, only I believe in my form which my church believes in, that is the church of the United Brethren." We had quite an interesting talk, when another made this remark, "well, what would you do if that affirming were also against your belief?" I answered that to affirm is not against the Scriptures, and therefore I could comply with it. Now if this practice don't make a distinction, why was I asked, afterward, the reason that I would not take an oath? The fact is, the one that swears is known; the one that swears not is also known. "By their fruits ye shall know them."

Brethren, swear not, and the Judge of the quick and the dead will reward us according to that which we have done.—*Brethren at Work.*

OVERCOMING THE WORLD.

BY WM. B. LAND.

The true and faithful follower of Christ meets with many things in his heavenward journey that are calculated to discourage him. But then be it remembered, as the poet aptly expresses it,

"This world is not a friend to grace,
To help us on to God."

And after all, the things that the world offers are only matters of time and sense, and are not to be compared to the ineffable delights that are promised to God's children as the reward of faithfulness.

Jesus says, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world; and as I have overcome, so shall ye also overcome."

The devotee of worldly pleasure is the helpless slave of a thousand strange whims and caprices; the poor victim of the circumstances by which he is surrounded. If the world smiles and flatters, he is happy; if it frowns and condemns, he is most miserable, because he is in the world and of the world—worldly.

Not so with the true Christian, whose life is hid with God in Christ. He treads a pathway that is east up above the world, and while the angry billows of worldly strife and contention may east their spray about his feet, he is not moved, for he walks in the King's highway of holiness; and conscious of the constant illumination of the Holy Spirit, his heart is filled with singing and his mouth with praises. He overcomes the world.

But we may query as to why there are so many complaints heard, even in Zion, if it be the Christian's privilege thus to overcome the world. And there can be

but one conclusion arrived at; that is, the pilgrim who "goes mourning all his days," has not learned the Christian's secret of true happiness.

For, "if we walk in the light as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin."

Before sin came into the world there was no unhappiness. Eden's innocence was blessed with a constant, unending stream of delight and blessedness, that only the black cloud of sin could overshadow and check; hence we may fairly conclude that the absence of sin implies a return to the same happy condition; and as Christ came to destroy sin, and has promised to dwell in every heart that will open to receive Him, the road leading to abiding peace is clearly marked out, so that all are without excuse who have not attained to this blessed estate. And the means to the attainment of this end are within the reach of every one. It is by simple, childlike faith in Christ's power to save, and "save to the uttermost all them that come unto God by Him."

"And this is the victory that overcometh the world; even our faith."

Why should we go groveling here below, with downward gaze, when it is our privilege, as children of the light, to look up constantly to the Source from whence our help cometh?

O, how little and insignificant the world becomes when, by a strong, unwavering faith, Christ is magnified and becomes to us "all and in all!"

And then, what rapturous joy fills the soul when by faith we draw aside the misty veil that hides the heavenly Beulah, and are permitted a glance at the white-robed throng before the throne, and know that these are they who have overcome, and are "come up through great tribulation, having washed their robes and made them white in the blood of the Lamb."

"Now unto the King Eternal, immortal, Invisible, the only true God," who is become our strength, be glory world without end. Amen.—*Christian Standard.*

PRE-JUDGING OR PREJUDICE.—What a mournful witness of the hard and unrighteous judgment we habitually form of one another lies in the word "prejudice." The word is derived from the Latin *pre* meaning before and *judicio* to judge and therefore signified to *judge before*, that is, to *judge before* we have properly informed ourselves respecting the persons and things judged. So frequently do we form harsh judgments of others, before knowledge and experience, that a "prejudice," or judgment before knowledge, is almost always taken to signify an *unfavorable anticipation about one*, and "prejudicial" has actually acquired a secondary meaning of something mischievous or injurious.

Miscellany.

"A little word in kindness said,
A motion or a tear,
Has often healed the heart that's sad,
And made a friend sincere."

OLD EDITIONS OF THE BIBLE.

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, in 1551; and received its nickname from the fact, that Psalm 91 : 5, was translated, "Thou shalt not need to be afraid for any *bugges* by night," instead of, as in our version, "Afraid of the *terror* of night."

The "Breeches" Bible was printed in Geneva, in 1560; and is so-called from Gen. 3 : 7, being translated "They sewed fig-leaves together, and made themselves *breeches*," instead of *aprons*, as in our version.

The "Treaole" Bible was printed in Geneva, in 1568; and in Jeremiah 8 : 22, reads, "Is there no *treaole* in Gilead," etc., instead of *balm*. In 1609, this word was changed to "Rosin," and so came the name of the "Rosin" Bible; and in 1611, this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth 3 : 15, "He measured six measures of barley and laid it on her, *he* went into the city," when the word should have been *she* went into the city, etc.

The wicked Bible was printed in 1631, and was so-named from its omitting the word "not" from the seventh commandment, making it read "Thou *shalt* commit adultery;" and this extraordinary omission occurred again in a German Bible of 1732.

The "Vinegar" Bible was printed in 1717, and is so-called from the headline of Luke 20, which, in it, is made to read, "The parable of the vinegar," instead of "the parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation, it was sometimes called "A Basket full of errors."

The "Eel-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice-work" through which the mother of Sisera cried (Judges 5 : 28), he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing, of course, it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Sisera looked out of a window, and cried through the eel-pots," instead of "lattice."—*The Methodist.*

LOOK AFTER THEM.

It is not merely the preacher's business to attract all he can legitimately to the house of God; it is the business of every Christian in his congregation as well. It is right, therefore, to extend a hearty invitation to all we meet to come to the house of prayer. If the invitation is accepted, we ought to be on the lookout for them, and give a cordial welcome, and introduce them to others in the congregation. This should be followed up by a call at their homes. Very often an unconcerned person will stroll into a house of worship, either from curiosity or from secret uneasiness of heart that prompts him to seek a word of comfort. In either case, he deserves prompt recognition. He ought to be noticed, and with a cordial greeting. It may be the turning point in his history.—*Press at Work.*

BREVITIES.

BE BRIEF. Come to the point. Begin very near where you intend to leave off. Without it you seldom obtain hearers, much less be remembered. How compact all that comes down to us from olden time! In how few words we have the commandments and the history of the creation!

A preacher once being asked why he made his sermons so long replied that he had not had time to make it shorter. Do you say it costs labor to be brief? Of course it does. *Mere words are cheap and plenty enough* but *ideas that raise and set multitudes thinking* come as gold coins from the quarry. Genuine conviction uses few words.

On the 14th of April, as the Emperor of Russia was taking his usual morning walk near the palace, four shots from a revolver were fired at him, but he was not hurt. The assailant was immediately arrested, but before submitting he fired another shot, slightly wounding a person in the crowd. The multitude who speedily collected, cheered and congratulated the Emperor, who, after thanking them, and saying that he hoped God would grant that he might complete his task of promoting the welfare of Russia, drove without escort to the palace, and afterwards to the cathedral, to return thanks publicly for his preservation.

THE REV. H. H. JESSUP, in the New York Tribune says, "There are two facts with regard to the Asiatic plague which your readers may be interested to know. Having lived in Syria for twenty-three years, and during this whole period it has not once visited either Syria or Egypt. The plague cannot exist in hot weather. It has generally made its appearance in winter months, and always suddenly and absolutely disappeared on the advent of hot weather in the middle of June or the 1st

of July. It has then been dormant until the following January or February, when it would reappear."

BE A working Christian, or you will be a worthless one. Christ's design and desire in saving you was to save others through you. Work not to get saved, but because you are saved. Your personal piety needs exercise and airing. Thank God that religion makes you useful. Golden opportunities are within your reach on every hand.—*Murvin.*

A POLISH correspondent informs the *London Examiner* that one hundred and fifty Jews have been arrested at Kor for seeking to evade military service. In other parts of Poland the conscription among the Jews has only been carried out by employing force, and in one district twenty persons met their death from the conscripts.

AS THE Dead sea drinks in the river Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God and still remain insensible to them—unthankful for them.

GOD WILL not force the truth into a soul. He puts the tree of life before us, and the beautiful fruit hangs all golden, but we can take it or let it alone.

SELF-EXAMINATION, accompanied with a careful perusal of the Holy Bible, will lead us, daily to a more thorough knowledge of our own character.

SANCTIFIED afflictions are like so many artificers working on the good man's crowns, to make it more bright, and beautiful and massive.

TRY to enjoy that which you have, and you will escape much that you will otherwise suffer on account of what you have not.

THE BEST sort of revenge is not to be like him who does the injury.

ENIGMAS.

ENIGMA NO. 2.

(Composed of 28 letters).

24, 16, 17, 27, 9, 15, is what God will not hear.
5, 11, 7, 21, 2, 14, 1, is what the Spirit doeth for our infirmities.
10, 23, 26, is a Mount.
3, 20, 25, is an insect.
8, 11, 10, 26, 14, 10, was in all lands.
6, 7, 13, was a prophet.
12, 1, 27, 7, 8, is a pattern for Christians.
19, 25, 21, 22, is what Jesus did when he came to the grave of Lazarus.
16, 17, is a city in the tribe of Naphtali.
My whole is an act of Jesus.

BIBLE ENIGMA NO. 3.

(Composed of 36 letters).

My 21, 4, 32, 26, 5, was a prophet who was not buried by the hands of man.
My 17, 27, 30, 31, 12, 2, was a great prophet.
My 16, 13, 24, 19, 20, 24, 25, 10, 2, 18, 14, was a friend of Paul in the church at Rome whose household he mentioned among those he wished to salute.
My 3, 1, 30, 33, 29, 35, was a woman who by mistake thought she served Christ better than her sister.
My 14, 7, 22, 11, 8, 18, 36, was the first Christian martyr.
My 2, 9, 28, 15, 19, 6, 42, was one of the meats the Israelites were allowed to eat.
My 11, 16, 15, 2, was an apostle.
My whole is an address made to an apostle by a King.

JOY FOR A DECEASED BROTHER.

Rejoice for a brother deceased,
Our loss is his infinite gain;
A soul out of prison released,
And freed from its bodily chain.
With songs let us follow his flight,
And mount with his spirit above,
Escap'd to the mansions of light,
And lodged in the Eden of love.

Our brother the haven hath gained,
Outflying the tempest and wind;
His rest he hath sooner obtained,
And left his companions behind.
Still tossed on a sea of distress,
Hard toiling to make the blest shore,
Where all is assurance and peace,
And sorrow and sin are no more.

There all the ship's company meet,
Who sailed with the Savior beneath;
With shouting each other they greet,
And triumph o'er sorrow and death.
The voyage of life's at an end,
The mortal affliction is past,
The age that in heaven they spend,
Forever and ever shall last. —Selected.

CHRIST MANIFESTED THROUGH US.

"That the life also of Jesus might be made manifest in our mortal flesh." The Lord Jesus when on earth was a perfect exemplar of what man should be. Those who looked on could see in daily practice what kind of principles and conduct should characterize the perfect man. He ascended on high, and now dwells by faith in the hearts of His believing children. It is as they fully yield themselves, passively and actively, to His influence and disposal, that He is manifested by them to the world. As the many facets of a diamond each reflect some portion of its brilliancy, though differing in brightness and power, so each Christian who "loves not his own life unto the death," but surrenders himself wholly to the Lord Jesus to live by Him, shows forth something of the graces which distinguished Him. The church is Christ's witness in the world. It is through its members that the on-looking people of the world read the character of the Lord Jesus in practical conduct. Have we each as completely given up all to Christ as did Paul, when he daily went about with his life in his hand in the service of his Lord? Do we count it all joy when we fall into divers trials for Christ's sake, as well as when we rejoice in His triumphs in the salvation of souls and the prosperity of the church? Paul bore about in his body the dying of the Lord Jesus, in the daily peril in which he was placed, always delivered unto death for Jesus' sake. We are not called to suffer like dangers now, but may none the less continually bear

about the dying of the Lord Jesus, in having the old man slain, and self kept in full subjection to the Lord's Spirit. We may abide in Christ by a constant exercise of faith in Him, of watchfulness against sin, and of a loving obedience to all His manifested will.—*Friends' Review.*

BURNED.—The University of Notre Dame, at South Bend, Ind., and said to be the largest Catholic educational institution in the United States, was burned on the 23rd of April. Besides the University building, the Infirmary, the Music Hall, the Old Men's Home, and Minim's Hall are also included in the conflagration. The actual loss in money will be not less than \$200,000. It has been looked upon as one of the best of its kind in America.

NEW YORK CITY has four hundred and eighteen Sunday-schools, three hundred and fifty-six of which are Protestant and the rest Roman Catholic. The entire attendance is 115,826 scholars, of which 88,237 are Protestant.

Married.

Dec 22nd, at the Martin's Creek Meeting-house, by pre. David Beachy, JACOB WESTIMER and CATHERINE LAMAR.

Dec 20th, at the residence of the bride's parents, by Pre. M. J. Miller, JOSEPH SCHNECKER and SUSANNA HOCHSTETTLER.

Dec 29th, at the residence of John Nissley, by Pre. David A. Troyer, JACOB S. YODER and MAGDALENA TROYER.

Dec 31st, at the bride's parents, by Pre. Shem Miller, JACOB I. YODER and MARY MILLER.

Jan 5th, at the residence of Benj. Beachy, by Pre. Moses Beachy, DANIEL MILLER of Holmes co., Ohio, and SUSANNA YODER of Marshall co., Ind.

Jan 23rd, at the residence of Benj. Helmuth, by Pre. Shem Miller, CHRISTIAN YODER and MARY HELMUTH.

Feb 6th, at the residence of Jacob D. Miller, by Pre. Shem Miller, JOEL TROYER and CHRISTINA MILLER.

Feb 13th, at the residence of John F. Miller, by Pre. Moses Beachy, LEVI SCHLABACH and MARY MILLER.

Dec 31st, at the residence of Benj. Hochstetler, by Pre. David Beachy, ANDREW SCHROCK of Tuscarawas Co., and LIZZIE HOCHSTETTLER of Holmes Co., O.

At the residence of Daniel Schlabbach, by Pre. Moses J. Miller, JACOB E. MAST and SUSANNA SCHLABACH all of Holmes Co., Ohio.

Feb 6th at the house of D. P. Yoder, in Wayne Co., Ohio, C. K. HARTLER of Logan Co., and MARY ANN YODER of the first mentioned place.

Feb 4th, at Jonathan Smucker's, in Wayne Co., Ohio, RUDOLPH YODER of Logan Co., and VERONICA SMUCKER of the first named place.

March 6th, by Martin Miller, JOSEPH W. COFFMAN and SARAH HEATWOLD, all of Rockingham Co., Va.

April 10th, by Geo. Brenneman, BRO. DAVID MESSINGER of Allen co., and Sister ANGELINE REAM of Hancock Co., Ohio.

March—by Pre. Samuel Yoder, RUFUS A. YODER of Champaign Co., Ohio, and ERI BYLER of Millin Co., Pa.

Died.

In East Salem, Juniata Co., Pa., GRACE, daughter of Benjamin and Clara CUSTER, aged 1 year 2 months and 22 days. Buried at the Richfield burying-ground on the 15th of Jan. Services by William and Thomas Graybill. Text: Matt. 19: 13-15.

Jan. 27th, in Garrett Co., Md., LUCINDA, only daughter of Aaron and Catharine BEACHY, aged 19 years, 11 months and 29 days. Buried at the family burying-ground on the 29th. Funeral services by Bro. H. H. Blauch, from Rev. 14: 13. A large number of friends and neighbors were present. Sister Beachy took sick Tuesday previous to her death. She became alarmed concerning her soul, felt that she was out of the ark of safety and on Sunday sent for Bro. H. Blauch who received the message just as meeting closed. Bro. Blauch and deacons Livengood and Folk hurried to the place ten miles distant. She was very sick but her mind was still strong and manifested a good degree of faith in her Savior, with a great desire to be received in the church by baptism which was done the same evening and also the emblems of the broken body and the shed blood dispensed to her after which she rested better but the next day at noon she died. A warning and strong call for the young. In the midst of life, you are in danger. Christ saith, "Therefore be ye prepared, for the Son of man cometh in an hour that ye know not."

Feb. 1st, in Juniata Co., Pa., ANNE MAY, daughter of William and Elizabeth GRAYBILL, aged 17 days. Buried at Lost Creek Church grave-yard. Services by Jacob Graybill, Jacob Kirtz, and S. Gayman. Text: Ps. 16: 6.

Feb. 8th, in Huron co., Ont., of dropsy, Bro. ELI CLEMENS, widower, aged 68 years, 7 months and 18 days.

Feb. 4th, in McAllisterville, Juniata Co., Pa., SARAH, wife of Daniel MASSER, aged 82 years, 8 months and 22 days. She leaves a husband and 7 children to mourn her departure. Buried near Richfield at Graybill's grave-yard, where many friends and neighbors met to pay their last respects. Appropriate remarks were made on the occasion by Samuel Winey, Thomas and William Graybill. Text: Ps. 81: 5.

Feb. 11th, Sister EYE, widow of Samuel MAIST, of Somerset Co., Pa., aged 82 years, 7 months and 5 days. Buried the 13th at the family burying-ground, on which occasion appropriate remarks were delivered by Bish. Joel Beachy, from John 5: 24, to a large congregation of friends and relatives. She united with the Amish Mennonite Church in her young days and was a faithful sister to her death. She lived in wedlock over forty-six years and as widow over thirteen years, was the mother of 14 children, 8 of whom are living, 82 grand-children and 40 great-grand-children. She was a beloved mother, always willing to give a helping hand where needed. The church has lost a faithful sister, and the neighbors a good neighbor. Let them that mourn mourn not as those that have no hope.

Feb. 25th, in Allen Co., Ohio, BRO. ISAAC AMSTUTZ, aged 25 years, 4 months and 3 days. Funeral services by Peter Schumacher at the house, and at the Meeting-house by Bishop John Moser. He leaves a bereaved widow and two small children.

March 23rd, in Lancaster Co., Pa., widow Hess, wife of John Hess dec'd, aged 85 years, 1 month and 12 days. Buried the 24th, in the Hammer Creek burying-ground. Peace to her ashes. Text: Rev. 21: 7.

March 12th, in Marshall Co., Ind., Sister LYDIA WIDY, wife of August Widy, aged 27 years, 1 month and 26 days. She was a sister of the Amish Church, and leaves a bereaved husband

and 5 children to mourn their loss. Funeral services by Moses Burkholder and J. L. Slabach. 1 Cor. 15.

March 26th, in Marshall Co., Ind., of lung fever, Sister SUSANNA KAUF, wife of Simon Kemp, aged 31 years, 3 months and 5 days. She was an earnest sister of the Amish Church. She leaves 6 children and a mourning husband. Buried the 27th, at which time appropriate services were held by John L. Slabach, from 1 Cor. 15. Both the above were daughters of deacon Valentine Yoder.

March 9th, on Blanchard River, in Putnam Co., Ohio, of consumption, SAMANTHA, daughter of Bro. Christian and Sister Barbara E. MYERS, aged 12 years, 4 months and 4 days. Buried the 11th, in the family grave-yard. Services by George Brenneman.

March 16th, in Osborne Co., Kans., of continued and typhoid fever, LUCY ANN, daughter of Abraham and Elizabeth SHULLENBERGER, aged 7 years, 1 month and 11 days. Funeral services conducted by Henry Neuschwanger. Text: Ps. 103: 15, 18.

March 1st, in Mahoning Co., Ohio, Sister ELIZABETH YODER, daughter of Jacob and Elizabeth Yoder, aged 20 years and 7 months. Buried at Abraham's burying-ground. The funeral services were conducted by P. Rosenberger, J. Bixler, and J. Culp. Text: Rev. 2: 17. She was sick over a year, which started with scarlet fever, then rheumatism which ended with nerve fever, afterwards she had lung fever, and the last few days she had inflammation of the brain. Five weeks before her death she felt that she must soon leave this earth. She became alarmed at her condition, and sought pardon of her Redeemer. She was received into the church by baptism by J. Bixler.

March the 10th, in Holmes Co., Ohio, JACOB M. YODER, aged 67 years, 11 months, and 26 days. Buried the 12th. Funeral services by David Bitchy and Abraham Mast, from 2 Cor. 5: 1, 2; Rev. 3: 11-22.

March 13th, in Leacock, Lancaster Co., Pa., Sister CATHERINE STEINMAN, born Stolzfus, widow of Jacob Steinman, aged 94 years, 6 months and 25 days. She was a dearly beloved and faithful sister of the Amish Mennonite Church. Funeral text John 11: 23, 26.

March 12th, near Arcadia, Hamilton Co., Ind., CHRISTIAN KAUFFMAN, aged 78 years, 8 months and 21 days. Funeral on the 14th. Services by J. H. Caylor; from Rev. 14: 13.

March 13th, in Lancaster Co., Pa., Sister MARGARET MARTIN, aged 25 years, 10 months and 24 days. March 14th, Brother ISAAC MARTIN, aged 26 years and 4 months.

The above were man and wife, and died 26 hours apart, leaving two children. Both were sick with typhoid fever. They were buried in one grave, on Sunday 16th, at Weaverland church-yard, in the presence of a large concourse of people. Services by George Weaver and Jonathan Martin, from Ps. 103: 13-17.

March 15th, in Dauphin Co., Pa., ABRAHAM B. STRICKLER, aged 69 years, 4 months and 15 days. Buried the 18th, in the family grave-yard. Remarks by Martin Rutt and Joseph Nissley, from John 5: 24.

March 17th, near Lititz, Lancaster Co., Pa., BRO. FREDERICK KELLER. Funeral services were held at his residence, by John Landes and Christian Bomberger. Text: Isaiah 38: last part of the first verse. He was buried in the family grave-yard. He was the father of 13 children, 10 of whom are yet living; 73 grand-children, of whom 60 are living, and 7 great-grand-children.

March 21st, in Tinicum pt., Bucks Co., Pa., JOHN LOUX, aged 80 years, 6 months and 25 days. He was buried on the 25th. Text: 2 Tim. 4: 7, 8.

March 26th, in Landisville, Bucks Co., Pa., BARBARA LANDIS, aged 73 years, 6 months and 13 days. Buried in the presence of many friends and

relatives. Owing to the disagreeable weather the funeral was not very largely attended. Sermon at the house by Pre. L. Sheip, from Rev. 14: 13, at the Meeting-house by Isaac Rickert, from Ps. 34: 6.

March 14th, near Dale Enterprise, Rockingham Co., Va., ABRAHAM HEATWOLD, aged 79 years, 5 months and 20 days. During his last illness he suffered intensely. He longed for his parting hour, and was glad to depart. He was a worthy example of faithfulness in assembling with the worshippers at the house of God.

March 22nd, in Tuscarawas Co., Ohio, of the infirmities of age and dropsy, DOROTHY MILLER, widow of Bishop Jacob Miller dec'd, of the Amish Church, aged 87 years, 2 months and 4 days. She was born in Somerset co., Pa., in 1792, moved to Ohio in 1809, and settled near Shanesville, where she lived 70 years. She leaves 5 children, 40 grand- and 130 great-grand-children. Her remains were deposited in the earth the 23rd, in the presence of many relatives and friends, where services were held by A. Mast, from John 11: 24-30; and by Peter Bitchy, from 1 Thess. 4: 13-18.

March 31st, in Stephenson Co., Ill., of rheumatic fever, BRO. DANIEL WARD, aged 57 years, 1 month and 12 days. Buried on the 2nd of April. He leaves a wife and 11 children, and 2 grand-children which were all present at the funeral to mourn their loss. But they mourn not as those having no hope. He told them, that the Lord would take care of him. Funeral services by C. Stuever in German and in English by E. Shellenberger.

April 6th, in Champaign Co., Ohio, Sister EMMA HERTZLER, aged 21 years and 18 days. Buried on the 7th, in the presence of many friends. She was a member of the Amish Church. She leaves a bereaved husband and 3 small children to mourn their loss. Funeral services by John Bitchy, in German, and by A. R. Howbert in English. Text Phil. 1: 21.

April 9th, near West Liberty, Logan Co., Ohio, NANCY FISHER, aged 21 years, 3 months and 13 days. Her infant preceded her one week. She leaves a deeply bereaved husband to mourn his loss. She bore her severe afflictions with great fortitude and took her departure in a living hope, and firm faith in Jesus Christ. Funeral services on the occasion were delivered by John P. King in German, and by Pre. Drake, from Matt. 24: 41-51.

April 13th, in Logan Co., Ohio, of consumption, from which she was confined to her bed 15 weeks, Sister BARBARA KING, aged 61 years, 7 months and 4 days. She was a faithful sister of the Amish Mennonite Church. She was buried the 15th in the presence of a large concourse of relatives and friends. She had a great desire to depart and be with Christ. She leaves a husband and 4 children to mourn her departure. Three days previous to her death, she desired to partake of the Lord's Supper, which was administered. The sermon on the funeral occasion was delivered by John P. King in German and by Jacob Frantz in English.

April 7th, in Hanover, York Co., Pa., of erysipelas, Sister NANCY M. B. BARNES, aged 79 years and 11 days. She leaves 14 children to mourn their loss. Her children were all present at the funeral. She was buried on the 9th of April. Funeral services were conducted by Daniel Shenk and Isaac Hershey. She united with the Mennonite Church when she was young and remained faithful to the end. She leaves 11 grand-children and 17 great-grand-children. Text: Rev. 2: 10; "Be thou faithful unto death, and I will give you a crown of life."

April 11th, in Logan Co., Ohio, of typhoid fever, Sister JULIANA PLASK, aged 68 years, 9 months and 22 days. She was the widow of the late Deacon Samuel Plank, who preceded her in death only 4 months. She was buried on the

13th in the presence of an immense concourse of friends, neighbors and acquaintances. Remarks by S. Headings in the German language and by Jacob Frantz in English. Text: 2 Tim. 4: 7-8. Mother plank was a faithful member in the Amish Church, an affectionate mother and a kind neighbor. Sister Plank and her husband together, brought up in the nurture and admonition of the Lord, 9 children, 8 sons and 6 daughters, all of whom became members in the church. The oldest daughter preceded her mother in death 3 years and one month, 8 are still living to mourn their loss, but they mourn not as those who have no hope, as they may in faith and hope say, Thus father and mother are gone home to dwell, With the angels in heaven where all is well; They are resting sweetly together above, There beyond where all is peace, and joy, and love.

April 6th, in Elkhart Co., Ind., of dropsy and infirmities of old age, CHRISTIAN BLAUCH, aged 72 years 3 months and 13 days. He was buried on the 8th, at the Dunker Meeting-house in Goshen, where services were held by J. F. Funk and Moses Hess, from 2 Cor. 5: 10. He leaves a widow and 8 children to mourn their loss. He was born in Somerset co., Pa., and lived 15 years in the state of Indiana. He was a member of the Mennonite Church and remained steadfast in his faith unto the end.

March 11th, in Lancaster Co., Pa., of typhoid fever, BRO. JACOB LANDIS, in his 76th year. He was buried on the 13th, at Mellinger's Meeting-house. He was a consistent member of the church for many years, and had the confidence of those who knew him both in church and out of it. He died in a living faith, comforting his bereaved wife, telling her not to weep, that he had a hope of going to rest and it would not be long until she would be with him in that better land. He had no desire to get well again. He was followed to his last resting-place by an unusually large concourse of relatives and friends. Funeral discourses delivered from Heb. 4: 9.

May 12th 1878, near Landisville, Logan Co., Ind. HENRY GETTIG, aged about 76 years.

Letters Received.

WITHOUT MONEY.

Heinrich Egly, John S. Kauffman, Isaac Peters, J. M. Christophel, Abm. Shollenberger, C. M. Stauffer, D. E. M. J. J. Bernatger, M. Kilmer, Joseph Metzler, F. Swartzentruber, Christ Bomberger, M. F. Miller, Jacob Peters, Valentine Yoder, David Burkholder, Eli Mast, Peter Peters, Alfred C. Johnson, Daniel Shenk, M. D. Ropp, E. Shellenberger, J. K. Hartler, J. M. Stolzfus, Dan Schrock, Aaron Peters, Lizzie B. Leaman, Wm. Graybill, M. A. R. Deul E. Mast, J. N. Gavcho, Anna Shupp, Christian Bomberger, F. A. Rose, L. J. Miller.

MONEY LETTERS.

A—John Albrecht, John Amstutz, Martin G. Andreas, Jacob S. Angsperger, Joseph B. Alsbach, Isiah Albright, John Allert.
B—Ellen Brackbill, John R. Buckwalter, C. M. Brackbill, Ben Brackbill, C. S. Burkhardt, Sam Buckwalter, E. Binkley, Ulrich Binkley, Lizzie K. Brubaker, G. Z. Holter, Fred N. Byers, Margaret Burk, Sarah Blough, Christ Blough, Henry Bally, Elizabeth Bollman, Henry Bartel, J. C. Buzzard, John Buzzard sr. David Barga, D. Bourget, Henry Brubaker, Elizabeth Brandt, J. B. Bortreger, Jos. Burky, Jacob Bachman, Andreas Bachman, Benj. B. Brenneman, Jacob Baumgartner, G. Z. Buller, Henry W. Bean, A. F. Beider, D. Bender, Mary Beatty, Abm. Berry, Wm. Berry, John Bergey, Jos. J. Bortreger, Jos. S. Bare.
C—George H. Clemence, Jonas Christophel

Henry Cockley, Norman Calpetyr, Henry Cassel, Elias Cassel.

D—A H Deutinger, Abm Detweiler, Andrew N Downer, Anna E Decker, Abm Detweiler, Elizabeth Detweiler, John H Dunlap.

E—Peter Eby, Isaac Eby, B Epeley, Jacob Ebersole, Peter Ehrisman, Saml Eshenshade, Moses Erb, Ben Egley, John Ehrisman, Jacob Ehrisman.

F—Henry B Frye, John Fretz, John Freed, Emanuel Freed, Eddie Fry, Wm Funk, Jacob Freed, Michael Foster, John Fox, George Fox, Theo B Forry, John Freed.

G—Lena G. Wals, C U Gerber, Susan Gebhardt, Jacob Gehman, Daniel Godshall, Henry Gabel, Tobias Gascho, John Gingerich, John L Gable, Willis Galier, Saml Gayman sr, Saml Gueingrich, J J Gerber, John Geil, Anna Godel, Danl Grieser.

H—Christ Hershey, Ephraim Hershey, Josiah Hershey, Jacob R Hershey, Saml Hess, Jacob Herr, John Helderred, Clara A Hertzel, John Huber, David J Hochstetler, Elam Hess, Eusebio Hershey, John Hamilton, John C Hooley, Dr F Herring, Mary H Hochstetler, Jacob L Hershey, Jacob C Hochstetler, Fanny S Hess, Tobias W Herr, Abm Horst, John Herr, Theobald Householder, Daniel B Hoover, Abm B Herr, J Hartler, Mary Hart by Lizzie Leaman, A F Heistand, Jos Hallman, C J Hostetler, Lizzie R Hoffman.

J—Danl Johns.

K—John Y King, J W Keim, Abm Kurtz, Mary A Kurtz, Sarah M Kurtz, Annie Keagy, John C Kaufman, Andrew Kaufman, Saml M Kaufman, Jonathan Kreichbaum, Gideon Kaufman, John B Kaufman, Chr Kurtz, David Kreider, John Kennel, Elvin Kramer, Jacob Kreider sr, Isaac King, S B Kenagy, Jacob Kurtz, Anna Kurtz, Christ King, Elizabeth Kaufman, Louis Kolb.

L—Jacob Lapp, Lydia Leaman, Enos B Loux, Alphus Landis, Peter J Lichey, Michael Lue, Mary Leatherman, Barnhard Loewen, Peter I Leaman, Christ Lichey, Peter Landis.

M—Geo M Murray, H A Mumaw David Mast, Moses D Miller, Isaac H Meyer, Stephen Mast, Saul S Meyer, Christ Metzler, Abm Metzler, J J Marner, H A Mumaw, Levi D Miller, H II Martin, Saml Myers, Abm Mast, Joseph Murer Lizzie Miller, Chr Mayer, Charles Keagy, Tobias Mann, H A Mumaw, J C Mellinger, David Meyers, Levi D Miller, W H Meyers, Nellie Meyers, J M D Miller, Levi Martin, John B Martin, Abm Miller, Alphus Meyers Est, Jos Musselman, Danl Martin.

N—Valentine Neuschwander, Peter Neffziger, Jacob Nicodemus, Annie F Neff, Simon Nafziger, Rebecca Neuschwander, J F Nafziger, J B Neuschwander, Jac Newcomer, Peter Neff, Nissley & Haecker.

O—Wm Overholt, Abm Overholt, Reuben Overholt.

P—John Pletcher, J II Paul, Jac Priehheim, Q—Eliza Quecker.

R—John Rand, Lizzie B Ressler for Jac Priehheim, Jacob H Rutt, Fanny A Riehl, Mary Rhodes, Isaac Reist, Martin B Ressler, N J Rissler, John Ravensacht, Elias E Reist, John Rieber, Aaron E Reist.

S—John P Schmidt, J D Suter, Emmanuel Suter, Gideon Smoker, Jonathan Smoker, Samuel Schrock, D A Schneek, Elias Snider, Isaac Shantz, David Sommer, Benj Short, Daniel D Snyder, John Shenk for poor, Henry Shum, Lizzie Shum, Mary Shum, Peter Schobach, Joseph J Schlatter, Benedict S Schlatter, Lydia A Sauder, Jer Snaith, J D Shantz, Jesse Sterling, Henry J Showalter, Elizabeth Showalter, Henry Schrock, Danl Stemen, S J Smoker, Fanny Strohm, Jacob Schadt, Geo W Schmidt, Allen H Sampey, David Sprunger, Chr P Sprunger, Peter Sherk, Anna Mary Stauffer, D Smoker, August Schwabe, Chr Salzman, Lydia Sides, Chr M Stauffer, Kate Schlatter, Lydia Shellenberger, L H Shenk, Jac Schmidt, John D Showalter.

T—Abm Tysen, Jac E Thomas, John Thomas.

U—Cor Unruh, Magd Unzicker, Geo Unruh.

W—Abm Wismer, Rev David Witmer, John A Wisner, Henry K Wismer, Jephtha Wyse, Christian Welly, Elias Weber, Susanna Worst, B Westheffer, Erany Wedel, Michael F Weber, Benj Wiker, Tobias Weaver, Jonas Weaver, Cyrus Witmoyer, Chr Warfel, Peter Weissas, Gideon Weaver, Jos Wenger, Casper Wideman, J W Wanner, John A Wiser.

Y—Jonas C Yoder, Danl S Yoder, Simon P Yoder, D C Yoder, D W Yoder for Mrs Phebe Yoder, Jacob Y Yoder.

Z—Martin Zimmerman, L E Zimmerman, D II Zook, Sarah Zook, David J Zook, Benj Zook, Abm Zook, J K Zook.

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C B Sprunger.....1.00

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B C Steiner......00

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Vol. 16—No. 6.

ELKHART, IND., JUNE, 1879.

Whole No. 186.

THE PRAYING-PLACE OF CHRIST.

Jesus was oft in prayer.
He knew His Father always stooped to hear
His faintest cry;
And never did He shed a silent tear
Or hear a sigh.
But God was there.

He had no earthly home,
No closet where He might shut too the door,
And out of sight
Leave the cold world, and up to heaven soar
In prayerful flight,
And see God's throne.

His was the wilderness,
His closet was the shelter of a tree,
The midnight air
Wafted upon its wings the mystery
Of Jesus' prayer,
In His distress.

Many a solemn hour, [sleep,
When all the world was hushed in peaceful
That lonely heart
Would in some desert place long vigils keep;
And thus, apart,
Gain heavenly power.

Once, at the close of day,
As darkness spread its mantle o'er the land,
The Savior trod
A solitary mountain path at hand,
And then to God,
Kneled down to pray.

All through the weary night,
The moon and stars beheld Him on the ground;
And when the dawn [found,
Broke on the sleeping world, there He was
And early morn
Gazed on the sight.

Strange must have been that prayer
Perhaps it compassed every age and land,
Perhaps for aid,
To cheer the faith of His disciple band,
The Savior prayed,
And wrestled there.

Perhaps He prayed for me, [grace,
And asked that I might taste His heavenly
And, when at last
All clouds and darkness that obscure His face,
Are overpast,
His glory see.

We know God always heard
The prayer of Him, who was His only Son,
And Jesus still,
Of all who pray, is yet the only one
Can cry, "I will,"
That God-like word.

And yet, I love to think,
That in those desert spots and solemn hours,
A human heart,
Poured out its wants and cries akin to ours;
Our prayers in part
With His to link.

—Selected by M. S. H. Landisville, Pa.

FAITH WITHOUT WORKS IS DEAD.

For the Herald of Truth.
"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. 3: 15.

The apostle Paul informs his spiritual son Timothy that in the last days perilous times shall come, when men shall be lovers of their own selves, covetous, boasters, proud, true-breakers, false accusers, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, &c.; having a form of godliness, but denying the power thereof; "from such" he says "turn away"; "for of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts." Now if we pay any attention at all to what is going on around us, have we not reason to believe that this prophecy is being fulfilled, the perilous times have come, and that such dangerous men are showing themselves.

Satan is the same old deceiver as he was when he beguiled Eve, always showing his cowardice, taking the weaker vessels, only he has changed his form—a serpent—into an angel of light; or by using plain language we may say into a minister of the gospel, and he can so nearly fill this office that it takes one who keeps himself posted in God's word to detect him. Hence we see the necessity of every seeker of the truth, to search the Scriptures, as the Savior said; and learn what Christ and the apostles have taught, then we can tell whose servant he is that is preaching unto us, because Paul has said and repeated that "though we, or an angel from heaven, preach any other gospel unto you, let him be accursed." The apostle John perfectly agrees with him where he says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

The most important is this, That if any man shall add thereto God shall add unto him the plagues that are written in this book; and if any man take therefrom God will take away His part out of the book of life. There is no reason at present for any man to be ignorant of God's word; there was a time when God winked at such ignorance, but now, since the Bible is within reach of all classes—the poor as well as the rich—He commands all men everywhere to repent.

The great trouble with so many, even Christian professors is, they do not study the Bible as they ought. They will rather read novels and political papers, or idle away their spare hours in some other unprofitable way, and leave the Bible lay on the stand until the dust gathers on it that they can write their name on the lid with the finger, and in such a condition they become an easy prey to the deceiver. I recollect when we were yet small children, that we were watching a pair of robins as they were building their nest on an apple tree; the nest was finished and furnished with eggs, and finally the young birds were hatched and at the least bit of noise, the poor, blind, unfledged, innocent little things, all raised up their heads with mouths wide open, and what ever the old mother bird dropped in they swallowed. And such is too much the case now with men, they do not read the Bible, and consequently are spiritually blind, and entrust their precious souls in the hands of blind guides, and swallow what they tell them, and thus fall with them into the pit.

It is certainly not necessary for a man to pay out money for water that is impregnated with poisonous minerals when he can get that which is pure at the fountain for nothing. Some of these deceivers have ventured to say that there is no future punishment; others say there is, but it will only last for sometime, and eventually all will be saved and made happy. A man will only have to read a small portion of God's word until he is able to see that such doctrine is contrary to all rules of interpretation, and that the man who advances this doctrine is under that strong delusion, more apt to believe a lie than the truth. But there is another class more dangerous and more difficult to detect. They promise to take you to heaven on the broad road and flowery paths; they tell you that you can follow all the vain fashions of this world, attend all the shows, theaters, and worldly amusements, frequent the saloons, gam-

bling houses, go to war, swear oaths, and go to law, and still be a Christian. "They promise liberty when they themselves are servants of corruption." They cry peace, peace, when there is no peace. And like Balaam they say, "Let me die the death of the righteous, and let my last end be like his;" but to make sure of this end, they must also live the life of the righteous.

We must die unto sin, "For if we be dead with Him (Christ), we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He will also deny us." 2 Tim. 2:12. They are always ready to give a reason of the hope that is in them. They say, We believe in a crucified Redeemer; the love of God is shed abroad in our hearts by the Holy Ghost which God has given us; we are newborn creatures and the spirit itself beareth witness with our spirit that we are the children of God. Christ has triumphed over death, and taken away all the terror and gloom of the grave, and now we can say, "O death, where is thy sting? O grave, where is thy victory?" This is really a plausible reason, and it will hold out if they can prove it by their works; otherwise it is worth nothing. They are only a sounding brass, and a tinkling cymbal.

James says, "Be ye doers of the word, and not hearers only, deceiving yourselves." And they are even presumptuous enough to boast of themselves, what Paul, Job, and other holy men could, of a truth, say of themselves. The Jews also claimed Abraham as their father but Jesus said unto them, "If ye were Abraham's children ye would do Abraham's works." And so we can say, too, If a man expects to be rewarded with Paul he must also do the works of Paul. Because it is declared the hour is coming, in the which all that are in their graves shall hear the voice of the Son of God, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation; and whatsoever a man soweth, that shall he also reap.

We will now consider some of Paul's works. He says, "I have not shunned to declare unto you all the counsels of God." "I have kept back nothing that was profitable unto you." "I have coveted no man's silver, or gold, or apparel." "These hands have ministered unto my necessities, and to them that were with me." "For the space of three years I ceased not to warn you night and day with tears." Acts 20. "We were willing to have imparted unto you, not the gospel of God only, but also our own souls." Thess. 2:8. "We have wronged no man, we have corrupted no man, we have defrauded no man." 2 Cor 7:2. "I will not be burdensome to you: for I seek not yours, but you. For the chil-

dren ought not to lay up for the parents, but the parents for the children; and I will very gladly spend and be spent for you." 2 Cor. 12. Look at His sufferings, He says, "Are they ministers of Christ? I speak as a fool I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness in painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11.

Paul's writings also imply that he was caught up unto paradise and heard unspeakable words which it is not lawful for man to utter. I think when a man can give a reason like this of the hope that is in him, it is better than to confess with the mouth and to deny with the works. When a man holds out faithful unto the end in works and sufferings for Christ's sake like Paul did, then he dare say with him, "For to me to live is Christ and to die is gain." Then he can say, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" then he can say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." He can then say, "Whether we live or die, we are the Lord's;" and "When I am absent from the body, I am present with the Lord," and, with righteous Job he can say, "I know that my Redeemer liveth;" he can give a sound reason of the hope that is in him and which should be "with meekness and fear;" not with boasting, presumption and arrogance. The trouble is that so many of the present day professors and ministers of the gospel are not like Paul.

Paul declared the whole counsel of God, but they declare only a part, and keep back much that is profitable to the future welfare of the soul. Paul coveted no man's silver or gold, while they want a large salary. Paul said, I will gladly spend and be spent for you, while they want the church to spend and be spent for them. Paul said, "I desire you and not yours;" they want the wool and care little for the flock. Paul spent a life of care, suffering, and privation, while they live in ease, comfort, and feasting, regardless of God's command. "Be ye followers of me even as I am of Christ,"

Paul does not, in vain, admonish us as well as the Ephesians to put on the whole armor of God, that we may be able to stand against the wiles of the devil, and wrestle against their spiritual wickedness in high places. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." "And every man that striveth for the crown is temperate in all things."

It is not only the stubborn sinner—who never confessed God—that shall wring out and drink the cup of wrath and indignation of the Lord; the hypocrite and false teacher shall suffer the same fate. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. "Many will say unto me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have done many wonderful works?' and then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

At present the people will not endure sound doctrine, but are heaping to themselves teachers having itching ears who are turning their ears away from the truth unto fables, but "woe unto the foolish prophets that follow their own spirit, and have seen nothing." Ezek. 13:3. "And as for my flock they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." Ezek. 34:19. Yet such false teachers and prophets say, when they can feel within themselves that they have peace with God, "This is the best evidence, this is sufficient, whether, they keep the commandments or not, and to this reason some will hold until they are brought before the bar of the omniscient Judge, and there argue with Him and say, "We have eaten and drunk in Thy presence, and Thine hast taught in our streets." But God will render to every man according to his deeds, "To them who by patient continuance in well-doing seek for glory and honor, and immortality, eternal life: but with them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, wrath, tribulation and anguish, upon every soul that doeth evil."

DAVID BURKHOLDER.
Nappanee, Ind.

For the Herald of Truth.
A FRIENDLY ADMONITION.

We frequently find articles in the Herald in regard to the poor, and we believe the writers are desirous of doing a good work, and urge their brethren to neglected duties. We trust that they also do as they exhort others to do. I can truly rejoice when I read articles from dear brethren, founded on Scriptural truth. We have in the March number

an article written by Brother Heatwole, under the head, "For what do we labor?" With this I was indeed pleased. May each one take this matter to heart and ask himself the questions, Have I done my duty to my fellow man? Have I not let many precious opportunities pass by unheeded? Ah, my brethren, I fear we have, and as the holy Bible is full of warning against the riches of this world, dangerous threats are made against those who place their hearts and affections on the things of this world. Let us pray God to keep us free from such folly; for where the treasure is, there will the heart be also. I feel confident that there are many kind and charitable brethren and sisters whom the Lord will reward at his coming.

Let us, my beloved brethren, try and do the will of God, not only in helping the needy, but in all things whatsoever he has commanded us to do. His word tells us plainly that "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Now if we neglect a command for fear of losing a little of our worldly goods, does it not show that we love ourselves and our temporal possessions more than we do God's holy truth? The Scriptures say, "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations; but they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Tim. 6. Again, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."

O, my brethren, let us be more reconciled to the will of God. Let us take the Bible for our guide, and in meekness submit to its requirements. Let us have compassion upon our needy brother or sister. No doubt they have trials to undergo, and burdens to bear, and many things to contend with which those who have always lived in ease and plenty know nothing of. To those who have been blest with plenty, I would say, let us try and put it to good use, and not proudly think it has been obtained by hard work and good management alone. Perhaps we have met with prosperity while others who have worked as hard to get along have met with reverses and many have been afflicted with sickness and other misfortunes, while we have been

blest with good health. It is likely that those who have abundance have had more to begin with than most of their poor brethren. There appears to be some also who are not gifted with a mind to judge as to what is best for them, and in consequence they do not work to advantage. Such persons, however, should be willing to take good advice from their brethren, when given in the right spirit. This would show a meek and humble spirit, and would remove a stumbling-block from before those who would help. Those who have been gifted with a mind to manage above their brother should feel thankful, and endeavor to improve his talent to the honor of God and the welfare of his fellowman.

There must be something more than idleness and mismanagement that keeps some people for a long lifetime in poverty. We know that God does not approve of indolence, but teaches us to work. He tells us to earn our bread by the sweat of the brow, and yet there are many of his chosen children who need assistance and we believe that God loves and pities them and his brightest promises are to them. I verily believe that there are some whose lot it is to be poor in this world; they may work and toil year in and out, save, and live hard and yet they are not prospered; no doubt it is all for a wise purpose. There were poor people in Christ's time who we believe were tenderly cared for, therefore, we should allow the robe of worldly love to hang loosely about us, so that we may freely give to those in need; by so doing we will bear each other's burdens and manifest a spirit of brotherly love. Then we will indeed be blest; yea, we will be richly rewarded, inasmuch, as the Lord loveth a cheerful giver.

I would now ask those who have written on the above subject, including myself also. Are we doing as we have exhorted others to do? or, have we tried to teach one way and take the opposite? Have we seen our poor brother almost destitute of food and clothing, laboring hard to maintain, perhaps, a large family, struggling under many hardships and difficulties, bearing burdens which we would find out to be amazingly heavy, were we in his place, and yet harden our hearts against him? Have we seen our fellow members enduring the unpleasant misfortune of living in cold, uncomfortable houses for want of a few dollars (and as our brother stated where they must cook, eat, and sleep in one little room) while we spend large sums in erecting fine dwellings, comfortable in every point, where we can live in ease and pleasure, and yet refuse aid? Now if we really believe that the Savior means for those having two coats to impart to him that hath none, and meat likewise, let us try and practice, at least, in part, what we teach. I believe that Christ

meant to teach us a lesson of equality; but, alas, how little heeded. Very often we see one brother having two or three coats besides huge overcoats, while his brother has scarcely one common coat, and some have two and three pairs of good boots while his poor brother at his side is nearly barefooted; and some again have their tables daily spread with an abundance of good food, while their poor brethren have hardly a morsel to ask God's blessing upon. Can it be that this is the will of God? Can it be a good Spirit that leads us to love ourselves so much better than we do our brother and sister? Can this truly be Christ-like? Can we live this way and then say that we do all to the glory and honor of God? Can we expect all this to be pleasing to him who said, "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

O, my beloved brethren, I fear we come far short in doing our duty to our fellowmen, to say nothing of the kind affection we should have for our brethren in Christ, if we wish to obtain a happy home, let us try, by the help of God, to do His will even at the expense of worldly goods. Could any of us say as did Zaccheus, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold," and thus it becomes us to deal justly and liberally with all men; and more especially should we be liberal to those in needy circumstances, so that it may not be said in that notable day, "I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye visited me not;" but they began to inquire when it was that they had neglected their brethren; but Christ said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." They were astonished, perhaps they had done a few little things which looked great in their own eyes, as the pharisee boastingly said, "I fast twice in a week, I give tithes of all I possess;" but, alas, how doleful the sentence! how wretched the doom! "Depart from me, I never knew you."

The truly humble Christian seldom sees his good work, he can feed the hungry, clothe the naked, visit the sick, comfort the afflicted, cheer the downcast; yea, he can do many kind deeds, and yet feel that he is an unprofitable servant. He has only done that which was commanded him to do. Blessed are the merciful for they shall obtain mercy.

I yet wish to invite the attention of our brethren who are poor in this world, trusting that they, too, will accept a word of advice from one who has feelings of deep sympathy for them. I think I know

and am acquainted with many of the trials and hardships of a poverty stricken home, though I am now blest with enough. I was there, in my younger years, and now I would say, in whatsoever state we may be, let us try and be therewith content, remembering that God hath chosen the poor of this world, rich in faith and heirs of the kingdom which He hath furnished to them that love Him.

Again, let the brother of low degree, rejoice in that he is exalted, but the rich in that he is made low, for as the flower of the field he shall pass away. So dear brother or sister, take courage, and do as well as you can. Work as hard as your health permits; live as economical as you can; be not wasteful or extravagant with what you have; remember that a willful waste often makes a woeful want. Do not try to keep up with those in better circumstances. Be slow in going in debt, and live as near as you can within your own means, and be thankful to God that he has given you health and strength that you can work, and partake of such nourishment as your limited means permit. By observing such rules, you will find that many hearts grow warm with sympathy towards you, and you will often find a helping hand where, in consequence of the reverse, you will be looked upon as causing your own want. This is indeed a discouragement to those who would otherwise be inclined to come to your relief. Remember that it is also required of you to work with your hands, the things which are good, that you too may have to give to him that needeth, for as it is more blessed to give than to receive; we should all be industrious, and try, by the help of God to do our duty in temporal as well as in spiritual things.

Let us hear what the proverb says, "Go to the ant, thou sluggard, consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelth, and they want as an armed man;" and "slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." "He also that is slothful in his work is brother to him that is a great waster." "He that tilleth his land shall have plenty of bread, but he that followeth after vain persons shall have poverty enough."

Let us, then, take advice and do the best we can and look to Him who is over all to bless and prosper us as he sees fit, feeling assured that He knows what is best for us; and should it be our lot to be oppressed with want and poverty, let us bear it patiently, and ever try to cherish feelings of love and harmony in the family circle. This will often smooth

the rugged path; it will quell the bitter tear, and cause us to go on rejoicing, praising God for health, home, and friends. The truth of the proverb can then be fully realized, "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife." "Better is a dinner of herbs where love is, than a stalled ox and hatred therein." May God add His blessing, and may His Holy Spirit lead and guide us into all truth, is my heartfelt prayer. * *

SIN DEFILED SOUL.

What is the foulest thing on earth?
Bethink thee now and tell;
It is the soul by sin defiled,
'Tis only fit for hell.
It is a loathsome earthly den,
Where evil spirits dwell.

And what's the purest thing on earth?
Come tell me if thou know;
'Tis that same soul by Jesus cleansed,—
Washed whiter far than snow.
There's naught more pure above the sky
And naught else pure below.

God's eye of flame that searches all
And finds all things unclean;
Reets on that soul in full delight
For not a spot is seen.
Cleansed every whit in Jesus' blood
Whate'er its guilt has been.

He sees no sin, but sees the blood
That covers all the sin;
'Tis Christ upon the soul without,
And Christ He sees within.
To judge it foul were just to judge
God's Christ himself unclean.

Thou Lamb of God! Thou wondrous grace
This great redemption wrought.
Not only snatched from yawning hell,
But to God's bosom brought,
And raised this ruined wreck of him
Above created thought.

—Selected.

For the Herald of Truth.

SEARCH THE SCRIPTURES.

Why should we search the Scriptures? Because they "are able to make us wise unto salvation through faith which is in Christ Jesus." They "are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness." They are the words of God, and not of men. They are a perfect guide to all; a balm to the broken-hearted and contrite; a warning to the dissolute; a beacon-light to the weary pilgrim on his way to the heavenly Zion.

How miserable this world would be without the Bible! Christianity would vanish into obscurity, and the immortality, the wickedness, and the dark crimes of mankind would make this world a gloomy prison of woe. Fallen man would grope in the dark, not knowing where to find rest. But now the sin-ridden world can search its sacred pages, believe on Him who gave them, find comfort and rest, and be saved. Jesus says,

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." How can we believe on Him, as the Scriptures testify of Him, if we do not search them? When the stubborn Jews would not believe in Christ, he said unto them: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." If they had a right knowledge of the Scriptures, which told them how Christ would come, they could see more clearly that He is the promised Messiah, the Savior of mankind; though they could see it by His mighty works, as well as by His own words. They trusted in the writings of Moses for eternal life, yet they believed not all his writings—what he wrote of Christ. Christ told them wisely what they should do, saying, "Search the Scriptures." So let us search them, with an upright heart that we will become wise unto salvation.

How many of these Jewish, or unbelieving characters there are in our days! Some believe in part of the Scriptures, while they reject a part. Others pretend to believe the whole, while they obscure the true meaning of some parts, by their own selfish interpretations and explanations, which they make through their worldly wisdom, or their ignorance. Some reject them entirely. Is it not out of God's infinite mercy, that he does not smite men with terrible judgments, for abusing and misusing His word thus? O, the accountability for trifling with God's word! Men are getting so wise, that the glory of their worldly wisdom dazzles their eyes—blinds them—that they cannot see the omnipotence of God, and the sublimity of his perfect word. It is our duty to believe God's word, not because we can comprehend with our finite minds what he declares; but because it comes from the most high God, who himself is truth, and who cannot lie. Like Paul says, men are "ever learning, and never able to come to the knowledge of the truth." They go to school for years, and yet they do not learn that true happiness only can be found in religion, or what it is to be religious. Oh, that men would search the Scriptures, and be wise!

Is it not a great cause of unbelief, that men do not search the Scriptures? Who can read them through carefully, and not be convinced that they come from heaven? Who that has his eyes dimmed with doubts and fears can study them, and not obtain light, and faith, and hope? Why do men quibble, or find fault with them, if they do not know what is in them?

In many of the public schools the use of the Bible is abolished or neglected. O, what folly! The evil consequences from such a course, may be great. Children will grow up to manhood and womanhood without a knowledge of the

blessed book, if it is not taught to them at home, or in the Sunday-school, as is often the case. Then they have no love or respect for it. They live in the beggarly elements of the world, and have no knowledge of the divine attributes and commands. From their apathy or indifference they may verge into scepticism, or even into infidelity.

It is necessary that we search the Scriptures, that we be not deceived. In these "perilous times" many false doctrines are taught, through sermons, lectures, and conversation, as well as through books and papers, which will deceive if possible those who are not acquainted with the Scriptures, if they do not keep out of their way. "For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." We should "prove" with the Scriptures what we read and hear, and reject what is evil. Oh, let us search them, that we may not be deceived and led astray!

Neglect of the Scriptures is a cause of error and self-deception. "Ye do err, not knowing the Scriptures, nor the power of God." Solomon says, "There is a way which seemeth right unto a man but the end thereof are the ways of death." He who does not read the Scriptures, and learn the commandments, thinking if he knows them he need not keep them—is deceiving himself greatly. "Shall he do evil that good may come? God forbid." Christ says to him, "Search the Scriptures." A man's conscience may be so perverted through neglect, that his unscriptural conduct seems right to him; but if he weighs it in the just balance of the Scriptures, he will find that it is wanting—that there is a chaff—yes, one may harbor pride, envy, covetousness, or retaliation, or take the sword and slay his fellow-men, thinking he is doing God service; because he does not know or hear the Scriptures when they say: "God resisteth the proud;" "Envy thou not the oppressor;" "The love of money is the root of all evil;" "Be not conformed to this world;" "Love your enemies." How many there are who profess to be Christians and who think that they are better than others, but who are lukewarm, careless, or self-righteous! By searching the Scriptures they can find that, like the proud Pharisee, they are deceiving themselves. They may think that they are "rich" and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked. O what deception! Let us guard against such a state.

To understand the Scriptures we must not only read them, but study them. We must not think that God will give us wisdom to understand them if we are careless and do not study them. If a

person who wants learning would not study, or make any effort to learn, but would fold his hands, and ask God to give him learning, do you think God would hear him? No. He must study; he must do his part, and then ask God to help him. So we must read, and study and search the Scriptures faithfully and prayerfully, asking God to help our efforts and give us light. When the disciples did not understand the parable of the sower, they asked Jesus what it might be; and He explained it to them. When we find passages in the Bible which we do not understand, let us also ask Jesus what it means. If we study then only to dispute with men, or for vain glory, God will not help him to understand them; He will much more be greatly displeased with our folly. We should search them with a view and desire to obey them and be saved.

Many devote much time to the reading of other books and papers, which should be devoted to the reading of the Bible. I do not mean that other books and papers should not be read; they are a great benefit to us. I mean that only so much time should be devoted to them, that enough time remains for us to give the Bible a fair study. How many have lamented their folly in not having studied the Scriptures more. It is related of Salmasius, an accomplished scholar, that, near the close of his life, he complained bitterly against himself, saying: "O, I have lost a world of time—time, the most precious thing in the world; whereof had I but one year more, it should be spent in David's Psalms and Paul's epistles." Said he again to those about him, "O mind the world less, and God more." James Hervey said, "I have been too fond of reading every thing valuable and elegant that has been penned in our language, and been peculiarly charmed with historians, orators, and poets of antiquity, but were I to renew my studies, I would take my leave of those accomplished trifles: I would resign the delights of modern wits, amusements, and eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing in comparison of Jesus Christ and Him crucified."

We should search the Scriptures that we do not become careless in our Christian profession. One who neglects them is apt to engage his mind too much in worldly things. The cares and pleasures, and riches of this world are apt to retard his growth in grace, that he may not bring much fruit to perfection. And the Master may call for him unexpectedly, when he is not on his guard. If we are wise, we watch against these dangers. One has often said that the lofty mountains and tree tops look up and see if Christ is coming. Oh, let us be on our guard, and not sleep as others do, that we

may see the signs of the coming of Christ, and be ready for him! Let us search the Scriptures, and watch, "for in such an hour as we think not, the Son of man cometh."

JOSEPH METZLER.

New Springfield, Ohio.

For the Herald of Truth.

RULES RELATING TO OBSERVATION.

Rules relating to observation, though observation in the strictest sense of the word and as it is distinguished from meditation and study, is the first means of improvement, and in its strictest sense does not include in any reasonings of the mind upon the things which we observe, or inferences drawn from them, yet the motions of the mind are so exceedingly swift that it is hardly possible for a thinking man to gain experiences of observations without making some secret or short reflection upon them; and therefore in giving a few directions concerning this method of improvement I shall not so narrowly confine myself to the first mere impression of objects on the mind by observation, but include also some hints which relate to the first most easy and obvious reflections or reasoning which arise from them.

Let the enlargement of your knowledge be one constant view, and design in life, since there is no time or place, no transactions, occurrences, or engagements in life, which exclude us from this method of improving the mind. When we are alone even in darkness and silence we may converse with our own hearts; observe the waking of our own spirits, and reflect upon the inward motions of our own passions. In some of the latest occurrences in life, we may acquaint ourselves with the powers and properties, the tendencies and inclinations, both of body and spirit, and gain a more intimate knowledge of ourselves. When we are in company we may discover something more of human nature, of human passions and follies, and of human affairs, virtues and vices, by conversing with mankind and observing their conduct; nor is there any thing more valuable than the knowledge of ourselves, and the knowledge of men, except it be the knowledge of God who made us, and our relation to Him as our governor. When we are in the house or city, wheresoever we turn our eyes we see the works of men; when we are abroad in the country, we behold more of the works of God. The skies and the ground above and beneath us, and the animal and vegetable world round about us, may entertain our observation with ten thousand varieties.

Endeavor, therefore, to derive some instruction or improvement of the mind from every thing which you see or hear, from every thing which occurs in life, from every thing within you or without

you. Fetch down some knowledge from the clouds, the stars, the sun, the moon, and the revolutions of all the planets; dig and drag up some valuable meditations from the depth of the earth, and reach them; through the vast ocean of water extract some intellectual improvement, from the minerals and metals, from the wonders of nature among the vegetables, and herbs, trees and flowers; learn some lessons from the birds and the beasts and the meanest insect; read the wisdom of God and his admirable contrivance in them all; read His almighty power, His rich and various goodness in all the works of His hands. From the day and the night, the hours and the flying minutes, learn a wise improvement of time, and be watchful to seize every opportunity to increase in knowledge.

From the vicissitudes and revolutions of nations and families, and from the various occurrences of the world, learn the instability of mortal affairs, the uncertainty of life, the certainty of death; from a coffin and a funeral, learn to meditate upon your departure.

From the vices and follies of others observe what is hateful in them; consider how such a practice looks in another person, and remember that it looks as ill or worse in yourself; from the virtue of others learn something worthy of your imitation.

From the deformity, the distress or calamity of others derive lessons of thankfulness to God, and hymns of grateful praise to your Creator, governor, and benefactor, who has formed you in a better mould, and guarded you from those evils; learn also the sacred lesson of contentment in your own estate, and compassion to your neighbor under his miseries.

From your natural powers, sensations, judgment, memory, hands, feet &c., make this inference that they were not given you for nothing, but for some useful employment to the honor of your Maker, and for the good of your fellow creatures, as well as for your own best interest and final happiness. From the sorrows, the pains, the sickness, and sufferings that attend you, learn the evil of sin and the imperfection of your present state; from your own sins and follies learn the patience of God toward you, and the practice of humility toward God and man. Thus from every appearance in nature and from every occurrence in life, you may derive natural, moral, and religious observations to entertain your mind, as well as rules of conduct in the affairs relating to this life, and that which is to come.

JUSTUS B. BARK.

For the Herald of Truth. THE SEVEN VIALS.

John says he saw another sign in heaven, great and wonderful. He saw seven angels having the seven last plagues

which are the accomplishment of God's wrath. These angels came out of the temple, for the temple of the tabernacle was there displayed in full view, received from one of the four living creatures seven golden vials full of the wrath of God. A loud voice at the same time came from the temple saying, Go and pour out the seven vials of God's wrath upon the earth. A sore and grievous wound that instant fell upon those who had the mark of the beast and had adored his image.

The second angel poured out his vial upon the sea, which became like the blood of a dead man; and every living creature died therein. The third angel poured out his vial upon the springs and rivers and they were changed into blood. The angels of the waters then said, Thou art just, O Lord, in thy judgments; for they have shed the blood of the saints and prophets; and thou in return hast given them blood to drink. Yea, answered another from the altar, O Lord God Almighty, true and just are thy judgments.

Then the fourth angel poured out his vial upon the sun, which came thereupon exceedingly hot, and with his burning rays scorched men with fire. Parched with the great heat they blasphemed God, and remained impenitent. The fifth angel poured out his vial upon the throne of the beast, and his kingdom became dark. Bitter pains afflicted his wicked partisans; they blasphemed the God of heaven; they gnawed their tongues through pain, but did not repent for their sins.

The sixth angel poured out his vial upon the great river Euphrates, the waters were immediately dried up and made an easy passage for the kings to march from the east. Then from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet, John saw three unclean spirits coming like frogs. They were evil spirits working signs in those days, going forth to gather the kings of the whole earth to the battle of the great day of the Almighty God. The seventh angel poured out his vial in the air, upon which a tremendous voice was heard from the temple, saying, It is done. Dreadful flashes of lightning, mixed with loud claps of thunder, shot across the sky and the earth shook in such a manner as had never been known before. The great city was divided into three parts, the cities of the nations fell, and great Babylon came in remembrance before a just God.

Then came one of the seven angels to John and said, that he would show him the great harlot with whom the kings of the earth had sinned, and by the wine of whose fornication the inhabitants of the earth had been intoxicated. The apostle was then taken away in spirit into the desert, where he saw a woman sitting upon a scarlet colored beast, which was covered over with names of blasphemy,

having seven heads and ten horns. She was clothed in scarlet, ornamented with gold and precious stones, and held a cup in her hand. Upon her forehead was written the mystery, *Babylon the Great, the mother of harlots and abominations of the earth*; and she was drunk with the blood of the saints and martyrs of Jesus. This wicked woman according to the holy fathers, is an expressive figure of the world which intoxicates the minds of men with the cup of sinful pleasures, and dazzles them with the glittering pride of life, till by its abominations it draws upon itself and them the stroke of God's severest judgments.

The name of mystery, which the harlot showed upon her brow indicates the blindness of worldly men, who sport away their time heedless of the evils that hang over them. Full of the present enjoyment they think not of futurity, and sit enchanted with fancied happiness; but death must soon break the brittle thread of life, and dissolve the charm. The mystery will then be unfolded; they will clearly see, that they toiled through life to perish in the end; that by false pleasure or by real evils they have forfeited the joys of heaven, or incurred the guilt of eternal pains. JAMES F. CLADABUCK.

For the Herald of Truth.

SEARCH THE SCRIPTURES.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5 : 39.

We here give a few reasons why we should search this divine revelation. First, because it is God's statute or book of laws, by which we must be judged at that great and notable day, at the consummation of all things. O, how thankful we should be for the privileges which we enjoy in this age of the world! When examining history, we find that God has miraculously handed it down through the succeeding generations, but it has met with many oppositions, yet Satan, with all his subjects and cunningly devised schemes could not destroy it. This was no more than our Savior had said, "Think not that I am come to send peace on earth; I come not to send peace, but a sword." Matt. 10 : 34. Showing that the effects of Christ's doctrines and his followers would meet with many oppositions; and so it has and still may meet with opponents. Thanks, and praise, and glory, and honor to God, for his special providence, for these unmerited favors with which God has blessed us; thus it follows, that God has done all that he can do, hence it becomes us as rational creatures to search this divine revelation, and to examine ourselves, and see if our character is like that of the Savior, and if we have manifested it in every department of our life.

Christ has taught us a two-fold lesson, both by precept and example. It may well be understood that Jesus alluded to the Old Testament, and especially to the prophecies which foretells the way in which He was to come. The unbelieving Jews would not search the Scriptures, nor investigate nor inquire into the merits or demerits of the case. But they desired to destroy this deceiver as they claimed Him to be; for they expected that He would come as a temporal king, in splendor and grandeur. We think this command to search, is also applicable to both Old and New, and we find this duty greatly neglected by us at the present age. Some say that it is useless, for there are such a diversity of opinions.

Dear reader, permit me to ask this question, From whence do these diversities of belief arise? Is it from a close and prayerful reading of the Scriptures, or from some preconceived notion that has been brought to bear upon our mind from false and erroneous teachings? I have been reading in a journal of the wonderful hunger and thirst that was manifested among the poor heathens, who would gather by thousands to hear this blessed word read to them, and also accepted it with gladness, that from the 16th of June to July 31st, 1878, there were baptized 8,691.

O, dear brethren, let us labor, that we may produce like effects, for there are thousands yet in this enlightened land of ours who have given but little attention to the reading of God's word. People sometimes think that it is not necessary for lay-members to become so well acquainted with God's word, but only ministers. But ministers often teach such things as are contrary to God's word, and by becoming acquainted with the Scriptures we shall be able to define truth from error. It appears that men are just as willing to believe error as they are truth, and often more so; because it is generally more suitable to the carnal mind. I have often been pained to hear such misapplications and erroneous constructions upon God's plain revealed word, that I have been led to believe that such individuals had not candidly and prayerfully examined it. It is just the same when we read the Bible, or hear its readings as though God spake directly to us. Some claim, that because we do not understand this glorious book the fault is in the book; but I hold that the fault lies in the reader. The reader should pray to God to make him capable of being enlightened. It is a wicked thing to lay the blame upon God, when man fails to understand His word.

Dear reader, let us be like the believers of old, and also possess those noble qualities. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those

things were so. Paul also admonished Timothy to study and to exercise his talents, that he may become a workman that need not be ashamed. "Study to show thyself approved unto God; a workman that needeth not be ashamed, rightly dividing the word of truth." O search and examine your title to glory and see if your claims are good. We have farms here, and if some one would say, Friend, your title to that farm is not good, and you are likely to lose your claim upon it; how speedily you would search the records and do all that was in your power to make it good. But we can live careless and indifferent in regard to our soul's salvation.

This is not our abiding city; we are strangers and pilgrims here, and are traveling either on the broad road or upon the narrow way. Reader, how stands the matter with you? are you on the narrow way? if so, it is well; if not, O let us not give sleep to our eyes until we have made peace with God, and become heirs with Christ. It appears that from the language of the text the Jews expected eternal life, but it appears that Christ had made his appearance in too humble a way to meet their approbation. C. CURTIS.

For the Herald of Truth.

BE PRAYERFUL.

Jesus taught his disciples to pray and to say, Thy kingdom come, thy will be done in earth as it is in heaven. Now, dear brethren, let us try to judge our hearts, and see if we are willing to become as they are in heaven. I suppose in the apostles' time when they had all things in common, the kingdom of God had come, and his will was done on earth as it is in heaven.

If we read the 4th chapter of Acts 31-36, we will find with what power the Spirit of God operated amongst them. Christ teaches us to forgive our debtors. Are we as ready to forgive, as we are willing to receive forgiveness? If we find we are not, let us be more prayerful, ask God to direct us aright. Without prayer we cannot expect to receive the smiles and blessings of our heavenly Father. And if we could pray with the tongues of men and of angels, and had not charity, we would be as sounding brass, or a tinkling cymbal.

How stands the matter with you, dear brothers and sisters? Are we as zealously engaged in prayer as we should be? If we ask Jesus in sincerity he will send us His Holy Spirit to lead us into all truth. When the good spirit knocks at our hearts, we should be ready and willing to open unto him. But perhaps there may be too much self-denial for this. If we would be true Christians we must deny the lust of the flesh, the lust of the eyes, and the pride of life. We must take Christ's easy yoke upon us and learn

of Him, become meek and lowly in heart, that we may find rest unto our souls.

Jesus says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." What words of encouragement are these to a faithful follower of Jesus Christ. Again He makes the promise, saying, If ye shall ask anything in my name, I will do it." God has promised a rest unto our souls if we obey all his commandments; but as long as we continue in our own way, and come with self-righteousness, and say we will not lay aside this or that evil, we can not be saved. Be not deceived; God is not mocked.

MICHAEL KILMER.

For the Herald of Truth.

THE TEN LEPROUS.

Near the close of our Lord's earthly ministry as He was going up to Jerusalem for the last time, ten lepers cried aloud to Him for help. They had the leprosy—a most loathsome disease which no physician could cure. These poor, suffering men, wandering about outside the villages, which they were forbidden to enter, had heard of Jesus, and possibly had seen some of the miracles which He did, and when they saw Him at a distance, hope sprang up in their hearts and they cried out to Him for help.

Jesus heard them, and, dear Christian friends, remember that this Jesus always hears the cry for help. He just as certainly hears every such cry as he did theirs. Let us be faithful, day after day, earnestly seeking Christ. Let our thoughts ever be of heavenly things. How often we walk along so unconcerned about our soul. Oh, that we might live a happy, Christian life until God calls us home above.

O that the Lord would taste and see,
The riches of His grace;
Protect me through my life's short day,
And keep me near thy side.

As pilgrim strangers here below,
With various woes oppressed;
We must through tribulation go,
To our eternal rest

Clothe me dear Lord with holiness,
With meek humility;
Put on me Lord a glorious dress
And draw my soul to Thee.

O let Thine image be restored,
Thy nature let me prove;
And with Thy fullness fill me Lord,
And perfect me in love.

A YOUNG SISTER.

PARENTS, are you watching what your children read? In these days when their minds and character are forming, are you careful to see that no impure streams mingle with the springs of their being? Watch diligently, or by-and-by you may have to repent with bitter, but fruitless, regrets.

ROBES OF WHITENESS.

Oh! for the robes of whiteness,
Oh! for the tearless eyes,
Oh! for the glorious brightness
Of the unclouded skies.

Oh! for the "no more weeping"
Within the land of love—
The endless joy of keeping
The bridal feast above.

Oh! for the bliss of rising,
My risen Lord to meet,
Oh! for the rest of lying
Forever at his feet.

Oh! for the hour of seeing
My Savior face to face—
The hope of ever being
In that sweet resting place.

Jesus! Thou King of Glory,
I soon shall dwell with Thee!
I soon shall sing the story
Of Thy great love to me.

Meanwhile my soul would enter
E'en now before thy throne,
That all my love might center
On Thee and Thee alone!

—Selected.

For the Herald of Truth.
LOVE OF GOD.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."
1 John 3: 1.

Dear loved Christian friends, these words were written by the beloved disciple of Christ, who through all of his epistles has written so much concerning the love of God, and he admonished his brethren to stand firm in the love which God has shed abroad upon them. "Be loved, now are we the sons of God, and it has not yet appeared what we shall be."

Dear reader, we cannot realize or imagine how great the love of God is toward His children. This love of God is extended to us; and now we are commanded to abide in the love of Christ, and if we wish to be the sons of God, we must return that love to Him, and love Him above all else. Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt 22: 37. Again, "Thou shalt love thy neighbor as thyself."

Dear brothers and sisters, how shall we manifest this love toward God? We must do it through good works and a living faith. Christ says, "Therein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15: 8. Again, "If ye keep my commandments, ye shall abide in my love;" and "This is my commandment, That ye love one another, as I have loved you;" "Ye are my friends if ye do whatsoever I command you;" "These things I command you, that ye love one another." By the love which God has poured out in our hearts we are inclined to return the same love toward our fellow-men, toward one another, and toward God,

and thereby bring forth good fruit, as Christ says, "I have chosen you and ordained, that ye should go and bring forth fruit, and that your fruit should remain."

If we do not the works of righteousness, we can not be called the sons of God, for we read, "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." John 3: 10. So it appears that those who do not the works of God, and bring forth the fruit of righteousness, and do not manifest the love of God, are called the children of the devil, and cannot be called the sons of God. Beloved, when we look back and contemplate over the love of God, and consider that He has given His only Son, and sent Him in this sinful world to die upon the cross, to make an atonement for sinners—for you and me, that we, through Him and by that powerful love which the Father has bestowed upon us can obtain everlasting life, become the sons of God, and heir's with Christ, is it not possible that we can resolve to live obedient unto that Lord and Savior, whom God has sent to be a deliverer to his people.

My prayer is that we all as God-fearing people may be able, with the power and grace of God, to become conquerors over that deductive spirit, and be obedient to all the requirements and commandments of our Lord and Savior Jesus Christ, whom God has sent to lead us through the wilderness of woe, so that we may be worthy to be called the "sons of God," that we say "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Now if we have this love of God in us that we are worthy to be called the sons of God, we can also say with Paul, "Who shall separate us from the love of Christ?" Romans 8: 35. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8: 38, 39. "Nay, in all things we are more than conquerors, through Him that loved us." 37. It is true that there are many professors of Christ that have not this true love in them; they claim to have faith in Christ but are not willing to keep all the commands that Christ has given us, consequently their faith is a dead faith, "for faith without works is dead." They hearken more unto the commands of men, than the commandments of Christ. We read "they loved the praise of men more than the praise of God." John 12: 43. By obeying men and our own inclinations more than God we become of those filthy dreamers who defile the flesh; "ungodly men turning the grace of our God into lasciviousness

and deny the only Lord, God;" and if we would not repent and serve and obey the true and living God, we would have to reap the reward of the wicked as we read, "But these speak evil of those things which they know not; but what they know naturally, as brute beasts in those they corrupt themselves, was unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward." Jude 10.

Beloved brethren, "Let us not love in word, neither in tongue, but in deed and in truth." Christ gave His life for us; His love was so great toward us; our love should be to each other that we would even be willing to lay down our lives for one another "But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John 3: 17. O, dear brethren and sisters, let our love be perfect, so that we may be able to stand all the fiery trials which shall try us. If we are not able or willing to be judged here how shall we appear at the final judgment day? "For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God." "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" 1 Peter 4: 18.

Charity or love is above all things else. Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Charity never faileth. Let us "hold fast the spirit of love, for as many as are led by the spirit of God, they are the sons of God." Rom. 8: 14; "And the spirit itself beareth witness with our spirit that we are the children of God." Now if we have the spirit of God and are led by it, we also have that loving spirit within our hearts, and the love of Christ will manifest itself in all the deportment of our life; we will then be able to say with the beloved, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

JACOB LONG.

TWO WONDERFUL THINGS.

How wonderful it is that God should take the attitude of a supplicant, in inviting—in "beseeching," sinners to be reconciled to Himself! but how much more wonderful that sinners should refuse to be reconciled to Him! Yet thus

it is, God beseeches. Sinners refuse. "As though God did beseech you by us," says the apostle, "we pray you, in Christ's stead, be ye reconciled to God." Wondrous word! How full of grace!

God is sending out the message of the gospel throughout the world; and that message tells us of a love so great that He gave His only begotten Son to take the place of sinners, to bear their iniquities, and to suffer death under the judgment which they deserved, in order that every one of the guilty race of Adam, whoever and whatever he may be, who comes as a lost and ruined sinner, and trusts in Jesus for salvation, "should not perish, but have everlasting life" (John 3: 16). God's love could not have been manifested in a more marvelous way. The gift of Christ was the proof of God's perfect love to sinners. And what has Christ done for them? He voluntarily took upon Himself the mighty load of guilt, and died under the sentence of death which was due to it.

Man, by sin, had forfeited life, and therefore Jesus gave up his life in man's stead. His blood shed on calvary has thus made satisfaction to Divine holiness. That blood was sufficient—yes, infinitely more than sufficient, from its own intrinsic and divine worth, to blot out "the sin of the world." This is God's estimate of the blood of Christ; and now it is His gracious will that the message of free pardon—of full remission of sins—should be proclaimed to perishing sinners, on the ground of what Christ has done and suffered. Christ has wrought a work on the cross which fully vindicates God's holiness; Christ has met all God's demands upon the sinner; and therefore salvation is now freely given to every one who trusts in Christ as his Savior. Reader, if you value the death of Christ as God values it—if you look upon it as He looks upon it—your soul must trust in it as the ground of perfect confidence toward God. God has accepted the death of Christ as a full vindication of the law which man had violated. He looks upon his death as having made satisfaction for sin. If you do not so accept it, but make light of it, and think it insufficient, and can not trust it, then there is no other way in which your sins can be put away. God can do no more for you; for He says, "Without shedding of blood is no remission" of sins; and, Christ having offered himself "once for all," there is now "no more sacrifice for sins" (Heb. 10). Rejecting His sacrifice as the ground of salvation, you seal your own destruction.

Dear reader, let us once more say to you, every hindrance to your return to God has been removed by Jesus on your behalf, and God now invites you to return to Him. He beseeches you to be reconciled. If you refuse, you refuse to be saved. You despise God's grace. You put dishonor upon the blood of Christ. You reject the offers of mercy; and so you must be left to perish. Oh! reader, think of these things. Think of the love of God, that yearns over perishing sinners. Think of the agony and death of Jesus on their behalf, and say, Will you reject such wondrous grace? Think what joy there is in heaven over the sinner that repenteth. Will you not be one of that happy number who receive Christ as their Savior, and who shall dwell forever in the presence of God, in a region of blessedness and glory, which the heart of man has never conceived?—*Dublin Tract.*

THE PRODIGAL.

"I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth."—Luke 15, 10.

To illustrate by a familiar comparison, the love and compassion of our heavenly Father for all men, and how He would have those who are wanderers from His fold, to repent and return unto Him, and partake of the joys of His salvation, our blessed Savior, who condescended to leave the bosom of His Father, and take upon Himself the likeness of men, to lift them out of the low estate, into which they are so lamentably fallen, put forth this parable.

"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in the land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to the servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the

fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost and is found."—Luke 15: 11, &c.

Dear reader; if thou art a wanderer from thy heavenly Father's house and rest, and art conscious that thou art in a land of famine, and thy spiritual food is as husks, that cannot satisfy the needs of thy immortal soul; and dost remember the sweet incomes of thy heavenly Father's love in the days of thy innocence; before the evil days came; Oh, consider that His omniscient eye sees thee, and that this is His love, and holy Spirit striving with thee to bring thee back; and giving thee a sense of thy loss. And if thou wilt arise in this strength which he gives, and return to thy Father, he will have compassion on thee, and meet thee a great way off; for, "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." He will indeed strip away thy tattered garments, and wash thee in the fountain opened for sin and uncleanness. He will clothe thee with His robe of righteousness, and put a ring on thy hand, and shoes of peace on thy feet, whereby thou canst walk safely. He will feed thee with meat from His table; and give thee to partake of the new wine of His Kingdom, and as thou continuest to yield implicit obedience to His requirements, and to walk with Him in the regeneration, thou wilt be permitted to join that great multitude, which no man could number, who have washed their robes, and made them white in the blood of the Lamb; who shall hunger no more, neither thirst any more; and God shall wipe away all tears from their eyes.—*Friends' Tract.*

I AM THE LORD'S.

I cannot tell what a realization there is in my mind of the fact, I am all the Lord's. It doubtless stands as unquestionable in my mind as in the mind of Gabriel. Higher claims are upon me to be holy, than upon Gabriel.

Men estimate their claims according to the price paid for the purchase. No price was paid to redeem Gabriel from the thralldom of sin. The highest archangel sinks low in the scale compared with the value set upon man. The price within the power of an infinite God has been paid for man's redemption; and now, high as heaven is above earth, is he culpable, if he refuses to acknowledge the claim that God has, by the right of purchase, upon the entire service of his heart and life.—*Guide to Holiness.*

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart."

Herald of Truth.

Elkhart, Ind., June, 1879.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Pre. David Hartzler of the Amish Church, of Logan Co., Ohio, started on the 20th of May, for a visit to Nebraska and Iowa.

In the Pretty Prairie Congregation, LaGrange Co., Ind., Jonathan Hartzler was ordained deacon on the 18th of May.

Daniel F. Yoder was ordained as deacon May 4th, in the Walnut Grove Congregation (Amish) in Logan Co., Ohio.

Sunday Schools have been opened in both the Walnut Grove, and the Champaign Congregations (Amish), the former in Logan, the latter in Champaign Co., Ohio. Both commence with good prospects.

We are informed, that Sister Kulp, wife of Bishop Jacob Kulp, of Columbiana County, Ohio, died on the 7th of May, and was buried on the 10th. She had been in feeble health for some time.

Jacob Wister held a conference with his fellow ministers, at the Yellow Creek Meeting-house, in Elkhart Co., Ind., on Friday, May 16th. The bishops Peter Imhoff, John Shaum, — Horst, and several ministers from Ohio, were present.

Communion services were held, by the church at Clear Spring, Maryland, on the 18th of May. On the 17th preparatory meeting was held, at which two persons were received into the church by baptism. May God bless them to hold out faithfully to the end. Bro. Abraham Shank of Virginia, was with the brethren on that occasion.

Bishop Jacob A. Beutler and Pro. Christian Christophel, left home on Thursday, May 15th, to attend conference, near Orville, in Wayne Co., Ohio. Bro. Christophel and wife intend to make a visit also to Columbiana and Mahoning counties, before they return. Bro. Beutler expects also to attend conference in Illinois.

Bro. Benjamin Hershey of Cherry Box, Shelby Co., Mo., makes an earnest appeal to any ministering brethren who travel west, to stop

and visit the church there, and we herewith second his appeal. If any of the brethren go that way, we hope they will not pass them by. Their nearest station is Clarence, on the Hannibal and St. Joseph R. R.

From Mifflin Co., Pa.—Among the half dozen or more families of Mennonites who came to Kishacoquillas Valley, from Russia, a few years ago, from Tobias Unruh's Church, was brother Henry Dirks with his family. This worthy family has passed through a good deal of affliction of late. Bro. Dirks has twin boys, aged 18 years. One of them named Frederic, has been ailing for about a year, and on the 29th of April, he was taken to Huntingdon, where a painful and dangerous surgical operation was performed, so that his recovery is doubtful. On the same day and about the same hour when the operation was performed on Frederic, his brother Charles, who is living with Abraham D. Zook, was driving to Reedsville, with two mules, when a strap broke at the harness and Charles stepped forward on the wagon tongue to tie it. When the mules, which had been considered very quiet and trusty, were frightened at a man who was drawing brush in a field close by. They ran and threw Charles from his footing and passed over him with the wagon. He was severely stunned and bruised, but not dangerously hurt. He was taken to Bro. Zook's where he is doing well.

For the Herald of Truth.

SHOCKING ACCIDENT.

On the 10th of April, one of the most shocking accidents happened to JOSEPH BOYER, son of Abraham Boyer, of Vermillion Twp., Ashland Co., Ohio, which resulted in instant death. The circumstances are as follows:

This morning Joseph started out to burn brush, and was so engaged all forenoon, while his father and brother were ploughing in the adjoining field. At noon after A. Boyer and the other son had unhitched their horses they called for Joseph to come to dinner. Then they started for home, thinking that Joseph would soon follow. Arriving at the barn they put up and fed their horses, and went to the house, found that Joseph had not yet arrived. The bell was again rung, and the family sat down to dinner, still thinking all was well, and that perhaps Joseph wanted to finish what he had undertaken before coming to dinner. But at length the family became alarmed; A. Boyer and the other son went to the clearing, and horrible to relate they found Joseph a crushed corpse, lying under a tree which had fallen on him. The tree was about 18 inches at the butt; it was hollow and had been burning for several days, and had, by all appearance, been nearly burnt off, and the high wind which prevailed, precipitated its fall. He, no doubt, was throwing the burning brush

together before starting to dinner and while passing from one to another he was struck by the falling tree which caused his death. His skull was crushed on one side and one leg broken in two places; his head and the knee of the broken leg were driven into the ground. Deceased was 15 years, 3 months and 6 days old, a bright and intelligent boy, and on account of his good qualities was beloved by all who knew him. The remains were interred in the Mennonite burying-ground on Monday, the 21st. The family have the heartfelt sympathies of the whole community in their sad bereavement.

FROM FAIRFIELD CO., OHIO.

The Brethren John Kenagy of LaGrange county, Ind., and J. K. Zook of Champaign county, Ohio, recently visited our church in Fairfield county. We feel very thankful to God our heavenly Father for this visit and the kind sermon which Bro. Kenagy preached to us on the 7th. Our church here is small, only ten families; we have one minister and a deacon both of whom are very old men. We are always very glad to have our ministering brethren visit us as well as other brethren.

I am also pleased to see our welcome monthly visitor the *Herald of Truth* contain so many original articles the past few months. We are pleased to read that the editor says "We have on hand quite a number of good articles for the next number." Now friends, that is good news. If only all who are thus gifted—who have the ability to write will do so what an interesting paper we can have. The busy work on our farms is again at hand, but friends let us not forget to send some thoughts to the editor. A few moments every month will help him, and improve the *Herald* very much, and may be the means of doing a great deal of good.

A BROTHER.

Lancaster, Ohio, May 9th, 1879.

For the Herald of Truth.

ADMONITION TO THE YOUNG.

Youthful friends, you are as in the spring season of your life. Now is the time to prepare the soil of your heart—the field of your life-time—at which end you hope to reap therefrom the fruits that you have sown, whether they are good or bad. Be diligent and patient in your task so that you may well consider what you are doing; for as the twig is bent so the tree may be inclined. If your aim is to become good, and live a just and holy life, then attend to your duties faithfully and get that soil of your heart so enriched with the love of God, so that it will not produce any other fruit but that which may be profitable to your own never dying soul, and pleasing to your Savior.

Now in your young days is the best time to commence the culture of your heart; as you become older that ground may become a hard and down trodden field of many evils, of which you may at present not be thinking; but by careful culture many evils may be avoided, and the fruits thereof may be pleasing to your friends on earth, and may be even a blessing in the family circle as a Christian example, thus by performing your duty as regards yourself, you may be the means of doing much good, not only in the period in which you live, but for generations to come.

Many of us can recollect of having heard our grand parents and other old friends speak of this old father or that old mother as being bright lights and leaving such good examples, that we too might well wish to leave the same example for others. Although these old friends may have been in their graves sixty, eighty or more years, it will still do us good to be reminded of their good deeds. How well we may yet remember the words and advices of some aged minister though he may have faded away, his shadow may have ceased, but his works may have made deep impressions when spoken, and do yet when recalled to our memories. They are as printed there for us to think of his well cultivated heart, and also may be a source of comfort for us, or even handed down to another generation. Thus the prints of a well cultivated heart may be life everlasting in the fields of the living green, and may long be green and fresh in this world of toil where we so often need words of comfort to cheer us in the culture of our own field, which is so apt to be in shallow culture, and so often produces light sheaves. Though the kernels be not many they may be valuable and worth gathering.

Dear young friends, say not that you will wait till you are older, for the older you grow, if out of Christ, the harder your heart will be. The longer briars and weeds are neglected on a field, the more the difficulty of eradicating them. Thus you will once have to renounce the world with its sinful lusts; yet another little season and still another is wanted, and still as little a beginning as when you put off the first call.

Thus you may be led from youthful days to old age, or even to the grave. Beyond the grave there is no time for repentance, but there will be the reaping time. Now what fruits are those that have grown on that uncultivated field—your heart? what examples may be handed from those who would wish to gather from a field of thorns and thistles? Now is the time when yet in your youthful years to set out for rich reward. If you tarry, you may not come at all. Commence when you are young, and work diligently. Watch and pray, that you may have something to gather as Paul

writes in 2 Cor. 8:15. "He that had gathered much had nothing over; and he that had gathered little had no lack."

"Savior visit thy plantation,
Grant us God a gracious rain;
All will come to desolation,
Unless thou return again."

Keep no longer at a distance;
Shine upon us from on high;
Lest for want of thy assistance,
Every plant should droop and die.

Break the tempter's fatal power;
Turn the stony heart of flesh;
And begin from this good hour
To revive thy work afresh."

ELIAS—

For the Herald of Truth.

TEMPERANCE.

We fear that many of the advocates of temperance, who profess to be true Christians and a light to the world, are steering their boats out of the true channel into strange waters, and dangerous and fearful breakers. If we properly understand the meaning of the word "Temperance," it certainly does not signify total abstinence in a scriptural or literal sense of the word, as it is almost universally applied in the temperance lectures at the present time. We do not desire to injure or disparage any action taken in the advocacy of a true temperance cause, or advocate and approve of the abominable practice of drunkenness which is indulged in, in the present day. The morals of enlightened nations may have been considerably improved in this direction within the past few years.

But among the many thousands who have, by a kind of spasmodic motive or action, brought about by the so called "Temperance Move" and have been induced to sign the pledge of total abstinence, and pinned on the blue ribbon, how many are to-day living up to their pledge or vow? perhaps not more than one out of twenty; and perhaps not more than one out of one hundred that are truly reformed. Some one may say, If one out of one hundred be reclaimed, there is so much good done. Is it the pledge he has taken that holds him to it? or is it self conviction? We believe it to be the latter, and have no reason to doubt that the same result may be brought about without the usual excitement of the temperance gatherings? When, through love and the spirit of truth, the evil practice of drunkenness, and the result thereof can be presented to the inebriates in such a manner that it will bring them to a self conviction, a pledge or badge will not be necessary, or of any weight or effect upon them, for it is not requisite to take such a pledge or vow. God has nowhere required it, yet when taken it is very binding.

Now in regard to those who for a while lived in a reformed state, but have turned

back to their former state and habits. How is it with them? are they any better for the apparent good they have done, or have been trying to do? We read in Deut. 23:21, 22, "When thou shalt vow a vow unto the Lord, thou shalt not slack to pay it, for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee." Again, in Eccl. 5:4, 5, "When thou vowest a vow unto God, defer not to pay it—for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." We refer to these passages for those who profess to be the true followers of Christ, who are drifting along with the current of this popular stream, and who quote such language as the apostolic injunction "Touch not; taste not; handle not;" handle not in their sayings and writings, and approve of this temperance move generally. What are they gaining?

We have now come to the point we wish to make. We have searched the Bible to find this injunction referred to, but thus far have failed to find it anywhere. We do read in Col. 2:20—23, where Paul censures them (the Colossians) in the following manner, "Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances (touch not; taste not; handle not; which all are to perish with the using), after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will-worship and neglecting of the body; not in any honor to the satisfying of the flesh."

This quotation does not coincide with those injunctions referred to above, but rather seems to savor of ignorance or selfish motives in those who quote them, in advocating the temperance cause, and is an injury to it, as it perverts and misrepresents the true import of the gospel doctrine. Why go into such extremes? is not truth sufficient? God has set the landmark of the way of our pilgrimage, and offers unto us His aid while on the way. If we accept it we can land in safety on the shores of everlasting bliss.

A love and desire to turn and divert men from the evils of intemperance is a duty indeed and very commendable, where the effort is made in the spirit of truth, but a misrepresentation of the truth is neither a light to the world, or a salt to the earth, and what is still more remarkable, is this, that the injunction in question, is quoted by some of the ablest writers of religious literature, yet they fail to refer to the record of it.

If we wish to accomplish any good in this as well as in anything else, let us at all times adhere strictly to the truth. If we gain nothing, we are still right, but how will it be with those who make use

of and try to make the impression, that such traditional doctrine referred to in Colossians 2, is the word of God while it stands condemned by the inspired writer of the New Testament? In this we will let the reader be his own judge.

J. K. ZOOK.

THE QUESTION OF QUESTIONS.

"What think ye of Christ?"—Matt. 22:44.

"What think you of Christ?"—Is the test, To try both your state and your scheme; You cannot be right in the rest, Unless you think rightly of him: As Jesus appears in your view, As He is beloved or not, So God is disposed to you, And mercy and wrath is your lot.

Some take Him a creature to be— A man or an angel at most; But they have not feelings like me, Nor know themselves wretched and lost; So guilty, so helpless am I, I durst not confide in His blood, Nor on His protection rely, Unless I were sure He is God.

Some call Him a Savior, in word, But mix their own works with His plan; And hope He his work will afford, When they have done all that they can: If doings prove rather too light, (A little they own they might fail,) They purpose to make up full weight, By casting His name in the scale.

Some style Him "the pearl of great price," And say He's the fountain of joys; Yet feel upon folly and vice, And cleave to the world and its toys: Like Judas their Savior they kiss, And while they salute Him, betray; O! what will *profession* like this Avail in that terrible day?

If asked what of Jesus I think, Tho' still my best thoughts are but poor, I say, He is my meat and my drink, My life, and my strength, and my store; My shepherd, my trust, and my friend, My Savior from sin and from thrall; My hope from beginning to end, My portion, my Lord, and my ALL.

—Selected.

For the Herald of Truth.

LIVE FOR SOMETHING.

Every year brings us nearer to the grave. We must all pass away one after another, but we cannot return again on this earth, like the seasons. The year that cometh and goeth is just like the flowers of the field, which come and which bloom for a time and then fade away. The summer will soon be here with its beautiful flowers, and all nature revived, for which we should be thankful to God.

Our hearts should ever be awakened to praise God for his goodness, mercy and love unto us. We should watch and pray, for in such an hour as we know not, the Son of man cometh. Do not put off the salvation of your soul until confined to a dying bed. Death-bed repentance may never come. You may be stricken

down without a moment's warning; you may loose your reason, or the mind become delirious through burning fever. Delay is dangerous. Now is the accepted time, behold, now is the day of salvation.

Our aim should not be merely to live and die; but we should live for something. Let us live good by doing good that we leave behind us a monument of virtue which the storms of time can never destroy. Let us write our names by kindness, love, and mercy on the hearts of the thousands with whom we come in contact year by year. That thereby others may be led into the green pastures of heavenly bliss. Good deeds will shine as bright as the stars of heaven on the brow of evening. Then let us strive to be good, and do good, and while we make others happier, we shall also be happier ourselves.

Now is the time for us to prepare for death, and not defer it until to-morrow, for to-morrow's sun may never rise to your sight. May God so direct and help us to live that we may meet Him in peace, and that we may dread the dying-bed as little as the grave.

CATHARINE S. AMSTUTZ.

For the Herald of Truth.

TAKE NOT GOD'S NAME IN VAIN.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex 20:7.

Many perhaps think that this is not so great a sin, but when we reflect on this, and learn the penalty that God has attached to this law, we must believe that He regards it as one of the greatest violations of His laws. When the law making power of a nation makes a law it always attaches a penalty to that law according as it regards the criminality of that law; hence, it follows that God has regarded this as one of the greatest sins. This is evident from the penalty inflicted on its transgressors.

It often seems as though men were proud in committing this great sin, and especially the young; they appear to think it is a great thing to swear and that it confirms what they say. But, alas, it has a tendency to make their hearers doubt their expressions. Perhaps you may think this law was given to the Israelites, and that it has passed away with the coming of Christ. We will admit that the ceremonial law was fulfilled, but the moral law will stand to the end of time. It is just as great a sin in taking the name of God in vain as it is to steal, or to commit adultery, or any of the other commandments, for the same punishment was used for the violation of any one of them. If any one has been accustomed to take the name of God in vain, reflect upon this matter,

that you are just as great a sinner in the eyes of God as he that steals from his neighbor. How sad it is when we must hear the name of God taken in vain by any who profess to be worshippers of God!

CLAUDIUS CURTIS.

For the Herald of Truth.

SPRING.

Lovely Spring is here again. Behold its loveliness, its beauty, its grandeur! Are we not made to exclaim as we see nature coming forth in all its splendor? "What is man, that Thou art mindful of him? and the Son of man, that Thou visitest him?" Behold the grass, the waving grain, the budding and blooming trees, whose tops are filled with the music of little birds, warbling forth their songs of praise to Him who made them, and filling the air with sweetest melody. They are also filling the object of their creation, far beyond mortal man, who has been entrusted with a soul that shall live forever; and yet we are so tenderly cared for by an ever present, all wise, and omnipotent God. Have we not the greatest reasons to pour forth our most heartfelt thanks and praises to Him who has made all these things, the earth with its fullness for the comfort and benefit of sinful man? Everything around us, the sun, the moon, and the stars, together with the refreshing showers, declare that God is good.

ANNA SHUPE.

For the Herald of Truth.

BE THANKFUL.

Dear! beloved, let us thank the Lord for all the blessings which He is daily bestowing upon us; for through them we can know that He is with us. Though they be joy, or sorrow, happiness, or affliction, may His tender love and mercy so be planted within our hearts, that we may receive them with thanks and do all things that are well pleasing in His sight. If the dark cloud of affliction should be cast over us, let us not think He is unkind; but, rather seek down at the root of it for the cause, and we will find that it was all for our good. Perhaps, it was to purify us, to bring us nearer to Him, to show how much He loves us, to strengthen and increase our faith, that it may be as a poet says:

"A faith that keeps the narrow way,
Till life's last hour is fled,
And with a pure and heavenly ray,
Illume a dying bed."

M. S. H.

REST.

What word more grateful to the toiling millions of earth than the word "rest?" No promise of Jesus is more precious, more freighted with comfort, than "Come unto me all ye that labor

and are heavy laden, and I will give you rest."

But what is the nature of the rest contemplated by our Savior in the promise just repeated? Not physical rest, not redemption from physical oppression, or from hard conditions of severe manual toil. The gospel does not undertake to solve any labor problems, or to point out any easy, or royal road to fortune. The "rest" concerning which so much is said, and of which so much is made in the Scriptures, is soul rest—heart rest.

What is meant by this rest of the soul? In the highest spiritual sense of the term this soul rest is the state of that soul, whether the latter be in repose, or in action, which is in harmony with God. With God the soul finds rest.

1. From disquieting and unprofitable reasonings. So long as the soul remains in a state of alienation from God it must, in the very nature of the case, be subject to uncertainty touching matters of such supreme concern as those connected with our future and immortal destiny. This can only fill the soul with unrest. Separation from God breeds doubt; doubt leads to reasoning; reasonings, unguided by the wisdom that cometh down from on high, always end in dissatisfaction.

2. From *sinful desires*; from all inordinate appetites; from the distressing thrall of vicious habits. Observe that rest from sinful desires, or from inordinate appetites, does not necessarily imply the extinction of any faculty or power of our nature, or the prohibition of the exercise of these faculties. The philosophy of this rest is found in the regulation of the activities of the soul, in harmony with divine desires and divine purposes.

3. From *reproofs of conscience*. One principal source of inward disquiet and trouble is found in that sense of guilt—that fearful looking for of fiery indignation and judgment—engendered by the testimony of an accusing conscience. The consciousness of sin inevitably awakens within us a sense of unrest. A mysterious voice within us says: You ought; you have neglected duty; you have violated a holy law; you have offended God; henceforth be indignation and wrath, tribulation and anguish your portion. This sense of condemnation, of course, is fatal to peace of mind. The moment, however, the penitent so apprehends Christ as to feel the assurance that God forgives sin, the thunders of conscience are hushed; and the spirit of bondage gives place to the spirit of adoption, and the spontaneous exclamation, "My Father!" expresses the joy of the assured, satisfied soul.

4. From all disquieting fears awakened by the circumstances of our earthly lot. It is most difficult to realize an equanimity that shall remain unshaken by the pinchings of poverty, the anguish of sickness, the blast of misfortune, the pressure

of want, the persecutions of the wicked or the pangs of hopeless disappointments. Yet this elevation of character and piety may be, has often been reached, "through grace." Unable to see the end from the beginning, men naturally grow anxious; but Jesus says: "Let not your hearts be troubled." Disappointed hope breeds discouragement, but even in the darkest hours the kingdom of God is righteousness, peace and joy in the Holy Ghost."

5. From the *every-day vexations of life*. How painful it is to find one's self fretted, annoyed, irritated by every little vexatious thing that touches him. The thoughtful man will not, in a moment of self-examination and honest purpose, excuse himself for this. Yet his mortification and self-condemnation do not save him from experiencing again the consequences of his weakness. He is ashamed to confess that he can be bound with strings, yet again and again is he thus made to feel that he is as weak as a babe.

A fretful mood, a hasty word, dethrones his reason and makes him for a moment the victim of passion. The very littleness of the things he strives in vain to conquer, taunts him with his want of power and adds to his discomfort. Now the coming of a Spirit that gives victory in such a struggle and enables one to live above the world while living in it, is the advent of peace and rest. If there is any sure indication of a vital connection of the soul with Christ, it should be found in this fruit of the Spirit. Those who follow us where the soul is off its guard; where it is chafed by the trifling vexations which touch us only in the most private walks of life, know best how to judge of our character. They see us somewhat as the eye that penetrates all secrets sees us, and they judge us by the evidences that the soul is at rest. The world is often astonished at the cheerfulness by which the true Christian bears heavy afflictions, but he who is filled with the Spirit should show that he has learned in whatsoever state he is, therewith to be content.—*Northern Christian Advocate*.

"SHOW ME THY WAYS."

Most people have ways of their own, and whenever they employ persons to assist them in their work they are particular to have it done in their own way. It may not be the only way, it may not be the easiest way, it may not even be the best way; but it is their way, and those who do their work must do it in their way or fail to satisfy their employers.

God has a way in which He desires things to be done, and his way we may know as the right way, the safe way, the sure way, the best way that can possibly be conceived; hence, those who come to His service untutored and untrained, need at the very outset to pray, "Teach me

thy ways!"—for unless they learn the ways of God and conform themselves to His wishes, their service will be in vain and will have no reward.

God has many methods of showing us his ways. He teaches by His word, which is as a lamp to our feet and a light to our path, and by which the man of God may be so taught as to be "perfect, thoroughly furnished unto all good works." In that word we find the fullest and most careful instruction. It meets us at every point in our existence, and by general and comprehensive direction shows us the way in which we should go. He shows also by His Holy Spirit, which guides us into all truth, which shows us things to come, which instructs us in the very wisdom of the Lord, which takes the things of God and shows them to us.

He shows us by His providence, hedging the wrong path, opening the right way before us, warning us off from dangerous places, and opening before us ways that are pleasantness and paths that are peace. He shows us sometimes by affliction. If we refuse to hear instruction He makes us to "bear the rod," to know what He would have us do, and to do it from the heart.

Let us, beset as we are with snares and dangers, and liable to go astray like lost sheep—continually realize our dependence upon the Lord, and cry to Him, "Show me Thy ways, O Lord, teach me Thy paths."—*The Golden Censer*.

THE CHRISTIAN'S CALLING.

They are called to a life of holiness. 2 Tim. 1:19; 1 Thess. 4:9. To fellowship with Christ. 1 Cor. 1:9. To liberty, peace, glory and virtue. Gal. 5:13; Col. 3:15; 2 Peter 1:3, and to eternal life. 1 Tim. 6:12. And having such a calling, we wonder not at the exhortation of the apostle: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith you are called."

WOUNDED FOR OUR TRANSGRESSIONS.

When I survey the wondrous cross,
On which the prince of glory died;
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were all the realms of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Selected by L. E.

THE SINNER'S FRIEND.

"Greater love hath no man than this, that a man lay down his life for his friend." John 15:13. "I will never leave thee, nor forsake thee." Heb 13:5.

I've found a Friend; oh, such a Friend!
He loved me ere I knew Him;
He drew me with the chords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever,
For I am His and He is mine,
Forever and forever.

I've found a Friend; oh, such a Friend!
He bled, He died to save me;
And not alone the gift of life,
But His own self He gave me.
Naught that I have mine own I'll call,
I'll hold it for the Giver:
My heart, my strength, my life, my all,
Are His and His forever.

I've found a Friend; oh, such a Friend!
All power to Him is given
To guard me on my onward course,
And bring me safe to heaven.
Th' eternal glories gleam afar,
To nerve my faint endeavor;
So now to watch, to work, to war!
And then to rest forever.

I've found a Friend; oh, such a Friend!
So kind, and true, and tender;
So wise a Counselor and Guide,
So mighty a Defender!
For Him who loves me now so well
What power my soul shall sever?
Shall life or death, shall earth or hell?
No: I am His forever!

—T. C. Christian.

THE FLOOD.

My young friends, if you have ever read and remembered that choice part of your Bibles, the book of Psalms, you know it contains a great number of short prayers and short thanksgivings. Many such, as in the 103rd, the 119th, and others which are suited for all of us, and cannot be used too often. Look at these, and you will find them so very short that they can be uttered in the heart if not by the lips, as we sometimes say, "In no time." They may be used, therefore, in the midst of our work or of our studies; when we sit in the house, or walk by the way; when we lie down, and when we rise up, and it were well if both you and I tried more to use them so; which we might do without labor or loss of time and reap both pleasure and profit. Some few of these prayers may not be suited for you; others may not seem so now, and are not very likely to become so. But neither you nor I can foresee, my young friends, so many are the changes of life, which of them may or may not be suitable for us another day?

If you should ever take a voyage, which, in our time is not at all unlikely, how fitly might you use that prayer of David when the sea is stormy, "Let not the waterfall overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." Ps. 69:15.

My young friends, the flood I am go-

ing to tell you about, is one about which I have read, and in which the poor people who suffered peril, might most properly have used the very prayer that has been named. I shall then try to make the story of their sufferings and perils answer some such purpose as the parables in the New Testament are meant to serve; showing that we may even now, sometimes properly offer that prayer among others, when we think our souls good, a thought which I hope you do not wholly neglect.

This flood took place in 1818, in val de Bagnes, Canton of Valair, over the upper and more shallow end of a wide lake among mountains, and on which were many islands. A bridge of great length was formed, or rather, we might say two bridges, each of great length, which met and rested on a little islet, toward the middle of the lake, and this formed one light wooden bridge stretching across all its higher and more mountainous circuit. On this islet was a single house, newly raised in which lived a numerous family. Before they had dwelt there many summers, a great and unlooked for distress came upon them suddenly.

The waters spread themselves in the valley above; but as soon as they had gained weight enough to force away the ice, they rushed down into the lake, and a high flood as well as a tempest followed.

When morning came those bridges were gone, and the still rising flood beat furiously on that dwelling, while beside it all was laid waste with no hope of relief. The waters still swelling, the high, sandy banks of the little islet were washed away by the torrent; and the house, was every moment ready to fall down. The distress of those who dwelt in it, was seen by many from the shore. They had rushed from their chambers unclothed in their terror; clung to their dwelling in danger of being swept off by the waves. All pitied them, but for some time no one was found that would attempt to help or save. At length the chief of the province, showed his earnest wish by promising five hundred pieces of gold to any one who should have skill and courage to guide a boat to the islet and deliver this unhappy family; but so frightful was the risk, that for a time no one dared to attempt it. At last a peasant, ventured quite alone. He leaped into a boat at a point far above the islet; he gained the middle of the lake, he went swiftly down the foaming current, so as to be driven closer to the edge of the islet. The trembling inmates of the house had just time to seize a rope and get into a skiff. The peasant now renewing his brave toil as if with strength from heaven, he landed all safely farther down upon the shore. A vast crowd had gathered, earnestly watching this voyage, and now welcomed the kindhearted boatman and his company with shouts and tears of joy. Brave

man, said the lord of those mountains! take your well earned reward. No; replied he, I have not exposed my life for such gain. I have enough: and the joy of saving the unhappy is a large reward. Give it to the poor family, who are without food, without garments, and without dwelling. In thus saving them from death, and supplying their wants I am richly rewarded.

My young friends, you may, or can, well imagine the delight of those who were thus saved, and supplied; the wonder of some, and the pleasure and esteem felt by many at the good boatman's kindness; and his own happiness when he looked upon the parent, and the young people, to whom he had given as it were, both life itself and its new hopes.

My good friends, this story which I have told you might be of use, were it only to remind you of the sorrows and dangers to which in this world we are daily liable; also of the kind and wonderful ways in which God's goodness often delivers those who are in the greatest troubles, risks or perils. It might teach you besides, to admire, and love, and copy, words of kindness. But I wish to impress all these lessons in a higher and more striking manner; and to do so, and to help you thus to view more rightly and feel more truly, the greatest work of kindness that was ever wrought, or that can be thought of by us.

Now, my young friends, I will give you time to consider the story rightly if not that islet on the lake, with its house, its garden, and its inmates may not be aptly compared to this world in which we live.

(To be continued.)

For the Herald of Truth.

PARTING.

With reluctance we part from our friends, and with sadness in our hearts and tears in our eyes we bid them the last farewell, not knowing whether we shall ever see them again in this world. Dear friends, let us earnestly strive to live a pure and holy life during our brief sojourn on this earth, so that if we do not meet each other on earth, we have the best assurance of meeting each other in heaven where there shall be no parting; where God shall wipe away all tears from our eyes.

Oh the hope, the blissful hope
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in heaven."

E. R. MILLER.

A KIND word of praise, a hearty expression of good will, a little help offered at the right time—none of these things cost much, but each may make to many a sad heart the difference between joy and sorrow.

Miscellany.

"I know not what to ask dear Lord,
Thou knowest that the flesh is weak,
How soon I may, if left to choose,
Curse instead of blessings seek."

SEVEN SYLLABLE CHARACTER NOTE SINGING.

To those who are partial to the round note system and are opposed to character notes, I would say, that most authors and writers on music agree that, while learning to sing the scale or a tune, we are aided very much in using certain names—a name for each of the seven primary sounds. In the figure or form of the seven character notes the student learns to read the syllables Do, Re, Mi, etc., and thus obtains a practiced knowledge of the seven primary sounds without being perplexed with the necessity of counting the five lines and four spaces of the staff to know whether the note is Do, Re, or Fa, as in the round notes. Now this fact is settled, that the quickest way in which the name can be communicated to the mind is the best and most certain way to enable the singer to produce this proper sound; and all must admit that the name is quicker known by seeing a *shape* than by *calculating* lines and spaces of the staff. As seven different syllables or names are used for the purpose of attaining the seven different sounds in the octave with greater facility, so seven different figures or forms are used for the purpose of obtaining the names immediately and with perfect certainty. Thus the name, shape, sound, time and relative pitch of any note are perfectly associated by the figured symbol.

On the principles of philosophy and logic the character note system is decidedly preferable to the round note system. With round notes the name of every note in the scale or tune has to be obtained by counting the lines and spaces of the staff, and this in the seven different locations of the scale upon the staff, which many cannot do rapidly enough to give the music its proper movement. With character notes, the name is instantly known by the figure or form of the note.

The philosophy of getting the sound represented by notes in vocal music is as follows: By practice, the name and sound of the notes become intimately associated; the instant the name of the note is conveyed to the mind the ear anticipates the sound; anticipation produces desire; desire, will; will, intent; intent, effort; effort brings into action the vocal organs, which produce the sound. In the former way, all this had to be got by counting five lines and four spaces; in the latter, by the *shape* of the note. With a glance of the eye the shape is seen and the name ascertained; instantly

all the other faculties act, and we hear the sound. It is then perfectly logical that if we can, by the use of the organ of sight, convey to the mind that which brings all the faculties and organs instantly into action which produce sound in vocal music, it is far better than that system by which, after seeing, we have to go through the labor of calculation to bring them into action.

Every music teacher knows how difficult it is for his pupils to sing the round notes. They cannot count the lines and spaces to get the names of the notes and keep the time, all at once; and many give up in despair. But give them the character notes, by which they can know the names of the notes by their shape, and they learn rapidly. Having no trouble to get the names, they give more attention to time, emphasis, &c. The round notes teach nothing which is not taught by the use of the seven-shaped notes. But the shaped notes do teach what the round notes do not.

Another important point is, that in singing by the round note system the singer is without confidence, for as note after note is sounded there is a constant dread of making blunders; the labor of counting lines and spaces, be it done ever so quickly, produces a continual fear in the mind of being wrong. This is entirely overcome by the Natural system, and the singer, released from the difficulties just named, experiences delight in vocal music which is thus rendered as free as that of a bird.

While the Natural system accommodates the masses, it is none the less suited to the scientific and profound. Those who choose can sing by calculation, regardless of the shapes, the flats and sharps being used precisely as in the round note books.

In conclusion I would say, every effort should be made to simplify and make the cultivation of this heavenly science easy, so that all may learn to sing, for sacred music especially has a natural tendency to elevate and refine the mind. As nothing so ravishes and transports the soul as the sweet strains of music produced by human art, what may we not expect will be its estacy when, in heaven, it will be brought under the influence of the "whole power of celestial harmony?"—*Musical Million*.

VARIOUS USES OF PAPER.

The articles made of paper at the late Berlin Exhibition comprises the roof, ceilings, cornices, and interior walls of a house, the exterior walls of which were of pine wood, but all the furniture, blinds, curtains, chandeliers, carpeting, ornamental doors, mantel and table ornaments, were of paper, including a stove made of asbestos paper, in which a fire was burning cheerfully.

AN OLD BOOK.

A copy of the great Mentz Bible, printed by Gutenberg, in 1455, the first book ever printed, was recently sold by auction at Paris for \$10,000. It was printed on vellum, but is not quite perfect, having one leaf and several portions restored in *fac simile* by M. Pilinski. At a sale in 1873, a copy of the same work was sold for \$17,000.

LETTERS IN THE NORTH CHINA HERALD from missionaries, distributing the Famine Relief Fund state, that though the worst was over, their was still grievous distress. In parts of Honan province it was supposed that six-tenths of the people had perished; in Shansi, the worst province, eight or nine-tenths. A head man of a village was asked, "Have you any opium smokers here now?" "No," he replied, "they are all dead." "Have you sown any opium?" "No, not a grain, and we have prohibited its being sown," was the reply. It was found that these Shansi villagers refused to raise opium, although it would yield them twice as much money as wheat.

PRESIDENT HAYES has issued a proclamation, warning white citizens not to attempt settling upon lands in the Indian Territory. The confirming of those lands by the government to the five tribes who were driven out of Georgia, Florida, North Carolina and Alabama, was a most solemn one. It was done to atone, in some degree, for the fearful wrongs to these Indians. The permitted occupation of these lands by rapacious white men would cry to heaven for retribution upon our nation.

THIRTY-SIX years ago, the Island of Samoa had a population of 34,000, all of whom were barbarians. The population now numbers 80,000, the majority of whom are Christians. In the theological seminary are 69 students, and twenty missionaries are sent out every year into the neighboring islands.

SOME of the Mennonites who emigrated from Russia to South America are returning disappointed to their old homes; 542 have recently reached Antwerp, and many more are soon to follow.

ANSWERS TO ENIGMAS.

NO 2.

Vanity, Helpeth, Hor, Bee, Dearth, Eli, Child, Wept, Dan.
"He beheld the city, and wept over it." Luke 19:41.

NO 3.

Moses, Daniel, Aristobulus, Martha, Stephen, Locusts, Paul.

"Almost thou persuadest me to be a Christian." Acts 26:28.

Answered by Peter R. Christophel.

IMPORTUNITY IN PRAYER.

We are, without question, encouraged by the Scriptures, to importunity in prayer. It is of minor importance that we should know why, since it is God we appeal to, it is ever necessary. Whether it is to bring our souls nearer to God, to raise our minds to a proper conception of the great things we ask, or to give Him the delight of having us come often, or perhaps furnish Him a reason, among interlocking causes, for hearing us, that would not lie in the simple prayer itself, does not concern us so much as the blessed assurance that we press our plea.

Yet if there is any quality in importunate praying that seriously effects its acceptableness to God, it is worth our earnest thought. It is possible many do not fail in prayers, long and often repeated, who do yet fail of real importuning. They say the words through weary days and months, it may be years; but they constantly mean less to the petitioner, and doubtless, to heaven, as the days go by. The praying one takes no higher, wider view of the thing asked for, though it be the salvation of a soul; no terrors of anxiety shake the praying one in view of the ultimate denial of the request; there is no reconsideration of the case to find new and more urgent reasons to lay before the throne and to move the heart of God.

The prayer which at first, under some divine impulse, enriched with cursing tears, flowed from a soul brought by the petition inexpressibly near to God, daily declines in fervor, losing first its feelings, because feeling is asked to feed upon the bread of yesterday. No new thought or view of the case is taken.

At first the petition stayed in the mind all the day. Now it is there only during the moments of prayer. It was then the burden of prayer, now it comes in among other things, shorn of all the phrases of urgency with which it was first presented, yet held on to, as a sort of fetish one shrinks from casting aside entirely.

As though a community, in dread of some immeasurable evil, should petition their counselors to take steps to avert it, and seem almost to move them, and only repeat the request the next day and continue day after day, with decreasing earnestness and less forcible reasons to present the plea, till by and by, with all community fervors gone and the thing out of mind except so far as to keep on saying day after day, "be pleased to do it." This is not importunity. However it might be regarded by an indulgent heavenly Father, with men it would be held as annoying impertinence.

Is not real importunity naturally with increasing fervor, even as a child that wanders from its father in a walk through the woods, that calls at first and expects to be answered at once, but hearing no reply, calls more earnestly, and unan-

swered, seems as if he would move heaven and earth with calls and cries and hastening feet?

If the Holy Spirit at any time lays upon us as a burden of prayer, may we not be expected in our importunity to ascend the very heights and go to the most distant bounds to measure the value of the thing for which we pray, feeling that we can only go to God as some new view of the case puts new reasons into our mouths to plead before Him, or new urgencies in us require to be unburdened in His ear?—*F. H. Laird.*

THE BEAUTY AND NECESSITY OF THE LARGEST CHARITY.

Perhaps the growth of no grace gives evidence so certainly of the increase of the life of God in the soul as when charity (love, what is the difference?) so abounds in us that it may be said of us—he, she—"Beareth all things, believeth all things, hopeth all things, endureth all things." It is so rarely used to excess, that it is very beautiful, even when bestowed on unworthy objects or persons.

"Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." "Let all things be done with charity."

Mr. Wesley expressly declares, that those perfected in love even, may seriously try each other. He cites the instance of a lady and her maid servant. The latter when congratulated on being so pleasantly circumstanced, now that both she and her mistress had found the "pure love of God," assured him that it required most of their grace to get along quietly together.

Paul, after enumerating quite a list of graces says, "And above all these things put on charity, which is the bond of perfectness." "Now the end of the commandment is charity."

To have the largest charity, is by no means to override justice and excuse real faults. Truly we need to be wise as serpents, as well as harmless as doves; but then while we err once in being too lenient, too forbearing, too charitable, do we not err many times in being too suspicious, too quick to judge, too ready to condemn?

What do we really and positively know of the secret springs of action in another, but by inverting our gaze and looking within our own breast, and placing ourselves by imagination in his place? It is true we may not have been a murderer, or a thief, or such like, but have we not had in many cases the premonitory symptoms? Have we not hated, coveted, etc.?

We can thus to some extent put ourselves in another's place, but then the person in fault may have been hot, quick, hasty while we may be cold, slow, thoughtful, and *vice versa*. How much need then

of the charity that hopeth all things, believeth all things, etc.?

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." How beautiful! How noble!—*Christian Standard.*

EVERLASTING CONSOLATION.

"CONSOLATION!" There is music in the word. Like David's harp, it charms away the spirit of melancholy. It was a distinguished honor to Barnabas to be called "the son of consolation." Nay, it is one of the illustrious names of a greater than Barnabas, for the Lord Jesus is "the consolation of Israel." "Everlasting consolation" (2 Thess. 2:16). Here is the cream of all the spikenard very precious, for the eternity of comfort is the crown and glory of it.

This makes an estate worth having when a man may hold its fee simple in perpetuity forever. A man works to make money, and after toiling hard he finds himself the owner of it, and it is a consolation to him; but it is not an everlasting consolation, for he may lose all his treasure, or he may be compelled to leave it. It cannot be, at best, more than a temporary consolation.

A man toils hard for knowledge. He acquires it; he becomes an eminent scholar; his name is famous—this is a consolation to him for all his toil. But it can not last long; for when he feels the headache, or the headache, his degrees and his diplomas can not cheer him. Or should his soul become a prey to despondency, he may turn over many a learned tome before he will find a balm for a broken heart. All earth-born consolations are, in their essence, fleeting, and in their existence, short-lived. They are brilliant and evanescent, as the rainbow hues of a soap-bubble. But as to the consolations God gives to his people, they fade not, neither do they lose their freshness. They can stand all tests—the shock of trial, the flame of persecution, the lapse of years; nay, they can even endure death itself. What is this "everlasting consolation?" It includes a sense of pardoned sin. A Christian man has received in his heart the witness of the Spirit that his iniquities are put away like a cloud, and his transgressions like a thick cloud. Union to the risen Lord is a consolation of the most abiding order—it is in fact "everlasting consolation."—*Spurgeon.*

IRELAND is experiencing so much benefit from the closing of the dram-shops on Sunday, that the good people in Wales are anxious for the same reform.

TRUTH is a ministering principle given by the Creator to inspire men with courage and fortitude in his life struggle.

Married.

Feb. 27th, Bro. ABRAHAM N. SUMMY and Sister FANNIE B. RUHL, both of Lancaster Co., Pa.

Died.

Feb. 23rd, at Junction, JOHN HENRY, son of Nathaniel and Susan BADOFF, aged 3 years, 2 months and 7 days. Funeral on the 25th Text: Psal. 1:21. Buried at Kauffman's Meeting-house.

March 3rd, in Mount Joy Twp., HENRY B. REIST, aged 46 years, 11 months and 26 days. Funeral on the 17th. Text: Mark 13:33-37. Buried at Grabbill's Meeting-house. The deceased left a wife and 6 children to mourn his early death. A large congregation of relatives and friends met together to manifest their deep respect and high esteem entertained for the deceased.

March 15th, in Manor, Bishop JACOB K. BRUBACHER, aged 64 years, 6 months and 7 days. Funeral on the 18th. Text: Heb. 13:7, 8. Buried at Millersville Meeting-house. Bro. Brubacher was minister 17 years and bishop 3 years. He was a meek unassuming and faithful servant of the Lord. He preached fully as much by works as by words. He enjoyed the confidence of all with whom he came in contact. He died trusting in the Lord. He left a wife and 2 children. Peace to his ashes.

March 21st, in Robertstown, Sister MARY MYER, aged 79 years 5 months and 9 days. Funeral on the 23rd. Text: Rom. 6:23.

March 22nd, near Silver Springs, JOHN GREIDER, aged 82 years, 5 months and 18 days. Funeral on the 25th. Text: John 6:25. Buried in the family grave-yard.

March 25th, in Springville, of consumption, Bro. JOSEPH EBERHOLD, aged 69 years, 3 months and 21 days. Buried on the 28th. Text: Rom. 6:7; Heb. 9:27, 28. Buried at Krabill's Meeting-house.

March 26th, in West Donegal, Sister CATHARINE GERBER widow, aged 84 years 2 months and 8 days. Funeral on the 29th. Text: 1 Thess. 4:13-18. Buried at Bassler's Meeting-house. Sister Gerber was a faithful member of the Mennonite Church. Peace to her ashes!

April 2nd, near Salunga, of croup, MARY ANN HAAS, aged 3 years, 9 months and 15 days. Funeral on the 5th. Text: Mark 10:15. Buried at Landisville Meeting-house.

April 8th, in Manor Twp., of consumption, Sister ANNA L. GAMBER, aged 35 years, 7 months and 10 days. Funeral on the 12th. Text: Rev. 14:13. Buried in their family grave-yard near Millersville.

April 10th, near Sells's Station, MARY HERSHEY, widow, aged 79 years, 7 months and 13 days. Funeral on the 14th. Text: Heb. 13:14. Buried in their family grave-yard.

April 17th, near Salunga, of diphtheria, HOWARD HENRY HAAS, aged 1 year and 4 months. Funeral on the 19th. Text: Psalm 16:6. Buried at Landisville Meeting-house.

April 21st, in Donegal, AMOS B. SUENK, aged 9 years, 7 months and 8 days. Funeral on the 23rd. Text: 1 Pet. 1:24, 25. Buried at Krabill's Meeting-house.

The above are all of Lancaster Co., Pa.

March 3rd, near Shiremanstown, Cumberland county, Pa., Sister SUSAN HONER, aged 72 years, 6 months and 8 days. Funeral on the 7th Text: Rom. 8:12, 13. Buried at Slate Hill Meeting-house.

March 17th, near Gingrich's Meeting-house, Lebanon Co., Pa., Bro. WILLIAM LIGHT, aged 77 years, 5 months and 7 days. Funeral on the 20th. Text: Rom. 14:8, 9. Buried at Gingrich's Meeting-house.

March 28th, near Boiling Springs, Cumberland Co., Pa., of dropsy, Bro. SAMUEL M. HERR, aged 47 years, 10 months and 21 days. Funeral on the 1st of April. Text: Matt. 24:44. Bro. Herr leaves a wife and 5 children to mourn his death. He was a sincere brother.

March 15th, in Juniata Co., Pa., REBECCA, wife of J. Young, aged 35 years, 4 months and 9 days. She was buried at Lost Creek. Funeral services by John Landis and William Graybill. Text: 1 Thess. 4:14.

March 16th, in Juniata Co., Pa., suddenly, Bro. DANIEL STRICK, aged 63 years and 1 day. He was a faithful member in the Mennonite Church. Buried at Lost Creek where many folks met to pay the last tribute of respect. Sermon by Jacob and William Graybill from Rev. 22:20.

April 3rd, in Louth Twp., Ont., CHARLEY CHURCH, son of Thomas and Nancy Church, aged 1 year, 9 months and 16 days. He died suddenly. We took him to the supper table, he ate a little and in a few moments breathed his last. Oh, I do believe that God took our dear babe away, to bring us nearer to Him: So let us all try to begin a new life at once, for at such an hour as ye think not, the Son of man cometh, therefore be ye also ready.

Since it was hard to part

With our beloved babe,

Did thou give grace to say,

Father, thy will be done.

And now dear parents do not weep,

For I'm so happy here;

My blessed Savior, he does keep

Me with His angels here.

Now, I no more can come to you,

But you can come to me:

O, parents dear then try and do—

Then happy we shall be.

Weep not for me my parents dear,

For I am truly blest,

Oh, hasten, hasten to prepare

With me and Christ to rest.

March 6th, near Smithville, Wayne Co., Ohio, DAVID SMUCKER, aged 73 years, 2 months and 5 days. Buried the 7th, at which time services were held by J. K. Yoder and Jon. Schmucker. He leaves a bereaved wife and 6 children to mourn their loss.

April 6th, in Middlebury, Elkhart Co., Ind., of consumption, Sister POLLY WALTER, wife of Joseph Walter, aged 24 years, 8 months and 16 days. The deceased leaves a husband, one child, parents, brother and sisters to mourn her departure. Three sisters have been called home before her. She was a zealous and active sister in the church, and through her protracted illness manifested the sweetest Christian disposition. She admonished those who visited her to prepare to meet her in heaven. When visited by a minister, her testament lay on her breast. She said, "This is my country while I am here." As we talked and prayed together, she said, "I am soon going." She now sleeps in Jesus. Buried the 8th, at Forest Grove. Services by H. A. Miller and J. J. Weaver from Ps. 116:15.

April 16th, at Allenville, Pa., SOLOMON KING, aged 56 years, 5 months and 20 days. Services by Pre. Samuel Yoder and David J. Zook from Rom. 14:6-9. The deceased was a consistent member of the church for forty

years. He was looked upon as worthy of imitation by all who knew him; his words were always kind. As he grew in years he increased in the knowledge of God and became very zealous in the service of his Lord. None knew him but to love him. He lived for others and for his God. Leaves a widow and a large circle of relatives and friends. He could say with the apostle Paul, "I have fought a good fight; I have finished my course." We hope as we mourn our loss that it will be his eternal gain.

Dear friends and husband,

Peaceful be thy rest;

Through the long dreamless night

Our memories thee will bless.

April 17th, near McAlisterville, Juniata Co., Pa., of heart disease, Sister ANNE VANART, aged 69 years, 7 months and 10 days. Buried on the 20th, at Lost Creek Church. Funeral services by Samuel Winey and William Graybill. Text: Prov. 11:8.

April 11th, near McAlisterville, Juniata Co., Pa., of heart disease, suddenly, Bro. BENJAMIN PHILLIPS, aged 62 years, 4 months and 11 days. He leaves a wife and 4 children to mourn their loss. Buried at Lost Creek Church. Services by Jacob and Wm. Graybill.

Feb. 24th, in Juniata Co., Pa., of consumption, POLLY SAUSMAN, wife of Henry Sausman, aged 62 years and 8 months. Buried at Lost Creek Church. Funeral services by Jacob Grabbill and Samuel Winey, from Rev. 14:13.

April 23rd, near Bellefontaine, Logan Co., Ohio, Sister SALOME, wife of Jacob KAUFMAN. She had much to suffer, yet she bore all with patience. She took her departure in full faith in her Redeemer. She was a beloved and faithful sister in the Amish Mennonite Church. She leaves a deeply bereaved husband and 2 children to mourn their loss. Buried the 25th, when appropriate remarks were made by John P. King, Rev. 21:1-8, and by B. Drake in English.

May 3rd, near Dale Enterprise, Rockingham Co., Va., of consumption, Bro. JACOB TRUSSEL, aged 60 years, 4 months and 29 days. Buried at Weaver's Services by Daniel Heatwole and Joseph N. Driver.

May 5th, near Rushville, Va., of pneumonia, SARAH ERITA, daughter of Peter and Susanna LEHMAN, aged 1 year, 11 months and 12 days. Buried at Weaver's. Services by Gabriel D. Heatwole and John S. Coffman.

April 27th, in Elkhart Co., Ind., of six days illness of inflammation of the lungs, JOHN RYATRA, aged 44 years, 1 month and 7 days. Bro. Ryatra emigrated from Holland in 1853; was married in 1862, and lived with his companion 11 years, when she died in March 1873. He leaves a deeply bereaved mother of 79 years of age, and an only child to mourn their loss, but it is his eternal gain. Was buried in the Whitehead burying-ground on the 28th. Remarks by J. Buzzard, — Kniff and J. M. Culbertson.

May 5th, in Holmes Co., Ohio, JONAS MILLER, aged 37 years, 6 months and 1 day. He leaves a bereaved wife and 2 small children to mourn their loss. Funeral sermon by Chr. Yoder and Moses F. Miller, from John 6:21-29; 1 Thess. 4:13-18.

May 10th, in Holmes Co., Ohio, MAGDALENA STUTZMAN, wife of Daniel Stutzman, aged 39 years, 1 month and 8 days. A bereaved husband is left to mourn the loss of a dear companion. The funeral services were conducted by Christian Yoder and Shem Miller, from Jn. 5:21-29; 1 Thess. 4:13-18.

May 13th, in St. Joseph Co., Ind., of the infirmity of old age, ELISABETH BARRETT, aged 85 years and 9 days. Was buried the 5th, in the Poplar Grove grave-yard. Funeral services by Samuel Gettig and M. W. Shank.

May 8th, in Augusta Co., Va., Sister MARY

SWISHER, formerly Mary Rader, daughter of John and Magdalena Rader, aged 57 years, 1 month and 15 days. She leaves a mourning husband and many friends to mourn her departure. She was a beloved, faithful and consistent member of the Mennonite Church for a number of years, and the church feels her loss; but we have the hope that our loss is her great gain. She was buried at Zion's Church graveyard on the 10th. Funeral services were conducted by the brethren Joseph Driver and Samuel Coffman. Text: John 5: 23-30.

May 10th, near Litz, Lancaster Co., Pa. Bro. JACOB L. STAUFFER, aged 42 years, 3 months and 26 days. Bro. Stauffer suffered of a lingering consumption. He bore his suffering with patience; he leaves a bereaved wife and one child. Buried the 13th, at the Hammer Creek Mennonite Meeting-house. Funeral services by J. Hess, J. Landis, C. Risser and C. Bomberger. Text: 14: last part of the 10th verse.

World farewell, of thee I'm tired
And to part is my desire;
Farewell wife, and child and friend,
Try to meet at God's right hand.
Near Hubbard, Marion Co., Oregon, of consumption, Moses, son of Daniel and Anna MUELEN, aged 17 years and 14 days. Confined to his bed two weeks, his afflictions he endured with patience, and died in full hope of happiness in eternity. Funeral services held by Joseph Meier, from Heb. 2.

Letters Received.

WITHOUT MONEY.

Heinrich K—, John Roher, A. Young Sister, Henry Egly, C. M. Stauffer, C. H. Hochstetler.

MONEY LETTERS.

A—John Albert, Nicholas Amstutz.
B—Wm T. Bales, Justus B. Bare, Gabriel Baer, Joseph Birkey, Tobias Bowman, John Bertsche, Amos Beery, Jacob N. Brubaker, Solomon K. Byler, Saml F. Behm, Tobias Brubaker, D. Basinger, Andrew Burecky.

C—H. B. Gulp, Sarah Caser, James Coyle, Thomas Church, A. K. Cassel, Henry B. Cassel.
D—M. Detweiler, Catharine Diefenbaugh.
E—Catharine H. Eberly, Jacob Ernst, Christ C. Ebersole, Saml Eberly, Jacob Engerer, Catharine Eglestein, Christian Engel.

F—Maria Fretz, Maria L. Forry, 2, H. Forry, Allen A. Freed.

G—L. E. Goodwin, Christian S. Gerber, Heinrich Goosen, Philip Garman, Andrew Good, Christ Good, Saml Guengerich, Elias Good, Jacob Groff, Chr. Groff, Chr. Guirgich.

H—David Hilley, Henry Honderich, Jacob Hutter, Chr. Honderich, C. P. Harsberger, C. B. Hoover, Aaron B. Harnish, Kate H. Haverstick, Alm D. Herr, Michael Hershey, John Hagley, Val Hartman, R. J. Hartwile, L. S. Hartzler.

J—Mary Johns, John Jansl.
K—Mike Kirkadorfer, W. M. Kratz, Jacob Kratz, Daniel S. Kreider, Magdalena Krehbiel, Catharine Krabehl, Catharine Kreider, Levi King, Joseph Klopfenstein.

L—Isaac W. Longacre, Chr. Lapp, Barnhard Loewen, J. T. Lee, M. Leatherman, Jonas Loucks.
M—John Musselman, John M. Miller, Saml Metzler, Chr. Mehl, Peter M. Musselman, Jonas K. Moyer, David H. Moyer, Clara A. Miller, Peter D. Miesler, H. A. Mumaw.

N—Eli Nice, Peter Nushbaum, John Neuschwander, Catharine Naffziger, Jos. K. Newcomer.

P—Isaac Peters, Mary S. Pletcher.
R—Martin D. Ressler, Joseph Roth, H. B. Rosenberger, M. D. Rosenberg, Jacob B. Risser,

W. G. Roosen, W. B. Rittenhouse, Moses E. Reist, John Ritter.

S—Thomas Shelly, C. Stoner, Joshua Smoker, David Schroek, Geo. K. Schmidt, John B. Schmidt, John Schneider, John L. Shaddinger, Jacob L. Shaddinger, Edward E. Shaddinger, Abraham Strickler, Anna Sangree, Noah Schroek, Daniel B. Stutzman, Daniel Schroek, P. Steinman, Enoch Snyder, David Springer, Saml U. Stoltzfus, John Snyder, John M. Strickler, Rudolph Shenk, Isaac H. Shenk, Jacob Shenk, Albert Shupe, John Shenk J. J. Schmaucker, J. R. Shank, C. D. Steiner, Peter J. Steiner, Joseph Stuckey, John C. Slear.

T—David A. Troyer, J. W. Tufford,
W—M. O. Weaver, Philip Wismer, Anna Wenger, Aaron Weaver, Saml H. Weaver, Danl A. Weaver.

Y—Lewis Yoder, C. Z. Yoder, Jacob Yoder, J. M. Yoder, Levi E. Yoder.

Z—John B. Zimmerman.

FOR JACOB PRIHEIM, DAKOTA.

S. K. Byler.

FOR WIDOW KASER.

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Vol. 16—No. 7.

ELKHART, IND., JULY, 1879.

Whole No. 187.

For the Herald of Truth.
FROM DARKNESS TO LIGHT.

BY SIMON P. YODER.

"The fool hath said in his heart,
 There is no God." Ps. 14: 1.

In time of plenty and of peace,
 When friends abound and every plan
 For worldly gain seems to increase
 The joys of man:

Seeing but nature's smiling face,—
 All things existing as they should,
 Man soon forgets the throne of grace
 The source of good.

Frail being, now he lifts his head
 And on his own vain strength relies;
 By wisdom he will not be led,
 But truth denies!

With haughty look and lofty brow
 His self-sufficiency he claims;
 Feeling no need of help, he now
 In pride exclaims:

"There is no higher power than mine;
 Why should I fear a chastening rod?
 Man is himself the all-divine—
 There is no God!"

Misguided one, where standest thou?
 By whom were all thy blessings given?
 Look up, and see the heavens now
 (By thunders riven.)

Declare thy guilty soul to be
 Doomed to affliction, shame and grief,
 Till thou in thy distress canst see
 Thine unbelief!

Prosperity now hides her face;
 Grim war dispenses pleasing wealth:
 Loathsome disease next takes the place
 Of blooming health.

False summer friends in scorn depart;
 Vile slander shows its forked tongue:
 Who will console the bleeding heart,
 By conscience stung?

His fondest hopes lie blasted all;
 Frustrated are his dearest aims;
 Deadly remorse, bitter as gall,
 His life-blood claims!

Despair consumes his vitals quite,
 Grim war crosses his heart of stone;
 He gropes his way in darkest night,
 Alone, alone!

No one to love, no one to trust;
 No helping hand both far and near;
 He feels himself as naught but dust—
 Will heaven hear?

Ah, awful fate, "there is no God!"
 Yet now he knows the need of one,—
 Hold—shall he kiss the chastening rod—
 Bid doubts be gone?

Angels attend, the sinner seeks
 Salvation for his sin-sick soul;
 The Savior in compassion speaks,
 "Be thou made whole."
 Rejoice, O pardoned one, rejoice,
 See! heavenly rays dispense the night,
 As through the gloom there breaks a voice:
 "Let there be light!"

Celestial streams of mercy roll
 Across the meek repentant breast;
 Peace like a river fills the soul,
 And love brings rest.

Behold the change—he calmly bides
 His time in peace, for well he knows,
 Whatever evil now betides,
 God heals his woes.

The new-born soul in meekness aims
 To spread the tidings all abroad;
 And by a holy life proclaims
 "There is a God!"

June 11th, 1879.

For the Herald of Truth.
CALL TO EARNESTNESS.

"Therefore watch, and remember,
 that by the space of three
 years I ceased not to warn every
 one night and day with tears."
 Acts 20: 31.

The above are the words of the
 Apostle Paul to the church at Ephesus.
 The apostle manifests very
 great anxiety and earnestness.
 Something of very great importance
 must have induced him thus to labor
 and toil with tears day and
 night for three years. What could
 it have been? He says that he
 warned them, and in the foregoing
 verses we learn that he warned them
 of false teachers, and no doubt he
 also warned them to "flee from the
 wrath to come"—to prepare for
 eternity. He was laboring to save
 never dying souls from everlasting
 destruction. Now if we consider
 the length of eternity; the awful
 doom which awaits the sinner, and
 the unspeakable happiness which
 awaits the Christian, we need not
 wonder that he ceased not to warn
 them day and night for three years.

What heart that has been touched
 by divine love, or that has any feel-

ings of sympathy, does not bleed
 to think of the awful doom that
 awaits the wicked—to think that
 they will have to writhe in *endless*
 torment, to endure *eternal* suffer-
 ings? If the sufferings of the wicked
 would terminate at the end of
 ten thousand, or even ten millions
 of years, the apostle would per-
 haps not have labored quite so
 hard. He could at least have made
 some excuse had he been disposed
 to do so. We, professing Chris-
 tians, might have some reasonable
 excuse for the great negligence, and
 carelessness which we manifest in
 warning sinners. But lo! it is for-
 ever—to all eternity.

Let us look for a moment at the
 vastness of eternity. If a man were
 to spend a lifetime in noting down
 figures, and each figure should rep-
 resent ten thousand years; what
 inconceivably vast ages would these
 figures represent, and yet they
 would all pass away and eternity
 would remain. Then suppose again
 a thousand years should pass for
 every moment in those vast ages
 which have just been set forth.
 What incomprehensibly vast and
 countless ages would this represent,
 reaching far into boundless futurity,
 much farther than our imaginations
 can extend, and still it would not
 reach into the confines of eternity.

"Then strike and add as many millions more,
 And still you have ETERNITY before!
 There's none but God can know this mystery,
 This awful, WONDROUS WORD ETERNITY!"

Having thus before us a faint
 idea, of the awfulness, and vastness
 of eternity, and especially as it will
 be to the sinner, we need not wonder
 that Paul ceased not to warn
 the people with tears day and night
 for the space of three years; but we
 are made to wonder greatly at our
 own selves and our many Christian
 professors for our great careles-
 sness and negligence in warning sin-
 ners. It is not altogether careless-

ness, however, but there seems to be in many of us a timidity, or want of courage in this respect, and it is something which we should strive to overcome.

If in this life a near and dear friend should be in danger of committing some offense which would bring upon him a very severe punishment, perhaps imprisonment for life, if we knew his condition and circumstances, how would we exert ourselves to our utmost to prevent him from committing the offense, and thus shield him from such a fearful punishment. How would we entreat him in our most persuasive tones. How would we offer up tearful prayers in his behalf, especially if he were a brother, or a dear son, or some near relative. How much more then should we do in our power for those around us and with whom we have to do, whose eternal welfare is at stake. No doubt we have all near and dear friends, relatives and neighbors, who in their present state are destined to eternal punishment which is infinitely greater, and to which no earthly punishment can be compared, and yet we seldom speak to them about it as though it were a matter of very little consequence whether their immortal souls are saved or lost. Is it not a very cruel baseness, and timidity which prevents us from doing our utmost for their eternal welfare?

Let us strive to be more earnest and to overcome this spirit of carelessness, this sin which doth so easily beset us. Knowing the terror of the Lord let us strive by every means possible—by word, precept, and example to persuade and induce sinners to “flee from the wrath to come,” and that they may also become heirs of that inheritance which is “incorruptible, and undefiled, and that fadeth not away.”

DANIEL SHENK.

For the Herald of Truth.

YE MUST BE BORN AGAIN.

“Except a man be born again, he cannot see the Kingdom of God.” John 3 : 3.

These were the Savior's words, “I am the door of the sheep-fold: he that climbeth up any other way is a thief and a robber. I am the life and the way.” John 15 : 6. He is the true God and eternal life. We all know that man became a fallen creature in the garden of

Eden. That our first parents were beguiled by the old serpent; who were created in God's own image, pure and holy. But what has been the misery since? as the apostle says the whole creation groaneth. Sickness, sorrow, death, pain and sin to its fullest extent, everything has fallen under the curse. Rom. 3. Every person should be well acquainted with this chapter and see God's view of the human family without Christ. As it is written, “There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God.” All have gone astray; all have sinned and come short of the glory of God.

Some men say the world is getting better; but it is one of Satan's lies, trying to get men occupied with worldly things; *but the world is condemned.* John 15. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.” 1 Jn. 2 : 15, 16. Again we read, “The whole world lieth in wickedness.” Again, He tells us, that in the whole world we will not have peace, but he has overcome the world; my peace I give unto you. What were His first words when He met His disciples after He arose from the dead? “Peace be unto you.” He was peace and salvation. He had made peace by the blood of the cross. Did He make peace for himself? No: for He had peace before the world began and He has unclouded and abiding peace with the Father. He says my peace I give unto you.

Dear reader, if you are yet out of the ark of safety and live in ease, and think there is yet time, I tell you it is the enemy of your immortal soul that is rocking you in his cradle over the place of woe. Oh, think of the black, eternal night of hell. Remember there is no healing balm, no morning star to illuminate the blackness of eternal night. Ps. 11. “Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup.” Yes, “Where the fire is not quenched, and the worm dieth not.”

Remember that the enemy is in earnest. God is in earnest, but you

are not in earnest. Satan is rocking you to sleep by having your eyes fascinated by earthly things, saying, There is yet plenty of time to be a Christian; that is Satan's lie of deceit; but God says, “Harden not your hearts; to day is the day of salvation,” and warns us that to-morrow to us may never come: but if you still insist upon being rocked in the cradle of ease and in all worldly allurements, the time will come when God will sever the thread of life, and down to the deepest darkness you will go. Have you ever thought of eternity? Stop and think that life is but as a vapor and as the breath of a hand. Blessed be God, you are yet in the day of grace. There is one who has come from glory to this world of sin and sorrow. “Behold the Lamb of God, which taketh away the sin of the world.” He took upon himself the sin of the world. The Creator manifest in the flesh, that He might destroy sin in the flesh, became sin for us, purchased every person's sins and paid for it with His own blood. He was laid in the chambers of death, but there was life in the chambers of death and He burst open the doors of death, hell, and the grave and took the keys of him who had power over death. “I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death.” Rev. 1 : 18.

Now it is important to see that He has taken upon himself the sin of the world. He has purchased the acre to get the hidden treasures. The hidden treasures are his people, his true believers. He has now overcome him who had the power over death, and now He offers man free grace. “God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life.” The work of salvation really is accomplished; but people go on in unbelief and thereby are lost forever. It is important for each person who loves his own soul (and if you do not love it in this world you will find the full value of it in hell), to examine the finished work at the cross. He took upon himself flesh that He might destroy sin in the flesh. Whose sin? Our sin. The believer is crucified with Him, buried with Him, and arose with Him; passed from death unto life eternal.

In Romans we read that Paul reckoned himself dead: he says, “If Christ be in you, the body is dead because of sin.” God knows no man after the flesh, because all flesh is condemned; by the deeds of the law, there shall no flesh be justified in His sight. The flesh of one man is as good as that of another. Flesh cannot be changed but can be brought under subjection. Paul says in his epistle to the Colossians, “Ye are dead, and your life is hid with Christ in God;” again, “When Christ who is our life appear,” &c. Herein is love made perfect, that we may have boldness in the day of judgment, because as He is, so are we in this world. “He that hath the Son, hath life, and he that hath not the Son of God hath not life.” John 5 : 12. And ye are in Him, that is, the true God and eternal life. It is therefore very important to see that the believer's life, is alone in Christ. Christ is all in all. Outside of Christ we have nothing, if we have the whole world. “By grace are ye saved, through faith; and that not of yourselves: it is the gift of God.” What is the gift of God? Christ. He is salvation and peace. 1 Cor. 1 : 20. Christ is made unto us wisdom, and righteousness, and sanctification, and redemption. He that glorieth, let him glory in the Lord.

There are persons who claim sanctification in the flesh, but that doctrine is false. Paul says, “In my flesh there dwelleth no good thing.” Isaiah describes man's righteousness as filthy rags. Paul describes his righteousness as dung. He who sees no good in self and all in Christ can say

“My hope is built on nothing less Than Jesus Christ God's righteousness.”

Self-righteousness is of the devil; but Christ's, the believers' portion is, all without a blemish, the only righteousness acceptable to God. All other ground is sinking sand. Again others say we cannot be sanctified until we die. Has not the believer passed the cross and is now on resurrection ground, passed from death unto life eternal? If he has Christ, who is eternal life, surely that life is sanctified. There is neither Greek nor Jew, Scythian nor Barbarian, bond nor free, but Christ is all in all. He says, “Lo, I come to do thy will, O God.” He taketh away the first that He

may establish the second by the which will we are sanctified once for all. For by one offering hath He forever perfected them that are sanctified. For ye are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein. 1 Cor. 6 : 11—12. But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. For ye are bought with a price; therefore glorify God in your body, and in your spirit. *

THE PASSOVER.

“The blood shall be to you for a token upon the houses where you are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” Exod 12 : 13.

The more we understand the Old Testament the more reason we have to be thankful for the light which it throws upon the work of Christ. As an example, we may take the passage quoted. It points directly to Christ and sets forth the value of his blood. On this point we speak with authority, for we have the sanction of the apostle for thus applying it. He says: “Christ our Passover is sacrificed for us.” 1 Cor. 5 : 7.

The passover was an institution of vital importance to Israel. The greater sacrifice which it typifies is not less so to us now. In each, the blood which was the essential element; for it is the sprinkling or application of the blood which makes the great difference in God's sight between one man and another.

The children of Israel were sheltered from the destroying judgment solely by the blood of the slain lamb. It was that, and that alone, which made the difference between them and the Egyptians. From the verses which precede we learn that the Lord was going to execute judgment on the land of Egypt. “I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast.” (Verse 12). Now the children of Israel were in the land of Egypt, and the fact of their being in it exposed them to the judgment of God; but God, in his mercy made provision for them, whereby they might escape, and this provision consisted in the in-

stitution of the Passover. The blood of the lamb was put on every house where the children of Israel were. It must be put on every house without exception. No matter what an Israelite thought of himself, that did not alter his liability to the judgment which was coming on Egypt, nor did it exonerate him from the responsibility of sprinkling the blood on his house. Whenever the angel came to a house which was sprinkled he was to pass over it; but every house which was unsprinkled was smitten with judgment. The blood on the house was the only thing that made a difference between the Israelite and the Egyptian. It was not that the Israelites were better than others. There was no reason why God should make a difference, for all were guilty in His sight. The children of Israel had fallen into the idolatries of the Egyptians. (See Ezek. 20.) It was the blood alone which sheltered them from the sword of the destroying angel. The blood of the slain lamb was their only security.

Again: the deliverance provided for all was a proof that all were guilty. And so it is now. The gospel is commanded to be preached to all. It is preached to all on the ground that all are guilty. This solemn fact is expressly declared in the beginning of the Epistle to the Romans, where all are brought in “guilty before God.” And God's estimate of our guilt is made manifest by the judgment, which he has pronounced upon sin, and by the greatness and glory of the Savior, whose blood was needed to take it away.

Deliverance through the blood of the lamb was preordained to all Israel. If any had refused or neglected it the judgment would have come upon them as surely as upon the Egyptians. All this is a striking type of the salvation which God has provided for his people now. God has sent forth Christ to be a “propitiation for sin,” without which no one could be saved. There is salvation under the shelter of the blood of Christ, and all are invited to flee to it and be safe; but except under its shelter, there is no escape from judgment.

The word proclaimed to all the children of Israel was a test whether they would believe and trust in God. It put every one of them

upon his responsibility. Two unbelieving thoughts might have suggested themselves to an Israelite. He might have scoffed at Moses for spreading a false alarm, when he told the people that judgment was coming on the land; or he might have said, "I see no virtue in the blood of the lamb, and therefore I'll not resort to such a foolish expedient."

The gospel which is now preached puts every one of us, in like manner, under responsibility. It tests us whether we believe God or not. Some disbelieve the announcement that judgment is at hand, and others despise or reject the virtue of the blood of Christ as provision against it. In this the contrariety of the thoughts of man about the death of Christ, and the thoughts of God, is apparent. Man treated Jesus as a malefactor, bearing the just reward of his doings; but God raised him from the dead as the Holy One—set him in the highest place of power, and crowned him with glory and honor.

The preaching of the gospel calls on *each one of us* now to declare what we think of the death of Christ. It puts us to the test. We can not avoid the question. We are forced either to take part with the world against God in its contempt of Christ, or with God against the world. We can not remain on neutral ground.

Reader, God is waiting to see what you will say, and how you will treat the gospel. God regards Christ as the great sin-bearer—the substitute for his people—and treats his death as having made satisfaction for sin—as having put away iniquity. Viewing it in this light, God says it blots out sin. Now, does your soul adopt and indorse God's words, or do you treat the question of sin as still unsettled? Do you think that something else must be done—something more must be suffered, before sin can be blotted out? If you believe what God says, and receive Christ as the propitiation for your sin, you own the terrible nature of sin, which called for such a judgment, and you acknowledge the value of that blood which has put it away. But if you treat the question of sin as still unsettled, you treat the precious blood of Jesus, the Lamb of God, as if it were no more than water spilt on the ground.

There is another point, dear reader, to which we would direct your attention. The blood of the slain lamb was not to be sprinkled on the lintels and door-posts one for another, nor was Moses to do it for them. No; God commanded that *each one should do it for himself*. It was a personal thing. No one could do it for his neighbor, but each one for himself; for, in so doing, each one acknowledged his own guilt, and the value of the redeeming blood. It is so now. No one can believe for his neighbor. Each one must be convicted of his own sin, and must for himself acknowledge that the blood of Jesus Christ blots it out. Each one must for himself acknowledge that the blood of Christ has this virtue.

How delightful it is, when contemplating the death of Christ, to consider the fullness of the love of God that gave Him to death for us, and the security from judgment of all those who are under the shelter of the blood! The gospel is but a cold thing, if we do not estimate the love of God, who withheld not his only begotten Son. God has set such a value upon us that he delivered Him up to death to redeem us for himself. He rejoices over the returning sinner. This tenderness of love was shown out in the blessed Jesus as he walked through the earth. His heart yearned toward sinners. His heart was ready to burst with grief at their impenitence, and rejection of mercy. Blessed Jesus! He was not ashamed to let them see his tears.

Oh! what a scene! Love could not do more; and yet by how many is all this slighted and contemned! —*Dublin Tract.*

BECAUSE I LIVE, YE SHALL LIVE ALSO.

These words were spoken by Christ to his disciples at a time and place such that they could have had little idea of their meaning. He was with them. They were in no immediate fear of danger from any quarter. And if danger should show itself, the strong, bold Peter would have sooner thought of defending his Master than seeking aid from him.

A few days later and the words of our text, if they remembered them, must have sounded like

mockery in the ears of the disciples. They had seen their meek leader, who had spoken these bold words of promise, arrested by a small band of half-armed men. They had seen Him bound, in the judgment hall of Pilate, scoffed at, mocked and spit upon. He had been compelled to bear his own cross up the hill of Calvary. He was nailed to the unwilling tree, and after hours of agonizing pain, His head had drooped in death. Then He was lying in a grave hewn from the rock for another man, a stone was over the mouth and a band of Roman soldiers were guarding it.

Because I live, ye shall live also.—What could the words mean?

A few days later and another scene. Jesus stood with them. Death and the Roman soldiers had not been able to hold Him in the grave longer than the three days He had previously told His disciples of. Pleasant words of instruction and encouragement were falling from His lips. Soon a cloud overshadowed them, and before them Jesus was received into the cloud and was carried from their sight towards heaven.

"I go unto my Father." "Where I am ye may be also." "Because I live, ye shall live also."

Was not the meaning of these words clear to them now and was not their sound sweet to hear? Christ had overcome death. "The first fruits of the resurrection" were gathered by the Father home. Immortal life had been promised to these poor, despised Jewish fishermen, a home of many mansions in heaven, and their leader had gone to prepare a place for them.

Is it strange that in the eighteen centuries since that time, the followers of Christ have been bold and fearless? Tyranny could not awe, persecution could not overcome, the fires at the stake burned in vain, the axe of the executioner was powerless to do them harm. "Because I live, ye shall live also," words of their meek and lowly Master, had been confirmed by the mighty God of heaven. Men may kill the body, but the soul, immortal, can never die.

These words of Christ have an every-day meaning. We often seem weak for the work God has given us. Some foe without, or foe

within seems about to do us hurt. The powerful arms of Christ and the Father are back of us. If we are loyal to our God we cannot be overcome. Because He lives, we shall live also.—*The Bright Side.*

DUTY AND ADVANTAGE OF WAITING UPON GOD.

"Wait on the Lord, be of good courage, and He shall strengthen thy heart: wait, I say, on the Lord."—*Psalm 27: 14.*

As in all ages, the righteous have been concerned to wait upon, pray unto, and draw nigh unto God, it is believed some little hints, as to the best course to be followed, in such an important matter, might aid the Christian traveler heavenward, and induce him to persevere and not be discouraged.

The Lord Jesus himself, by the parable of the unjust Judge, invites believers "to pray always, and not to faint."—*Luke 18: 1-8.* And many other passages of Scripture might be quoted to the same purport. If, dear reader, thou art desirous to make progress Zionwards, observe the following practice, and thou shalt doubtless make rapid steps on thy journey, and wilt be ready, through the mercy and goodness of thy heavenly Father, at any time, to enjoy the realities of eternity.

In the morning, while the body and mind are fresh, be careful to set apart at least half an hour for reading the Scriptures, and silent waiting upon God, endeavoring as in His presence to think reverently of Him. Dismiss all other thoughts, and if they will intrude, turn away from them and fix thy attention wholly upon Him, longing in thy utmost soul for the lifting up of the light of His countenance upon thee. Oh, if thou art favored thus to introvert thy thoughts, and fix them upon God, under a sense of thy own poverty and weakness, He will for the sake of his beloved Son, for His mercy's sake, and for thy poor soul's sake, draw nigh unto thee. Thou shalt know Him for thyself, and thy reconciled heavenly Father—thou wilt be enabled to petition Him for pardon of past offenses, in the name of Jesus; for preservation from evil and all that may offend, and thy mind will be enabled to trust in His providence, and rely upon His power

and protecting care for the events which may follow. At the close of the day, before retiring to rest, let me beseech thee, dear reader, to observe again a season of reading the Scripture and silent retirement of soul and waiting upon God. If faithful in this exercise, and diligent, thou shalt know a lying down in peace and safety, and there shall be none to make thee afraid; "thy peace shall be as a river." For if God be for thee, who can be against thee? May we all be in earnest, and of good courage, to draw nigh to our heavenly Father—if "he spared not His own Son, but gave Him up for us all, how shall He not with Him freely give us all things?" even grace to walk acceptably before Him in humility and singleness of heart, restraining us from evil by His good Spirit, guiding our feet in the paths of safety and holiness, and if we commit sin, forgiving us for His dear Son's sake, on repentance and amendment. Oh! the wisdom and safety of waiting upon God. Surely, if we once enjoy this high privilege, we shall not be willing to let the pleasures or cares of this life prevent us from this indispensable duty and necessity, but will "with patience run the race that is set before us, looking unto Jesus, the Author and finisher of our faith."—*Heb. 12: 1.* Be of good courage, humble seeker after God. He knoweth all thy need; not a sparrow falleth without His knowledge: even the very hairs of thy head are all numbered; therefore be in earnest, be diligent in drawing nigh unto Him, and He will surely draw nigh unto thee. "And let us not be weary in well-doing, for in due season we shall reap, if we faint not." *Gal. 6: 9.—John M. Whitall.*

CHRISTIANS are not to be led by the law of nature, but by "the law of grace." Poor fallen nature has always fought its way along. "The carnal mind is not subject to the law of God. So then they that are in the flesh, cannot please God. But ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you." *Rom. 8: 7-9.*

A BILL has been enacted by the Legislature of Connecticut taxing all property belonging to religious, educational and benevolent societies.

CHARACTER OF CHRIST.

If we attempt to discover what it is in the personal character of Jesus Christ, as shown in His life, that thus attracts such permanent admiration, it is not difficult to do so. In an age when the ideal of the religious life was realized in the Baptist's withdrawing from men, and burying himself in the ascetic solitudes of the deserts, Christ came, bringing religion into the haunts and homes and every-day life of men. For the mortifications of the hermit, He substituted the labors of active benevolence; for the fears and gloom which shrank from men, He brought the light of cheerful piety, which made every act of daily life religious. He found the domain of religion fenced off as something distinct from common duties, and He threw down the wall of separation, and consecrated the whole sweep of existence. He lived a man among men, sharing alike their joys and their sorrows, dignifying in the humblest details of life by making them subordinate to the single aim of His Father's glory. Henceforth the grand revolution was inaugurated which taught that religion does not lie in selfish or morbid devotion to personal interests, whether in the desert or in the temple, but in loving work and sacrifice for others.

The absolute unselfishness of Christ's character is its unique charm. His own life is self-denial throughout, and He makes a similar spirit the test of all healthy religious life. It is He who has said "It is more blessed to give than to receive;" who reminds us that life, like the wheat, yields fruit only by its own dying; who gave us the ideal of life in His own absolute self-oblivion. We feel instinctively that this gospel of love alone is Divine, and that we can not withhold our homage from the only perfectly unselfish life ever seen on earth.—*Geikie.*

"HE THAT WAS DEAD SAT UP."—This is one of the three great miracles of our Lord; of which it has been observed that He raised one (Jairus' daughter) when *just dead*, one on the way to burial, and one (Lazarus) who had been buried four days. All three raisings from the dead are wrought with words of power: "Damsel, arise," "Young man, arise," "Lazarus, come forth."—*Alford.*

LOOK UP! CHRISTIAN.

Look up! Christian. Why that sadness?
What has caused thy grief and fear?
Hast thou not some room for gladness?
Is not Jesus very near?

Look up! Christian. Why desponding?
'Cause the way is dark and drear?
Cease thy fretting and thy mourning,
For a light will yet appear.

Look up! Christian. Did thy Savior
Say no trials must be borne?
Nay; He led the way before thee—
Trod the wine-press all alone.

Look up! Christian. Jesus bids thee
Look beyond this vale of tears;
Says: "If thou wilt follow me,
I will vanquish all thy fears."

Look up! Christian. Be not faithless,
Lean upon thy Savior, God;
Trust Him where thou canst not trace Him,
Thou wilt find a rich reward.

Soon the myst'ry will be open,
Now to mortal visions sealed;
Not a word that He hath spoken
But shall one day be revealed.

—Mary J. Chappell.

THE CROSS OF CHRIST.

"Blessed are they (said Christ) which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

I know well, worthy brethren and sisters in the Lord, that the true laborers and servants of the Lord, have each one planted and watered according to the gifts which they have received; they have caused you to be born again of the living word of the holy gospel of Jesus Christ, and that they have built in a godly manner upon Christ, the firm and immovable corner stone; have taught you the word, will and ordinances of God according to His good pleasure; have united you in love as a willing, obedient, pure bride to your bridegroom, Christ Jesus. They have in full earnestness, shown you the narrow, scornful way; have preached the cross, and have pointed out and admonished you in regard to the pains and costs of this godly building, for it can never be otherwise, as you well know, than that all who would hear, follow and enter through the right door, Christ Jesus, and would walk upon the highway to eternal life in the light of Christ, must first deny themselves, and all they are, with the whole heart. They must, in all misery, ignominy and trouble, take upon themselves the pressing cross, and follow the rejected, outcast, bleeding and crucified Christ, as He himself said, "If any man will come

after me, let him deny himself, and take up his cross and follow me." Yes all who do not stand prepared to take up this grievous life of the cross and trouble, and hate not father and mother, son, daughter, husband and wife, houses, land, money, goods and life, cannot be Christ's disciples.

My faithful brethren this is a true and sure word; for the eternal truth, Christ Jesus, has in many places of the Scriptures, been pointed out and testified in great clearness; "Behold," he says, "I send you forth as sheep in the midst of wolves; be ye therefore, wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles." Matt. 10:16-18.

Again, "The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and shall cause them to be put to death, and ye shall be hated of men for my name's sake." Matt. 10:21, 22.

Again, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master and the servant as his lord. If they have called the master of the house, Beelzebub, how much more shall they call them of his household." Matt. 10:24, 25.

Again, "He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." Matt. 10:37-39.

Again, "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." Matt. 24:9.

Again, "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you, will think that he doeth God service." John 16:2.

Again, "We must through much tribulation enter into the kingdom of God." "All that will live godly in Christ Jesus, shall suffer perse-

cution." "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." Acts 14:22; 2 Tim. 3:12; 2:11, 12.

Yea, the whole Scriptures abound with exhortations, examples and histories of the troubles, sorrows, miseries, proscriptions, upbraidings, reproachings, deceivings, imprisonments, plunderings, ignominious death and crosses of the saints.

Since then, from the beginning of the world, true righteousness, devotion and piety, are thus miserably hated, persecuted, and cast out, as it has been abundantly shown in the case of the pious fathers, and as may be seen and found in these last times, as we have said, I deem it necessary to show from the words of the Lord, to our youthful, weak, and untried brethren and sisters, who such persons are, that persecute us, and inflict upon us this trouble and sorrow; wherefore they do so, wherewith they maintain their tyranny and bloody deeds for right; what profit we receive from the cross, and what is promised to those, who, through the power of faith, overcome all temptations and extremities, and maintain the conflict through Christ Jesus, in order that they, through such counsels, may be ready and prepared for all trials. That they may put on the breast-plate of righteousness, the helmet of salvation, with the shield of faith, and girded with the sharp, piercing sword of the Spirit in all humility, meekness and patience, with ardent prayers and sighs to the Lord, in order that when any swift, unseen uproar, shall arise against us, it shall not fall upon us unawares, that an unexpected storm shall not cast down our house, that the sun shall not scorch the growing plant, the heat and power of the fire shall not consume the erected work, and that we be not drawn off and frightened to a deadly apostasy by their threats, uproar and tyranny. Therefore, my beloved, read and understand in all love, for the Lord knows that out of pure love, I have written this for the benefit of my dear brethren, according to my received gifts. Eph. 6; 1 Thess. 5.

In the first place, dear brethren, I esteem it to be very necessary that all the godly, and strivers under the cross of Christ, who seek for encouragement in their crosses

and sufferings, which they endure for the sake of the testimony of God and their consciences, to consider carefully and earnestly, who and what they are that so madly persecute, oppress and afflict them; of what disposition and nature they are; upon what way they walk, and of what father, according to the Spirit, they are born. All who carefully observe them, and try them by the Scriptures, will find, according to my opinion, that they are not Christians, but are an unbelieving, fleshly, earthly, wanton, blind, hardened, lying, idolatrous, perverted, malicious, revengeful, unmerciful and murderous people. A people, who by their actions and fruits, show that they neither know Christ nor his Father, although they so highly praise His holy name with the mouth, and extol it with their lips; who tread in slippery, crooked and perverted, paths; who display not Christian love and peace; who bathe their hearts and hands in blood; their disposition is to seize and kill. They are children and co-partners of him, who from the beginning was a murderer and a liar, of whom the whole Scriptures testify, that they shall forever bear the intolerable curse and malediction of the righteous judgment of God, and the devouring flames of hell, unless they awake from the deep, deadly sleep of their sins, sincerely repent, believe the joyous gospel of Jesus Christ, and put on Christ, and thus show by their whole lives and actions, that they seek their God with all their might, fear and love Him, be they emperors, kings, doctors, licentiates, citizens, peasants, man or woman. For with God says Paul, there is no respect of persons, but whosoever committeth sin, he shall bear it.

Worthy and faithful brethren in the Lord, observe what a blind, naked, poor, miserable and unwise people, in divine things they are, who so bitterly persecute and destroy you without mercy, on account of your faith. Therefore, it becomes all the true and chosen children of God, however severely they may be dealt with, and belied by these people, not to be angry with them, and sigh sorely over their poor souls, with all meekness and ardency, after the example of Christ and Stephen, to pray for their raging, cursed folly and blind-

ness, for they know not what they do. Who knows but God may give them eyes and hearts, that they may know their blindness and unbelief; see what an impure life they lead, what kind of people they persecute, and whom they have perjured.

O my beloved brethren! observe and consider well upon your own former life; we have all, in former times, served one Lord, were attired in the same habit, as has been said. But what we now are, we are not of ourselves, but of God, by grace through Christ Jesus. The mighty God, who lives forever, according to His great mercy, has called us out of our accursed darkness into His marvelous light. His ears are not stopped, nor His hand shortened; he can undoubtedly hear and help them as He helped us. If they never repent, but continue with impenitent, perverted hearts, in all ungodliness, blood, wantonness and tyranny, till they die, we know what the Scriptures testify concerning them; that they shall not inherit the kingdom of heaven; but their part shall be in the fiery lake which burns with fire and brimstone, and the fire will be everlasting. Rev. 21:8.

Every one, then, who reflects that his persecutors are so wholly blind and destitute of understanding, concerning what the Spirit directs, as above said, and that their lot shall be like that of the angels of the bottomless pit, the intolerable wrath of God, death and hell, which shall last forever, and the sufferings which we have to endure from them for the testimony of Jesus, are but temporary and momentary, will through grace, by this means, preserve his heart pure from all wrath, malice and retaliation towards them, and will ardently pray for them; he will commend his affairs to God in all humility, long-suffering, and peace, will preserve his spirit unbroken, and prisons, fire and water.—*Menno Simon.*

OPENINGS OF THE BIBLE.—One result of the requirement of the Czar of Russia that every boy or man in the Russian empire must attend school so as to be able to read and write before being allowed to join the army, was that every soldier in the late campaign in Turkey could read Bibles with which they were supplied by the British and Foreign Bible Society. At the close of the war they were carried back with them to their Russian homes.

BE DILIGENT IN PRAYER.

"The fire shall ever be burning upon the altar; it shall never go out." Leviticus 6:13.

Keep the altar of *private prayer* burning. This is the very life of piety. The sanctuary and family altars borrow their fires here; therefore let this burn well. Secret devotion is the very essence, evidence, and barometer of vital and experimental religion. Burn here the fat of your sacrifices. Let your closet seasons be, if possible, regular, frequent, and undisturbed. Effectual prayer availeth much.

Have you nothing to pray for? Let us suggest the church, the ministry, your own soul, your children, your relations, your neighbors, your country, and the cause of God and truth throughout the world. Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay. Let us go with weeping, and ask for the spirit of grace and of supplication. Let us set apart special seasons for extraordinary prayer. For if this fire should be smothered beneath the ashes of a worldly conformity, it will dim the fire on the family altar, and lessen our influence both in the church and in the world.

The text will also apply to the *altar of the heart*. This is a golden altar indeed. God loves to see the hearts of his people glowing towards himself. Let us give to God our hearts, all blazing with love, and seek His grace, that the fire may never be quenched; for it will not burn if the Lord does not keep it burning. Many foes will attempt to extinguish it; but if the unseen hand behind the wall pour thereon the sacred oil, it will blaze higher and higher. Let us use texts of Scripture as fuel for our heart's fire; they are live coals; let us attend sermons; but above all let us be much alone with Jesus.—*Morning by Morning.*

THE BLESSED Jesus guides us with his eye. That is, He sees forms, He sees when there is danger. He guides us a way that is pleasant. We should devote our remaining days to his service.

THE LORD OUR HELPER.

"We may boldly say, The Lord is my helper."—Heb. 13: 6.

Dear object of my chief desire,
Teach me to pray, and never tire;
Teach me to wrestle hour by hour,
Armed by thy Spirit's quenchless power
With all that, like a mighty flood,
Would separate me from my God.

I ask not for a life of peace,
I would not have the conflict cease;
But only feel, amid the fight,
The strengthening of Thine arm of might.
No warrior of the ancient days,
Intent to gain a nation's praise,
E'er panted for the battle more
Than I, to wage a mortal war
Against the foe, which, day by day,
Would press me from the narrow way.

What though the enemy within
Be leagued with every outward sin,
And Satan's thousand hosts engage
Unceasing war with me to wage?
Yet I in conscious nothingness,
Need feel no terror, no distress;
But calm, before this countless host,
May stand and make my steadfast boast
That naught in life or death shall stay
My passage to eternal day.

O sins that charm and lusts that strive!
Ye do but keep my soul alive—
Ye do but wake to do and dare
The energies of faith and prayer—
Ye do but open more mine eyes
To see wherein my safety lies,
And cast me, with redoubled hope,
On the dear Arm which bears me up;
And when I faint, and am oppress'd,
I lean upon it and find rest.

To him that hath no strength nor might,
Thou wilt increase the power to fight;
For in our weakness, Thou hast said,
Thy glorious strength is perfected;
And we must learn those words are true—
"Without Me ye can nothing do."

So Thou but hold me; I shall stand,
For who can pluck me from Thine hand?
So Thou but watch me in the field;
I cannot quail, I shall not yield.
And every barrier overcome,
But brings me nearer to my home;
And every battle fought with Thee
Must end at last in victory!

—Papist, 1869.

For the Herald of Truth.

THE CATACOMBS OF ROME.

Among the most curious and interesting objects of the old world are the Catacombs, or under-ground burial places. The most famous of these, partly because of their character and partly from the associations connected with them, are those of Rome. Those of Paris are noted on account of the large number of skeletons deposited in them; so are those of Egypt, Naples, Syracuse, Malta, and other places; but the Catacombs of Rome are immense galleries, with transverse corridors, containing tombs or *loculi* to serve the purpose of burial places. These Catacombs have been explored for twenty miles, and have been found to resemble a subterranean city with its streets and alleys, forming a chain

of labyrinths sixty miles in circumference. Many of them are of great antiquity and can be traced back to the time when the city was founded. During the time of the persecution of the Christians, beginning with that under Nero, by those of several other emperors down to the last persecution, a great many persons who could not be safe any where else, crowded into the Catacombs. Some of them lived there for years, while many others spent the greater part of the time there, only going to the surface at night. Many of the workmen around the quarries connected with the Catacombs were very early converted to Christianity, and it is supposed that they greatly aided their fellow Christians in finding secure places of retreat.

Very little attention was paid to the Catacombs until nearly five hundred years ago. By that time they had ceased to be the abode of Christians, as it was no longer necessary for them to conceal themselves. Outlaws and assassins were gathered in large numbers in the Catacombs and it required very vigorous effort on the part of the authorities to drive them out. The entrances to many of these places were closed altogether, and have remained closed ever since, so that there are numerous under passages below and around the city of Rome which have not been visited for thousands of years, and their locality even is not known.

But what surrounds the Catacombs with such interest to us is, first, their religious associations; and secondly, their connection with Italian civilization. The new Italian people, the new civilization, the new Italian art, the new Italian literature, begin in the Catacombs of Rome. There is the origin of all that afterwards became great. It is there that the new people, the poor, the weak, children and women, the aged and the suffering, whom the Roman Patrician and the ancient historians despised in their pride as *vulgus* and *plebs* are assembled. There is a whole cycle of art and poetry in the Catacombs.

It is not poetry as yet perfect in form, precise in language, elegant in style; but there is in everything an effort to convey a sentiment under an image, to show the ideal in reality, to give a symbol to architecture, painting, sculpture, and the inscriptions. The way in which these innumerable galleries have been cut under the old *compagna Romana*, these intricate and confusing passages, diverging in every direction, the work of terror and necessity, and yet eloquent in its mysterious teachings, enjoining separation from the world and the world's pleasure, speaking of hope in an immortal life, which alone could make such an abode endurable; from this mystery, from this ideal, arise the architecture of this new religion.

The paintings which cover these walls often show the inexperience of the artist and the ignorance of the people. Sometimes the traditions of antiquity reveal themselves in the images; yet through that ignorance, through these traditions, you perceive the new idea and the new faith destined to transform art; faith is in the face, in the look, in the attitude of these figures, which with eyes upturned and hands pointing toward heaven, are types of the new Christians. You recognize the novelty of the Christian painting at every step by the intensity of feeling which animates these rude figures, and which determines their arrangement and suggests their form.

"One of the most elaborate paintings* in any part of the Catacombs," says a certain writer, "is a representation of our Lord's baptism, discovered in the catacomb of Pontianus, in which the Savior is portrayed standing in the Jordan, with a dove hovering over Him, while John the Baptist is pouring water on His head." From this it may be inferred that immersion was not, as is so strongly advanced by some, the only custom of those days. Among the rude paintings are to be seen, Christ as the Good Shepherd; the Raising of Lazarus; Moses Striking the Rock; Daniel in the Lions' Den; the Three Children in the Fiery Furnace; Offering of Isaac; Offering of Cain and Abel; Jonah and the Whale; Passage of the Red Sea; Noah in the Ark; Elijah's Translation; the Adoration of the Magi; the Nativity, and the Miracles of our Lord.

The inscriptions which adorn the walls of the Catacombs are also of great interest. Many of them are said to be incorrect and poorly cut out; but they are more affecting than the magnificent epitaphs of Pagan Rome. A cross was preferred to the sculptural sarcophagi then so fashionable among the Romans. Next to the cross, a "dove, an olive branch, or simply a monogram of our Lord's name with the words in *pax*, seems to have been the most common symbols. The gown, the palm, the lamb, the fish, and the furnace, are also much used. The hare, the emblem of the hunted Christian; the stag, to show the heart that thirsted for the living water brooks, and the phoenix and the peacock, shadowing forth the resurrection, abound; also the ship, representing the Church militant.

One thing which we are told strikes travelers very forcibly is, that death is always spoken of as *sleep*. The following inscription is among the more common: *Genella dormit in pace*—Genella sleeps in peace. The early Christians called their burial places by the

* To the author, Mrs. H. R. Scott, the writer is indebted for valuable aid in his description of the paintings, statuary, sculpture, and architecture of the catacombs.

Greek name *cemeteria*, sleeping places. They did not follow the custom of the Romans at that day of burning their dead. They chose rather to bury them in the earth, imitating, no doubt, the example of the Savior and His first disciples, for we see in the Catacombs that the raising of Lazarus was a favorite subject for thought. This picture, it is said, is more frequently seen than any other, except Moses striking the rock. "These two subjects may be intended," says Lord Lindsay in his work on Christian Art, "to represent the beginning and end of the Christian course, the fountain of water springing up to life everlasting; God's grace and the gift of faith being typified by the water flowing from the rock, 'which was Christ,' and life everlasting by the victory over death and the second life vouchsafed to Lazarus."

"It is singular but true," says another writer, that "no prayer is offered to the Virgin Mary in the epitaphs of the early Christians, and nothing can be found anywhere which can properly be construed into prayers for the dead. No thoughts of purgatory seems to have tortured their minds.

That they looked upon the soul as going at once to the Paradise of God, seems evident from epitaphs like the following: "*Niceforus, Anima Dulcis, in Refrigerio*,"—Niceforus, a sweet soul, in the place of refreshment.

Another one of a bishop. Father was in that age applied to all the bishops. "You, our nursing Father, occupy a perpetual seat, being dead and deserving an end of your great dangers. Here happy you find rest, bowed down with years. Here lies the most holy Father, who lived seventy years. Buried on the nones of November, our Lord's Arcodius, for the second time, and Flavius Rufinus, being consuls." The following is quoted to show that celibacy was not the custom of the early church: "To Petronia, a priest's wife, the type of modesty. In this place I lay my bones. Spare your tears, dear husband and daughter, and believe that it is forbidden to weep for one who lives with God. Buried in peace, on the 3d nones of October, Festus being consul."

Among the statues is that called "The Portrait of our Lord," in the Catacomb of St. Proxatulus, which is thus described: The head and bust form a medallion, occupying the center of the roof in the same *cubiculum* where Orpheus is represented; and in a sepulchral chamber near by, called the burial place of Santa Domitilla, the whole of the vaulted roof is covered with the most exquisitely graceful designs of branches of the vine, with birds and winged genii among them. Traces may also be seen of landscapes here and there; the Good Shepherd, a man fishing, Daniel in the lions' den, and an *agape*, or the heavenly feast.

In conclusion a word concerning the architecture of the Catacombs may be of interest to the reader. The most elaborate, perhaps, is to be seen in St. Agnes, on the north side of the city. The visitor first enters the Church, or *Basilica of Santa Agnese fuori le Mura*, founded by Constantine in honor of St. Agnes, and rebuilt in 625 by Honorius I. It is thus described: The Church is entered by a picturesque staircase of forty-five ancient marble steps, lined with inscriptions from the Catacombs. The nave is divided from the aisles by sixteen columns, four of which are of *portasanta*, and two of *pavonazzetti*. A smaller range of columns above these supports the roof of a triforium. The baldachino is supported by four porphyry columns! Beneath is the shrine of Santa Agnes, surmounted by her statue, an antique of oriental alabaster, with modern head. The mosaics of the tribune, representing St. Agnes, between two popes, Honorius and Symmachus, are of the seventh century, are believed to be the ancient Episcopal chair beneath. One of the chapels has a beautiful mosaic altar, and a relief of St. Stephen and of St. Laurence, of 1490, at which date the Church was altered. In another is a beautiful mosaic of St. Emerentiana, said to be the foster sister of St. Agnes, who was discovered praying by her tomb, and stoned to death because she refused to sacrifice to idols. "There is no saint," says Mrs. Jameson, in her "Sacred Art," "whose effigy is older than that of St. Agnes. It is found on the ancient glassware and earthen vessels used by the Christians in the early part of the third century, with her name inscribed, which leaves no doubt of her identity. But neither in these images, nor in the mosaics, is the lamb introduced, which, in later times, has been her inseparable attribute, as the patroness of maidens and modesty." A quarter of a mile beyond this is a square chamber hewn in the rock, with a seat or arm chair cut out of the rock on either side of the entrance, supposed to have been a school for catechists, and near this is a second chamber with plain seats in the same position. Opening out of a gallery is a chamber which seems to have been used as a chapel; its *arcosolium* has marks of an altar remaining at the top of the grave, and near it is a credence table. In the center of the roof is a picture of our Lord seated between the rolls of the Old and the New Testaments. Above, in the place of honor, he is represented as the Good Shepherd, bearing a lamb upon his shoulder, and standing between sheep and trees; in the other compartments are Daniel in the lions' den; the three Children in the furnace; Moses striking the rock, and the Paralytic carrying his bed. There is also another chapel containing some preserved paintings, among

which is a figure supposed to be the Blessed Virgin, though some Protestants have described it as an orante, or female figure praying. There is still another long and narrow chapel, which contains an ancient Bishop's chair, with lower ones on each side for priests. Hence a flight of steps leads down to a chapel, where over the altar, is a fresco of an orante with outstretched arms with a child in front of her. On each side of this picture is the monogram of Constantine. Near by is a chamber with a spring of water running through it, supposed to have been used for baptism.

McFarlane, who when visiting the catacombs, found the following beautiful inscription in one of the crypts, with the date 1321, and the names of three visitors beneath: "Gather together, O Christians, in these caverns, to read the holy books, to sing hymns to the honor of the martyrs and the saints that here lie buried, having died in the Lord; to sing Psalms for those who are now dying in the faith. Here is light in this darkness. Here is music in these tombs."

H. A. MUMAW.

GOOD MAXIMS.

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Keep good company or none. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Never listen to loose or idle conversation. You had better be poisoned in your blood than in your principles. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so virtuous that none will believe him. Drink no intoxicating liquor. Ever live, misfortune excepted, within your income. When you retire to bed, think over what you have been doing during the day. Never speak lightly of religion. Make no haste to be rich, if you will prosper. Small and steady gains give competency, with tranquillity of mind. Never play at any game of chance. Avoid temptation through fear that you may not withstand it. Earn your money before you spend it. Be just before you are generous. Keep yourself innocent if you would be happy. Never think that which you do for religion is time or money mispent. Read some portion of the Bible every day. Seek first the kingdom of God and his righteousness.—*Counsels for Life*.

True prayer strikes at the root of sin; where there is much real prayer, sin cannot be loved or indulged.

Herald of Truth.

Elkhart, Ind., July, 1879.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Correction.—In the June number of the Herald, page 110, it was stated that Jonathan Hertzler on Pretty Prairie was ordained to the office of deacon, which was not correct; he was ordained to the ministry.

Dinner's Predigtbuch.—We have again a few of these valuable books on hand. They are second-hand books, but in good condition. Those desiring them will please address this office.

The Mennonite Church and her Accusers.—This work which has been anxiously looked for, for a considerable time is now almost completed, and will if no unexpected circumstances intervene, make its appearance in a few weeks. Orders may be sent in at any time, and will be filled, as soon as the work is ready. It contains 200 pages and will be sent post paid to any address for 60 cents.

Conference in the State of Ohio, in the Spring of 1880, will be held at the usual time (the 3rd Friday in May), in the church near Elida, in Allen County.

Conference in the State of Illinois, in the Spring of 1880, will be held, at the usual time (the 4th Friday in May), in Stephenson County, in the church near Freeport.

On Sunday June 22nd, ten persons were received into the church by baptism, in Holdeman's Church, in Elkhart Co., Ind. May the Lord bless them and make them faithful in the path which they have chosen.

On the 7th of June, candidates were chosen, in Shantz's District, Waterloo

Co., Ont., for deacon, and the lot was cast on the following day (Sunday) and fell on John Shantz. Three other brethren also were in the lot with him. May the Lord bless him in his duties.

Baptism.—On Whit-Monday there were seventy persons received into church by baptism, in the Russian Mennonite Church in Rheinland, near Pembina, Manitoba. There seems to be a prosperous condition of things in this church and we trust the Lord may be with them and continue to prosper them, and bring yet many more into the fold of Christ through their influence.

From Western Pennsylvania.—Communion services were held in the Stoneville Church in Westmoreland Co., Pa., on the 18th of May. Services also were held on the 17th. The meetings were conducted by Bishops John N. Durr, of Greene Co., and Jacob Snyder of Blair Co. The meetings were well attended. The church there has no minister since the removal of Bro. Jonas Blauch to Cambria Co., and the death of Bishop John D. Overholt. They are as sheep without a shepherd, and the brethren and sisters are very desirous to have a minister, who can speak English, move among them and labor for them. They extend a hearty invitation to ministers to visit them.

Pre. David Hertzler, of Logan Co., Ohio, in company with his brother from Michigan, recently made a visit to Nebraska and Kansas. They were especially pleased with Nebraska and the location of the Amish settlement in Seward County.

Pre. John Gross and wife of Bucks Co., Pa., during the month of June, made a trip to Canada, Michigan, Indiana and Ohio, visiting their friends and some of the churches. Bro. Isaac Gross, who accompanied them during the first part of the trip, went on further west.

Simon P. Yoder who for some time past has been stopping in Ohio, will, during the present summer, remain in the vicinity of Menno, Millin Co., Pa. Our friends in the Kishacoquillas Valley, who wish to subscribe for the Herald, or any of our other papers, or purchase any of our books, may hand in their orders to him, and they will receive prompt attention.

Pre. John S. Coffman late of Rockingham Co., Va., has removed with his family from his former home, to Elkhart Ind., where he is now employed in the office of the Herald of Truth, and our readers may expect to be favored more frequently with the productions of his pen than formerly. In his ministerial labors also, he will find plenty to do, and we trust that in all his efforts the Lord will bless him.

Bishop Abraham Martin and Pre. Tobias Bowman, from Waterloo County, Canada, visited the church in Hay, where on the 11th of May, eight young persons were received into the church by baptism. Two Amish Bishops also visited this part of the country, on the 12th of May, and received ten young people into their church by baptism, and Jacob Guengerich, of Stanley, was ordained to the office of deacon. On the 13th, the same united in marriage JOHN BECHLER with — ERB.

ARRIVAL FROM RUSSIA.

The Red Star Line Steamer "Switzerland" from Antwerp, arrived at Philadelphia, June 24th, with 726 Mennonites from South Russia, under the leaders, Franz Toews, Cornelius Regier, Julius Friesen, Jacob Neufeld and David Hiebert.

They were landed on the afternoon of the 24th, and on the afternoon of the 25th they were forwarded over the Pennsylvania Railroad by special train, to their respective destinations.

64 families,	numbering	354 souls,	Nebraska.
42 "	"	260 "	Kansas.
14 "	"	77 "	Minnesota.
7 "	"	35 "	Dakota.

During their stay at Philadelphia, they had the advice and attendance of the Mennonite Executive Aid Committee of Pennsylvania, of whom were present Brother Amos Herr, Gabriel Baer, H. K. Godshall, and Albert E. Funk, who had also as the representatives of the American Mennonites paid the fare of twenty of the new arrivals from Antwerp to their destination in the West.

Bro. D. Gaeddert from Kansas, also met the new arrivals on their landing, and in a very effective way assisted the committee, helping and advising the newly arrived brethren cheerfully and untiringly.

The Red Star Line and its General

Agents, Messrs Peter Wright & Sons, and the Pennsylvania Railroad and its Agent, Mr. Francis Funk, again earned the acknowledgement of the committee and the newly arrived brethren, thus recommending themselves to the continuing favors of the Mennonites in America and in Russia.

THE QUESTION OF STANDING OR FALLING IN THE CHURCH.

Most persons have no thought or consideration about standing or falling in God's ways. They give themselves no concern whatever on the subject. They never once seriously think about it. They are formalists. They think much about many other things, but of this they have no thought at all.

But there are others who question whether they ought, under any circumstances, to think, that they either now stand, or that they will hereafter certainly stand, forever in the favor of Him whose they are and whom they profess to love and serve.

They will tell you that one of the best evidences of a true faith is the existence of doubt and uncertainty, and a feeling of insecurity in your own particular case. And yet, even the doubting blind man, in reply to the question, "Dost thou believe on the Son of God?" returned answer, and said, "Lord, I believe."

And Peter spoke for himself and all the rest, when he said, "Now, we believe and are sure that Thou art the Christ, the Son of the living God." It is sometimes said that this is the humility which faith in Christ produces when you have many doubts and fears and anxieties for yourself, lest you should forfeit all your Christian hopes and prospects. But see how Paul expresses himself. He was undoubtedly an humble man, and yet he says, "I am crucified with Christ; nevertheless, I live, and Christ liveth in me." Job, even in the dim twilight before Christ came, could say: "I know that my Redeemer liveth, and though, after my skin, worms destroy the body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

And Abraham was "strong in faith, giving glory to God;" but hesitation and fearfulness would not have shown the strength, but rather the weakness, of his faith, and its comparative inefficacy to work either humility or any other good thing.

There are, however, a few earnest members of the church who appear to apprehend that if they could be assured that they now stand in their places as those whom Jesus recognizes as His own, then they would that same instant lose all sense of obligation to continue in His service, by striving both to do and to suffer all His holy will and pleasure.

Now all these thoughts are highly erroneous and unreasonable. Take into your mind the following considerations:

First of all, the favor of our heavenly Father is not obtained by our own merits, but by the merits and righteousness of our Lord Jesus Christ. The question of your acceptance with God, therefore, is simply this; whether the one in whom you believe is able and worthy to place you and to preserve you in the favor of God. Again, the favor of God is not offered to you as something to be bought and sold, to be gained and lost by the rise or fall, the amount or deficiency of your services; but it is presented to you as a gift, which is freely and gratuitously bestowed upon all who come to God through Christ. And further, God's acceptance of you for Christ's sake is accompanied with a spiritual change and awakening wrought by the Holy Spirit, which inclines your heart to choose and prefer the ways of God. "Turn Thou us, oh good Lord, and so shall we be turned."

So then, if Christ is worthy to make you acceptable to the heavenly Father, and if your acceptance through Christ is God's free gift and donation, and if your nature undergoes a change to adapt you to God's commandments, ordinances and promises surely you may have a reasonable persuasion, not only that you do stand, but that, through God's help and assistance, you will abide in the favor and love of God.

And here it is that the apostle's well known precept comes in—"Let him that thinketh he standeth," and has every reason to think so "take heed lest he fall."

In these words of caution are contained some very useful and important suggestions for us all.

The first suggestion is, that the conviction of internal weakness is very proper for every one of us. "Ye do always err in your hearts." Peter's self-confidence betrayed him. Paul said, "Who is weak, and I am not weak?" The whole church throughout all the world acknowledges and confesses that "there is no health in us."

The next suggestion is, that our heavenly Father in Christ guards and upholds us in His ways by making us watchful and heedful and prayerful against falling out of the paths of life, and "He that is born of God keepeth himself, and that wicked one toucheth him not." "God is faithful, who will not suffer you to be tempted further than ye shall be able to bear it."

To end the matter, it is suggested, in the apostle's cautionary exhortation that by taking heed to avoid it, you shall not fall away from God and His church, because your watchfulness and heedfulness are really the agency and help of the Holy Spirit, who, in this manner, will

not fail to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.—*Parish Visitor.*

For the Herald of Truth.

LOVE GOD.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10: 27.

Of all the commandments that have been given us, there is none greater than to love God with all the heart, mind, soul and strength, and to love our neighbor as ourselves, is more than all whole burnt offering and sacrifice. We might engage in all manner of worship, visit the sick, deal justly with our fellow-men, give to the needy, or have faith to remove mountains, and have not this love to God and man, all would benefit us nothing; but if the love of God is shed abroad in our hearts through His Holy Spirit, then only are we ready to work in His cause, and love and serve Him aright. We can then love even our bitterest enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us. We can only keep these and all other commandments that He has given us, by obeying this first and great commandment. By so doing we may claim all the many blessed promises that are in store for those who truly love and serve Him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

God is with the faithful Christian to bless and keep him, to protect him in danger, to comfort him in afflictions, and to soothe him in his sorrows; so he can ever look up with trusting confidence, and know with Paul that all things work together for good to them that love God.

Man can only fulfill this great commandment by coming in true faith to Jesus, he is too weak of himself to accomplish so much; we of ourselves can do nothing, not even think a good thought, much less perform a good deed.

The Savior has promised to help us if we come to Him in the right way. Let us then go to Him in faith, trusting in Him alone, and He will enable us through the Spirit to love and serve Him acceptably. He will not withhold His blessings from them that trust in Him. Let us then go to Him every day of our lives, and trust Him every moment for grace to help us on our way, laying aside carnal thoughts and the love of the world.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

DANIEL SPANGLER,

Shiremanstown, Pa.

A MEMORIAL

CONCERNING HARVEY DAVIS EMMONS,
PREPARED BY SPRINGVILLE
MONTHLY MEETING, LINN
COUNTY, IOWA.

"Gather up the fragrant, that nothing be lost," seems a duty devolving on those who remain a little longer in this state of proving and trial, that a living testimony may be borne to the heart-changing power of Divine Grace that is indispensable to salvation, which we believe has been strikingly exemplified in the subject of this memoir.

HARVEY DAVIS EMMONS was the son of Micajah and Delitha Emmons, of Linn County, Iowa. He was naturally of a lively and animated disposition, which, as is often the case, proved a snare, introducing him into unprofitable company and vain conversation with those who forget God and lightly esteem the Rock of their salvation. Yet, through all, he was mercifully preserved from what are termed the grosser sins; but when disease laid waste his strength, he was brought under great conflict of mind, realizing that it is an evil thing and bitter to depart from the living God.

His disease was of a pulmonary nature, and gradual in its progress, and his mind was impressed with the belief that it would terminate his existence here; and was brought under great condemnation and searching of heart, and, in the early part of his illness, into a great distress of mind, spending much of his time alone in silent meditation. At one time he said, "I am such a sinner! I have thrown my whole life away—just foolishly thrown it away, and how can I expect to be saved? I have been called again and again, yet I would not heed it; but endeavored at times to drive it away, and keep it out of my mind. Oh! that I had lived a different life! A thousand tongues cannot express the anguish of my poor soul on account thereof, I wish the whole world could just know how I feel."

Being told that we have a very merciful Savior to confide in, and that He is able to save to the uttermost all that put their trust in Him, he said, "If I could only give up and feel to put my whole trust in Him; but it seems at times as though He had hid Himself from me." At another time he said, "Jesus died on the cross to save

poor sinners! Oh, why not me!" At another time he said, "I am like a little child; I am perfectly helpless; I am willing and have tried with all my might to put my whole trust in Him; but I can do nothing for myself, only as He helps me."

He would frequently take his little infant brother in his arms, and press him to his breast, saying, "Oh! the little 'Innocent!' If we were only all as innocent as he is, how much better off we should be!"

He frequently said, "I find sweet comfort in these and many other precious promises: 'They that seek me shall find me;' and 'To them that knock it shall be opened;' 'Come unto me all ye that are heavy laden, and I will give you rest.'"

On one occasion, when some individuals called on him and asked him if they should not pray for him, and advised him to come to Jesus—advised him just to say, "Jesus Christ save me now," and he would be happy, he said, "I have been for some weeks under deep trial and some conflict of mind, and have a strong hope that through the tender mercies of Jesus Christ, in his own good time I shall be enabled to land in heaven at last;" and he said, he could not find peace of mind in anything of that kind, but only through deep, heartfelt and overwhelming sorrow, even all that a poor mortal can bear. "This seems the only way I can find true repentance and peace of mind. And here, through the help of God, I find encouraging hope;" and afterwards remarked, that he could not talk with individuals who urge immediate salvation so strongly. "It only distresses me; but in true repentance and heart-felt sorrow, I seem to feel the day's work progressing with the day, and I would not exchange what I have learned in this school for all that I have learned in my whole life before."

About this time he had a dream that he related to the family with much feeling, and some weeks after to a friend, saying, "It has rested so much with me by day and by night for weeks, with the interpretation as appeared to me, that I felt like communicating it to some of my friends."

He said, "I and my associates were sitting at ease on a broad plain, amusing ourselves in our

sports, apparently gliding smoothly along with time, when all at once it began to slope to one centre, becoming steeper and more glassy smooth as we advanced onward. I was sitting with my face toward the centre, while my companion was sitting by my side with his face the other way, when all at once I discovered a horrible pit before me, wide and deep, with a terrible fire in it; and there appeared to be a mass of burning rocks; and I saw poor human creatures writhing in the flames just as we were on the brink; so that I could look down, and it appeared as though escape was impossible. In the anguish of my soul, I cried, 'Lord, Lord, help!' and by hard struggling and through His great mercy and loving kindness, I was rescued. But my companion went right down, backwards, seemingly unconscious of his danger, and was lost to my view."

After this he seemed more peaceful in his mind, but often said that he did not feel that assurance he wished. "If I only could, I would be willing to go at any time."

He cited to some expressions of Edith Jeffries, as expressing his own feelings better than he could do himself, viz: "It has been a time of close searching, to see whether I am building on the rock Christ Jesus or on the sand. Though I have been cast down, I have also been made to rejoice in God my Savior, and have to believe that the baptisms I have passed through have been permitted either to prepare me for usefulness in the Church Militant or to join me to the Church Triumphant." "There is so little in this world I desire, that unless I were fully persuaded that it was the Lord's will to raise me up from the gates of death a monument of His power, I should be tempted to repine at such a thought; for my soul longs to be free, to shake off this load of cumbrous clay, and to soar to the realms of endless day; there to join the innumerable company in singing praises to the Lord God and to the Lamb forever."

On one occasion, he said to a friend, "I have always lived what would be called 'a good, moral life,' and what might be considered by many, all that is necessary for a Christian; but I have neglected my duty to my God, and that is enough to take any one to hell. I have al-

ways been a great lover of music; but now I believe it to be one of the greatest snares to many; for sweet, melodious music seems to approach so nearly to something divine in the human mind, that many poor creatures are deceived thereby, and are led to rest in it. Hence we find it introduced into many of the professing Christian churches, instead of looking for the Divine Teacher within."

Having attended the marriage of a member, accomplished contrary to discipline and under a sense of condemnation and regret, he was anxious to make the required acknowledgment, which being prepared, and not feeling satisfied, remarked that he had prayed that he might be shown what stood in his way, and said, "There is one thing among others that presents to mind. I assisted in procuring a license for the accomplishment of that marriage. I suffered an oath to be administered; and I cannot feel satisfied without asking the forgiveness of my friends." It was added to the acknowledgment, to the relief and peace of his own mind saying, "This would have been a great cross to me at one time; but I have been made to give up all into the hands of my heavenly Father, and to endeavor to do His will. It is all through mercy, unmerited and tender mercy, that I have been brought to what I have. It is not through anything that I can do, for I can do nothing of myself. I have been snatched as a brand from the burning. Oh! the praises that I feel to sing in my heart to the Lord!"

About three weeks before his death, he was asked whether he felt prepared for the change. He said, "All looks smooth and pleasant to me now, and I seem to see a light ready to light me over the dark valley." At another time he said, "I have been made sensible this day of my shortcomings and infirmities; still I have a hope the Lord will not cast me off forever, but will lead me on in the way everlasting. Oh! the matchless loving kindness of a long-suffering God! May I never cease to bless Him for calling me out of darkness into light, wherein I have seen how vile I was, and been made sensible there is none other name under heaven given among men whereby we must be saved but by the name of Jesus Christ!"

About two weeks before his death, he said, "O! the blessed Savior! he has a place prepared for me, and I am only waiting to go." At another time he said, "To be taken from this bed of languishing and ushered into heaven, how glorious the change! About a week before his death, he had all the family around him, and told them how he wanted some things disposed of; that he should never need them any more. 'I am going to heaven, and want you all to prepare to meet me there'—giving each something as a small token of love."

He spoke frequently of friends making too much display at their weddings, saying, that he believed it was entirely wrong; that friends ought to be more careful about such unnecessary and costly display; and also to avoid joking and jesting, saying, "I do not believe this belongs to a Christian." In speaking of his clothes he said they were too fine and too gay, and advised his brothers to wear coarser, plainer clothes.

Early in the morning of the 21st of 7th month, he said to his father, "Now fix my bed; I am so tired and sleepy. This is the most awful slumber I ever met." When his bed was made ready, "Now," he said, "I will bid you all farewell. When I go to sleep this time, I believe I shall not awake again in this world;" and taking each one by the hand, bade them farewell, asking them to meet him in heaven. Then with raised voice he said, "Glory! glory! glory to God! He is taking me out of this sinful world, and taking me to glory!" and thus peacefully passed away, on the 21st of the seventh month, 1876, in the twenty-fifth year of his age.

The foregoing memorial was forwarded to this meeting by the meeting for sufferings, and to be read to our comfort and edification; and being approved, was directed to be printed for circulation.

Extracted from the Minutes of Ohio Yearly Meeting of Friends, held at Mt. Pleasant, 9th month, 1876. WILSON HALL, Clerk.

CHRISTIANS SHOULD NOT FIGHT.

Shall we do evil because the world do? Christians "are the light of the world," "the salt of

the earth" we are to do better than the wicked. They govern by fighting. We do it by love and mercy. Six thousand years of strife, carnage and bloodshed are long enough to experiment with warfare to reform a fallen world. Two efforts have been made with especial reference to spread the gospel and convert the world by the sword, and to establish Christian government. The first came nearest to it, under the plans of Constantine and Justinian; but it resulted in the most corrupt government the world ever saw, and is described by the Lord as "a woman drunk with the blood of the saints, sitting on a scarlet colored beast with seven heads and ten horns." (Rev. 17.) The second under the "Crusaders," or the "fifth monarchy men," which, after a mighty slaughter, under the spirit of fanaticism, utterly failed, leaving disgrace on the Christian name, causing the heathen to blaspheme. The sword does not Christianize men. The statement of Christ, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews," settles the question of Christians fighting.—Should Christians fight?

SELF-EXAMINATION.

"Examine yourselves," not somebody else. Many are apt to give more attention to others' faults than to their own. It is so much more comfortable to contemplate them, and then the consciousness of our sins is less painful when viewing the faults of others, especially if we can persuade ourselves, as we are very apt to do, that they are greater than our own, that we are not very far amiss after all. Nothing is more common, than for one to begin the work of self-examination by looking at others, instead of looking within himself; and if he finds one more malicious, another more covetous, a third more proud and imperious than himself, he indirectly forms his judgment of himself, not from reviewing his own life and proving his own works, as the apostle commands; but rather from proving the works of others, and from their infirmities and defects, drawing a deceitful and flattering conclusion in favor of himself.—Western Advocate.

ONWARD PILGRIM.

Onward, onward weary pilgrim,
Through this wilderness of woe;
Onward through this weary desert,
To a land of promise go.

Though the tempest may be raging,
And the waves of sorrow roll,
You are traveling to a mansion,
Where a rest awaits the soul.

"Cheer thee pilgrim, don't be weary,
Though the road seem dark with care;
Angel feet are walking with thee,
To a clime forever fair."

If your journey has been tedious,
Sweeter then shall be your rest,
When you reach that heavenly mansion,
There to be forever blest.

Onward then with quickened courage,
Hasten to your home above;
Where no sorrows e'er can reach you,
Where is joy and peace and love.

D. S.

THE WORKS OF JESUS.

In the early life of Jesus his works of bodily relief are the conspicuous thing. They seem to lie on the surface. He healed the sick, cleansed the lepers, raised the dead, gave sight to the blind, and hearing to the deaf. It seems as if he were so full of sympathy that he could not touch the world without blessing it at every point where he touched it.

But while he is healing their bodies he seems burdened with the thought of a deeper malady, of which those were but the signs and tokens. There was a blindness more dark than that of the outward ear, a leprosy more deadly than that of the body. So he went about healing the sicknesses of men's bodies, groaning meanwhile for the more perilous disease of their souls. He fed them with miraculous bread, and from that seeks to lead their thoughts to the bread of life; he sat by the well, and discoursed of the water which if a man drink he shall never thirst. The multitude that came to be healed seem to him like sheep without a shepherd. There was ever a perception of deeper trouble than that they complained of; there was ever a yearning for a deeper cure than that they sought; there was ever an undertone of deeper significance running all through his more obvious sympathy.

In listening to a great organ, played by the hand of a master, there is often an undertone that controls the whole piece. Sometimes it is scarcely audible, and a careless listener would miss it altogether. The lighter play goes on, ebbing and flowing, rising and sinking, now softly gliding on the gentler stops, and now swelling out to the full power of the great organ. But amid all the changes and transpositions this undertone may be heard, steadily pursuing its own thought. The careless listener thinks the lighter play the main thing; but he that can ap-

preciate musical ideas as well as sounds, follows the quiet undertone of the piece, and finds it the leading thought of the artist. So in the life of Jesus, while his power over nature and disease is the prominent thing that first catches attention, this undertone of spiritual sympathy is the leading impulse in his life on earth. He heals men's bodies in the overflow of his bounty, that he may the better reach and heal their spirits. When he had fed the multitude in the emergency, he is pained that they come to him to be fed again, and cannot understand that he has better gifts than bread.

The gospel goes to the world as Jesus did, its works of bodily helpfulness and healing on the surface, but its grand undertone of salvation as its chief idea and impulse. As Jesus healed the sick, so his gospel builds hospitals. As Jesus opened the eyes of the blind and unstopped the ears of the deaf, so his gospel builds institutes where the blind may be taught to see with the touch, and the dumb to speak with the hands. As Jesus felt for the poor, so his gospel has established charities that the poor may be sheltered and fed. All these institutions of mercy flow from the Spirit the gospel of Jesus Christ has fostered among men.

But while Christian sympathy does not fail to be touched with the bodily needs of men, it sees deeper occasion for concern in their spiritual needs. As it feeds the body, it does not forget there is a worse hunger than that; as it sits by the wasting frame of sickness, it does not forget there is a more hopeless wasting than that; as it fosters returning health, it does not forget that there is a life more rich and lasting than that. It sees man's spiritual hopes to be his grandest hopes, and his spiritual malady to be his deepest peril. While it does not forget what is due to the suffering bodies of men, it extends its profoundest sympathy on his profoundest interests.

We stand listening to the same voice the disciples heard ages ago. The world is full of the same necessities, the Master calls to the same work, and the promise, "I am with you always," is as valid now as then.—*Am. Messenger.*

RELIGION NOT A RESTRAINT.

People talk about religion being a restraint upon men. And so it is, in one sense; but it is a very small sense indeed. There are in man certain destructive tendencies—passions that make him their sport; appetites which coerce his better judgment; and religion puts a curb upon these, and reins them in. But religion has other and larger uses than this. Fetters and cords and gags do not represent it. It diverts more than it dams up; it germinates more than it stamps out. God purifies the soul very much as we air our rooms. We do not keep the doors and

windows shut, and throw in chemicals, trusting that they will master and renew the vitiated element. We open all the doors and windows and ventilators, and let God's pure air flow in from without—a strong, crisp current through every door and window—and thus we purify our chambers. So it is with God. The purifying influence comes from without, not from within. He throws open all the windows of the soul—the windows of feeling, of impulse, of imagination, of purpose—and sends a strong current of vitalizing grace sweeping through them, until every element of our nature is re-oxygenized and made healthy and bracing. In reality religion no more cramps a man than wings do a bird, or fins do a fish. It supplies him with propelling power. A Christian man should be an active man—active in every fiber, vibrating with energy. Great injury has been done religion by allowing people to regard it as a mild form of slavery—a kind of bondage to goodness, in which people consented to be tied up, that they might not hurt themselves or others. But there is no such religion as this; at least not in the New Testament. The Gospel Christ taught and Paul preached is a Gospel of Liberty, and not of slavery.

The more that faith in Christ works out its legitimate effect in man, the more is he emancipated, the freer he becomes. "Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage."—*Golden Rule.*

FOURTEEN KEEPS.

He will keep thee as the apple of His eye.

He will keep thee in all thy ways, lest thou dash thy foot against a stone.

He will keep thy foot from being taken, lest any hurt thee.

He will keep thee day and night.

He will keep thee as a shepherd doth his flock.

He will keep thee from the evil that is in the world.

He will keep thee from falling.

He will keep thee from the hour of temptation.

He will keep thee in all places whither thou goest.

He will keep thee in the way and bring thee into the place which He has prepared.

He will keep the feet of His saints.

He will keep that which thou hast committed to him.—*Sel.*

As a teacher, the Lord Jesus not only told us what to do, but how to do it. And yet, untold myriads, forbidden by Rome to read the words of Jesus, have lived and died in profound ignorance that he left an example that they should follow his steps,

Miscellany.

Where do I stand? So many mysteries
Environ my weak faith, I can but doubt;
For truth, the truth, I blindly grope about,
Entangled more and more with theories;
I grasp and yet withdraw an empty hand:
Where do I stand?

PILGRIMAGES TO JERUSALEM.

The sojourner in Jerusalem who does not care for antiquities can always entertain himself by a study of the pilgrims who throng the city at this season. We hear more of the pilgrimage to Mecca than of that to Jerusalem; but think the latter is the more remarkable phenomenon of our modern life; I believe it equals the former, which is usually overrated, in numbers, and it certainly equals it in zeal, and surpasses it in the varieties of nationalities represented.

The pilgrims of the cross increase yearly; to supply their wants, to minister to their credulity, to traffic on their faith, is the greatest business of the Holy City. Few, I imagine, who are not in Palestine in the Spring, have any idea of the extent of this vast yearly movement of Christian people upon the Holy Land, or of the simple zeal which characterizes it. If it were in any way hindered or obstructed we should have a repetition of the Crusades, on a vaster scale and gathered from a broader area than the wildest pilgrimage of the Holy War.

The dribblets of travel from America and Western Europe are as nothing in the crowds thronging to Jerusalem from Ethiopia to Siberia, from the Baltic Sea to the Ural Mountains. Already for a year before the Easter season have they been on foot, slowly pushing their way across great steppes, through snows and over rivers, crossing deserts and traversing unfriendly countries; the old, the infirm, women as well as men, their faces set towards Jerusalem. No common curiosity moves this mass, from Ethiopia, from Russia, from European Turkey, from Asia Minor, from the banks of the Tagus and from the Araxus. It is a true pilgrimage of faith, the one event in a life of dull monotony and sordid cares, the one ecstasy of poetry in an existence of poverty and ignorance.—*Charles Dudley Warner's Levant.*

TORNADOES.

A terrible storm of wind and rain passed over Northern Kansas and Southern Nebraska, on Friday evening, May 30th. It extended through nearly the whole northern tier of counties in Kansas, but was most violent between the Blue Rapids and Centennial Stations on the Central Branch Railroad, and thirty miles apart.

The town of Irwing, ninety miles west of Atchison, was nearly destroyed. At that point the storm took the character of a cyclone, and leveled everything in its path. About forty buildings were destroyed. In the family of Mr. Buckmaster, the wife and four daughters were killed, and one son and daughter wounded. In all fifteen were killed, and twenty-eight wounded.

In the vicinity of Frankfort eight were killed, and fifteen wounded.

The storm was extremely violent in the vicinity of Delphos, Ottawa County, and fifteen dead bodies have been brought in from two miles square of territory. One man from Beloit was taken up in his wagon and thrown to the ground again and instantly killed. A woman and child were thrown against a wire fence and killed. Near Delphos, five were killed in one house.

The cyclone cut a furrow through the country about a hundred yards wide and ten miles in length. The house of Mr. Harris near Blue Springs, was demolished. Mr. Harris, wife and children were carried up into the air clear out of sight, and dropped at different places and in different directions from the site of the house they occupied, the distances varying from 100 to 200 yards. Mrs. Harris and one child were killed outright. Mr. Harris died several hours afterwards. One of the other children was found in a pool of water fifty yards from the house with straw and grass wrapped so tightly around his head and shoulders that it could only be removed with the greatest difficulty. The child was slightly injured, his escape being attributed to the mysterious bandage around him.

DRESS IN CHURCH.

Is it of any use to protest against the prevailing custom of making our churches on Sunday, exhibition rooms of the latest fashions in

wearing apparel? We expect to see displays of the fineries and fooleries of dress in the drawing room, the concert room, and places of amusement or entertainment, for exhibition, and even in the street some women have the vulgar pride of wearing apparel only suitable for indoors, and not always there; but when the house of prayer is made thus to minister to the weakest of vanities, weakest because a rich dress is merely a matter of purse, and depends on neither culture, nor brains, nor rank, it is time to protest.

Vanity, snobbery and silly rivalries are despicable anywhere; but in the church they are disgusting, and should be intolerable; nay, more, they are contrary to every rational idea of religious propriety. In the world people may look at the dress; but in the church God has to do with the heart; there is no distinction there. But where is the true idea of worship, when more attention is given to the adornment of the body than to the needs of the soul?

We have seen young ladies "join the church," and in a soft sweet voice "renounce the world" clothed as for a ball-room rather than as followers of "the meek and lowly Jesus," and pray for God to be merciful to "be merciful to us miserable sinners" in toilets prepared at great cost of time and money for that very purpose.

The glaring inconsistency of this course, pursued to a greater or less extent in all our churches on the Sabbath, is a mockery, and also a sorrowful reality, and we only hope that some of our leading women of position and wealth, true Christian women, would, after considering the matter seriously in its relations to God, their own hearts and their fellow mortals, institute a reform.—*Selected.*

A BEAUTIFUL INCIDENT.

The missionary Moffatt tells a beautiful story. He says: "In one of my early journeys, I came with my companions to a heathen village on the banks of the Grange River. We had traveled far, and were hungry, thirsty, and fatigued; but the people of the valley rather roughly directed us to halt, at a distance. We asked for water, but they would not supply it. I offered

the three or four buttons left on my jacket for a little milk, but was refused. We had the prospect of another hungry night at a distance from water, though in sight of the river.

When twilight grew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood and returned to the village. A second time she approached with a cooking vessel on her head, and leg of mutton in one hand and water in the other. She sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent, we affectionately entreated her to give a reason for such unlooked for kindness to strangers. Then the tears rolled down her sable cheeks, and she replied: "I love Him whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full; therefore I cannot speak the joy I feel in this out of the world place."

On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in her soul in the entire absence of the communion of the saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from teacher Heim when she was in his school some years before. "This," said she, "is the fountain from which I drink; this is the oil that makes my lamp burn."

I looked on the precious relic printed by the British and Foreign Bible Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of our Heavenly Father.

THE SIZE OF THE ARK.

Infidels object to the size of the ark; that there could not be a vessel large enough to hold all the creatures which must have been placed in it with sufficient food, it may be, for six or twelve months. Now from the dimensions of the ark in the record of Moses, calculating on the lowest possible scale, the ark was three hundred cubits,

or four hundred and fifty feet long. The breadth is fifty cubits, or seventy feet; and thirty cubits, or forty feet high. In other words, it was as long as St. Paul's Cathedral, London, nearly as broad and half so high. Its tonnage, according to the computations of modern carpenters, must have been thirty-two thousand tons.

One of the largest English ships (of a size altogether unimaginable to those who have never seen it) is three thousand five hundred tons' burden; so the ark must have been equal to ten first rate ships of war; and if armed as such ships are, it would have contained more than eighteen thousand men, and provisions for them for eighteen months. Buffon has asserted that all four-footed animals may be reduced to two hundred and forty pairs, and the birds to a still smaller number.

On calculating therefore, we shall find that the ark would have held more than five times the required quantity of food to maintain them twelve months.—*Selected.*

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of managers was held at the Bible House, Astor Place, on Thursday, June 5th, at half-past three o'clock, p. m., Mr. Frederick S. Winston, in the chair.

The Rev. Albert S. Hunt, D. D., read the seventy-second Psalm, and offered prayer.

Two Bible Societies in Iowa and one in Arkansas were organized as auxiliaries.

Among the letters in the foreign department laid before the Board were communications from Dr. Gulick, at Yokohama, April 22nd; from Dr. I. G. Bliss, transmitting a report of Bible work in Upper Egypt under the supervision of the Mission of the United Presbyterian Church; from Mr. George H. Prince, recommending that no less than 20,000 Rev. Esthonian Bibles be printed; from Mr. A. M. Milne, at Buenos Ayres, March 26th, reporting arrangements for a larger distribution in that province, and depreciating the effects of the high tariff on bound books; from Rev. J. W. Butler, announcing movements among the Catholics in Mexico to distribute an edition of Scio's

Spanish version with notes; from the Central Turkey and European Turkey Missions of the American Board; from Rev. S. C. Damon of Honolulu, Rev. J. S. Payne of Monrovia, and Mr. Andrew Wollason of Copenhagen, with thanks for grants; from Rev. John R. McDougall of Florence, Rev. A. W. Clark of Prague, and Rev. Maxwell Phillips of Merida, respecting Bible distribution, and from Rev. S. C. Pixley of South Africa concerning the Zulu New Testament.

Grants of books were made for distribution to the value of about \$17,000; including books for colportage work in the South and West, and grants to the New York Bible Society and to the membership and Shelby County Bible Society.

The receipts for May were \$36,016.13. The number of volumes issued was 91,190.

THE LATEST determination of the level of the Sea of Galilee by the English survey, gives the mean average depression of the lake below the Mediterranean Sea at 682½ feet. Previous determinations were by Captain Lynch, 653 feet; by Russegger, 665 feet; by De Berton, 775 feet. The English survey also re-determined the depression of the Dead Sea, and reports it to be 1292 feet, or 25 feet less than Captain Lynch's report, which placed it at 1317 feet.

OF THE nineteen kings of Judah from the revolt of the ten tribes to the Babylonish captivity, only eight are characterized as having done that which was good. Among these Jehoshaphat deservedly holds a prominent place. He was the fourth king of Judah, son and successor of the prudent and pious Asa, who had wisely governed the nation for more than forty years. Jehoshaphat enjoyed the invaluable advantages of early religious nurture and the influence of parental example.

THE EXCISE LAWS of New York City have closed, during the year, 1739 saloons. May they continue in the good work.

RECENTLY the water rose eighteen feet in about three hours at Houston.

THERE ARE 1,015 convicts in the Texas penitentiary of whom 915 can neither read nor write.

THE CHRISTIAN MARINER.

LAUNCH thy bark, mariner!
Christian, God speed thee!
Let loose the rudder-bands,
Good angels lead thee.
See thy sails warily,
Tempests may come;
Steer thy course steadily,
Christian, steer home!
Look to the weather bow!
Breakers are round thee;
Let fall the plummet now!
Shallows may ground thee.
Reef in the foresail there!
Hold the helm fast!
So—let the vessel wear,—
There swept the blast.

What of the night, watchman?
What of the night?
Cloudy—all's quiet,
No land yet—all's right.
Be watchful, be vigilant,
Dangers may be
At an hour when all seemeth
Secure to thee.

How gains the leak so fast?
Clear out the hold!
Hoist up the merchandise,
Heave out the gold!
There, let the ingots go!
Now the ship rights,
Courage! the harbor's near,
Lo! the red lights.
Slacken not sail yet,
At inlet or island;
Straight for the beacon steer,
Straight for the highland!
Crowd all thy canvas on,
Put through the foam!
Christian, cast anchor now,
Heaven is thy home.

SUDDEN DEATH.

HENRY M. GODSHALK, son of Pre. Samuel Godshalk, of Deep Run, Bucks Co., Pa., left home towards the last of April, and went to Kansas on a visit. On the 15th of May, he left Newton, apparently in good health, to visit his friend Martin Oberholtzer. On the way (some eight miles distant from Newton), he was overtaken by an epileptic fit and falling to the ground, he died there, alone on the prairie, where he was soon afterwards found. He was buried on the 17th at the cemetery in Newton. He had been afflicted with epilepsy since he was 17 years of age, but having received medical treatment for some time past, he had so far recovered that he was able to work and attend to business. During his stay in Kansas, he had purchased a farm and intended to settle there. He had attained to the age of 27 years, 1 month and 15 days. His father writes that he went in company with "pious, god-fearing companions, and conversed with them of the uncertainties of human life and the promise of an heavenly Canaan and the New Jerusalem, and in the same, I sincerely hope and trust, he may have a home, where he will be with those who have washed their robes, and made them white in the blood of the Lamb. From his seventeenth to his twenty-sev-

enth year, he had many severe trials to overcome on account of his disease, which often wiped away all his hopes for enjoyment in this life, and thereby he was led to set his affections on things above.' This is indeed a sad affliction for the bereaved father and the family, but he is only gone before, and we trust in the "better land" they shall meet again. Let us ever say, "Thy will be done."

Married.

June 16th, 1879, at the residence of Frederic A. Rhodes, Rockingham county, Va., by Samuel Coffman, SAMUEL SHANK and MARY V. BRENNAN, daughter of Frederic A. Rhodes. All of Rockingham county, Va.

Died.

March the 31st, in Snyder County, Pa., HARRIET, daughter of Jacob and Harriet WORME, aged 4 years and 5 months. Buried at Arlington Church. Funeral services by Thomas Graybill and John Snyder. Text: Job 16: 14.

May the 18th, in Richland, Juniata Co., Pa., KATIE STITES, aged 6 years, 1 month and 1 day. Buried the 20th, at Richfield Church. Funeral services by Thomas Graybill and Henry Zimmerman. Text Amos 4: 12.

May the 20th, in Richfield, Juniata Co., Pa., SUSANNA GINGERICH, daughter of David and Martha Gingerich, aged 19 years, 5 months and 5 days. She was buried on the 22nd, at Kauffman's family grave-yard. She was baptized about three months before she died. Funeral services by Samuel Winey, Thomas and Solomon Graybill. Text: John 16: 18.

April 8th, in Berlin, Waterloo Co., Ont., of the infirmities of age, Bro. DAVID SCHANTZ, at the advanced age of 92 years, 1 month and 1 day. Buried the 11th, in Eby's bury-ground.

April 22nd, in Waterloo Co., Ont., Preacher JOHN STECKLE, aged 76 years and 4 months. He served as minister 38 years. Buried at Weber's burying ground the 25th.

May the 6th, in Waterloo Co., Ont., ELIZABETH BACMAN, aged 84 years, 2 months and 24 days. Buried at Martin's the 8th.

May the 13th, in Wellington Co., Ont., son of Jacob and Elisabeth Good, aged 1 year, 4 months and 2 days. Buried the 15th at Martin's.

May the 13th, in Bridgeport, Waterloo Co., Ont., Bro. JOHN WENGER, aged 65 years, 1 month and 20 days. Buried the 16th, at Chr. Eby's.

May the 20th, in Waterloo Co., Ont., ELIAS son of Christian and Anna FREY, aged 18 years and 8 months. He and his brother were about to wash some sheep, and before they commenced, Elias said he would cool himself off, and he went in and was drowned. Thus in the midst of life, we are in death.

May 24th, on Pretty Prairie, LaGrange Co., Ind., LAZZIE MAST, daughter of Levi and Salina Mast, aged 9 months and 10 days. Funeral services by Chr. Werrey and Peter Long, from Luke 18: 16.

May the 28th, in Wayne Co., Ohio, ELIZABETH RITTER, wife of John Ritter, aged 60 years, 6 months and 6 days. Sermon by Frank Schneider. Text: 2 Cor 5: 1—11.

May 20th, in Elkhart Co., Ind., of internal

cancer, ELIZABETH HOUSSOUR, aged 26 years, 8 months and 26 days. Sister Housouer was concerned about her salvation and requested to be received into the church by baptism, and was baptized May 18th, by J. M. Christophel. She expressed a desire to depart this life and be with Christ. A few days before her death she bid farewell to her husband and parents, and admonished them to meet her in the better land. Funeral services by J. M. Christophel, J. Smucker and J. C. Buzzard, from Isaiah 3: 10, 11.

May the 8th, in Allen Co., Ohio, ABRAHAM FRANKLIN, son of Abraham and Rebecca GOOD, aged 19 years, 2 months and 16 days. Funeral on the 11th. Services by C. B. Brennan and C. Culp. About six months previous to his death he was received into the Mennonite Church by baptism. Since that his heart seemed to be firmly fixed on Jesus, in whom he believed he is now resting. Peace be to his ashes.

May 15th, in Owen Co., Ind., Bro. ABRAHAM WELTY, aged 78 years, 5 months and 18 days. His funeral was preached by Daniel Royer and Robert Goshorn in English, and by Michael Misher in German, from 2 Cor. 5: 2. He was a member of the Mennonite Church for many years previous to his death and much esteemed by all.

May 15th, in Gosport, Marion Co., Iowa, ENDIE, son of William and Sarah COFFMAN, aged 5 years, 11 months and 18 days. His funeral sermon was preached by A. R. Brown June 8th, from 2 King 4: 26.

So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die."

June the 2nd, in the Masontown Congregation, Fayette Co., Pa., the aged brother, JACOB SAYLOR, 82 years, 11 months and 10 days. For the last two weeks, he had some troubling spells, yet not severe. On the evening of June 1st, he prayed for all of his friends, friends and neighbors. He told his two daughters to go to bed, as he felt as well as he had for a long time. In the morning he was found dead. He came from near Meyersdale, Somerset county, Pa., to Fayette county, where he united with the Mennonite Church fifty-eight years ago, and remained a faithful brother till death. For thirty years he used one cane, and for twelve years two canes to assist him in walking. Funeral sermon by John N. Durr, from 2 Tim. 4: 6—8. Buried in the Baptist grave-yard at Smithfield the 8th of June.

In Wayne Co., Ohio, MOSES RUTT, aged 69 years 4 months and 14 days. Buried the 20th, in Shaum's burying-ground. Services by P. Imhoff, C. Beery, and C. Holdeman.

June 17th, in Elkhart, Ind., WALLACE REECE, aged 58 years, 1 month and 28 days. He had been in poor health for a year. In January last he was very sick, his friends having but little hope of his recovery, however he grew better and was able to be about till on the 11th of June, when he was again confined to his bed. He suffered intensely till near the last. His sickness was first dropsy, then inflammation of the bowels. On Monday night before his death, the elders of the church (Tunker brethren) were called to anoint him as he desired it, saying it was an ordinance from heaven. He was resigned and willing to go; said repeatedly to his children "follow Jesus." To his wife he said, "Mother, I'm going." Soon after he passed peacefully away. He leaves many friends who mourn, but not as those without hope.

On the 21st of June, in Elkhart Co., Ind., of a lingering illness, Sister SARAH HENNING, wife of Christian Henning, aged 57 years, 5 months and 26 days. She was in feeble

Come, by being baptized. The Savior himself received baptism at the hands of John the Baptist, and said unto him "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

The disciples of Jesus baptized while they were going about with their Master doing good. The Savior commanded his disciples before his ascension, to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. On the day of Pentecost when there were added to the Church about three thousand souls, "They that gladly received his word were baptized." And the disciples wherever they preached and sinners were converted, baptized them according to the command of their Master. Philip baptized the eunuch, Peter baptized Cornelius and his household, Ananias baptized Saul, Paul and Silas baptized the Philippian Jailer, and some that were baptized unto John's baptism, were at the preaching of Paul baptized in the name of the Lord Jesus. These evidences should be sufficient to convince us, of this later day, that baptism is necessary still, and that it should be preached by the ministers of the gospel, and practiced upon as many as believe through their word. But baptism is not the means of salvation, and no one can be saved just because he has been baptized even if he were baptized precisely as the apostles practiced.

All the teachings that have been noticed are means by which the sinner becomes a fit subject for grace. By being obedient he comes to Jesus who saves him of his own free will, and not because of the good he does in becoming obedient. The means of grace and the saving power are alone in Jesus. A person might be obedient in a formal way to all of the above teachings and yet fall short of grace; they must be observed from sincere motives. Then the sinner need not doubt that the Savior will accept him, for he has promised on these conditions to give eternal life; and his promises are sure and steadfast. There are many other teachings in the gospel, but they are for them that have come already to the Savior; and they show the Christian how to live after he has put on Christ.

Sinner, the above truths are for you. Will you not come to Jesus by observing them? Jesus alone can save you, and these are his only conditions. You must make an effort on your part; you have a work to do that Jesus may save you. You need not expect to be saved by the obedience of others, you must be obedient to his commands yourself. Come to Jesus because he will save you. Come now. Come in obedience, by accepting his conditions of salvation.

JNO. S. COFFMAN.

For the Herald of Truth.

IN THE NAME OF JESUS.

"By what power or by what name have ye done this?" Acts 4: 17.

Would it not be well for us who profess to be followers of Christ to pause

sometimes and ask ourselves the question, by what power or by what name we seek to accomplish our undertakings? or in other words, whether we obey the apostles command, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col 3: 17.

The secret of true success lies herein, that we do nothing or undertake nothing but what we can do in the name of Jesus. To have a "conscience void of offense" we must be able to ask God's blessing on all that we do. "Beloved, if our heart condemn us not then have we confidence toward God," and then can we go on our way rejoicing, knowing that heaven smiles approvingly on our efforts, and that it is our "Father's good pleasure to give us the kingdom."

There is a success in this life which is only apparent and not real, and the most successful lives are often obscured by poverty, and, apparently, blasted by worldly misfortune, "for what does it profit a man if he gain the whole world and lose his own soul?"

We sometimes forget the words of Christ, "Without me ye can do nothing," and taking a course of our own, we sooner or later find that what we accomplish without His aid or blessing is worse than nothing in the end,—our anticipated successes are but miserable failures.

Before our Lord sent His disciples to teach and baptize in His name, He said, "All power is given unto me in heaven and in earth," (Matt. 28: 18, 19), and they were also to wait and not go forth as His apostles until they were endued with power from on high. So we must be endued with power from on high,—we must feel the quickening power of the Spirit before we can do anything in the name of Jesus. Of our own selves we can do nothing. Oh, let us cast aside all our self-righteousness, and preconceived wisdom and ability, and in true spiritual humility sit at the feet of our Lord and Master and learn of Him, that he may fit us so to live that men may take knowledge of us that we "have been with Jesus," Acts 4: 13.

In order to illustrate another point we must digress a little. It is well known to many of the readers of the Herald of Truth that the writer was for a number of years confined to a bed of affliction—well-nigh helpless, and as he is now able to travel some from place to place he is very frequently asked by what means he was restored—what medicines he used, or who the physician was that made the wonderful change in his bodily condition,—they want to know "by what power or by what name" he was enabled to "rise up and walk." In reply to all these inquiries, and for the encouragement of the afflicted, he wishes here to confess what great things the Lord has done for him: for not to any of the remedies which he

used can he ascribe his recovery, but to God alone belongs all the glory. Jesus of Nazareth is still the great physician of both body and soul; his name be praised forever. In this age of patent medicines and unscrupulous quacks, Christians too often neglect to "pray one for another that they may be healed;" they forget that "the prayer of faith shall save the sick," and that our Savior says, to those who believe on him, "Whatsoever ye shall ask in my name that I will do, that my Father may be glorified in his Son."

Perhaps some of us must say with Peter, "Silver and gold have I none," but this will be of little consequence if we can only also with Him boldly go forth, and take up the work which heaven has assigned us and do it "in the name of Jesus of Nazareth."

Repentance and remission of sins must be preached (Luke 24: 47), and devils cast out in the name of Jesus. (Mark 16: 17). Many would-be reformers and even ministers of the gospel lose sight of this vital point, and then wonder why it is that their efforts are not crowned with success. We see men act as though Christ were a secondary person, one saying, "I am of Paul, another, I am of Apollonius, and so on. Well may the apostle ask, "Is Christ divided! Was Paul crucified for you? or were ye baptized in the name of Paul?" (The reader can substitute other names to suit our time.) Many projects are carried out in the name of some worldly society or so-called church which could not consistently be undertaken in the name of Christ.

Many worthy men have gone before us, and they have not only left us noble examples, but have also given us valuable words of instruction and admonition; yet we should make a broad line of distinction between their authority and that of the everlasting Word of God, and be careful that we do not build and teach in their name instead of the name of Jesus.

"By what power or by what name have ye done this?" Was it by the authority or power or in the name of some fallible man or set of men, or in the name of Jesus? If the latter, then take heart and be assured that all will be well in the end. Though now you may suffer because you do not "hearken unto men more than unto God," true success will yet be yours here, and "in the world to come, life everlasting."

Let us consider well why it is that we do or teach thus and so,—is it because we desire to act and teach in the name of Jesus—by His authority or power—or that we may appear well before men? "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

If we have been with Jesus and have learned of him, then will we be constrained so to love one another that all men shall know that we are his disciples. We will then have charity for all who

For the Herald of Truth.

ROBBING GOD.

"Will a man rob God? Yet ye have robbed Me." Mal. 3: 8.

The prophet here is speaking for the Lord to the people of Israel. He brings serious charges against them. Taking or keeping from God that which belongs to Him. The Lord says, "Ye have robbed Me." Let us see what the sin of Israel was at this time and receive the instruction that is here recorded for our benefit. If you will read Nehemiah, especially the last chapter, you will find what their particular sins were at this time, for which they were so severely censured. 1. Persecution by Priests. 2. Withholding tithes. 3. Bringing poor animals to sacrifice. 4. Neglecting God's sanctuary. 5. Profaning the Sabbath. 6. Unting with Idolaters. We can follow these points but very briefly:

1. The Priest had appropriated to his own private use the room in the Temple where the offerings to the Lord were kept and displayed. This was not only violating a divine command, but was using for selfish purposes that which was holy unto the Lord. This was robbing God, and we are guilty of the same sin, and subject to the wrath of God when our hearts are full of self, for "ye are the temple of God." Our hearts are the Lord's, but when we turn the Holy Spirit out and care only for self then we rob God. For we are His by creation, preservation, and regeneration.

2. They did not give freely of their fruits, crops, &c., to God as the law required. Consequently the Lord's treasury was empty, and the singers and other servers in the Temple were obliged to go out into the fields and labor for their own support, and thus God was robbed of the service of those who were His chosen ones in chosen places. We, too, often neglect the Lord's treasury. And those who would go to do work for Him in mission fields both at home and abroad, can accomplish but little because of the want of help and means, though the Lord has blest with abundant harvests, year after year, His people that they may carry on His work.

3. They brought the poorest animals, when the plain commandment called for those without spot or blemish. So we rob God by not giving to Him our best energies and abilities. We bring the "poor animals" to the Lord. That is, such time and effort as is of no value to us anyway. What a shame that we should thus rob that God who has created us for His glory.

4. Neglecting God's house. Oh how trivial the excuse that is sufficient to keep us away from public worship, though we know it is among the means of God to make and keep us wise unto salvation.

5. They soon learned to carry on their business on the Sabbath day, thus rob-

bing God of the little time He has in mercy asked of us. And is not this one of the great sins of to-day? both National and individual, that we no longer heartily respect the Sabbath of our God?

6. Great as are these sins against our Father, the last is the worst, both in iniquity and results. This was the destroying evil with the Jews that they associated and intermarried with unbelievers. To-day the church has more to answer for and more danger to fear from this one sin than all the rest mentioned. It is conformity to the world that the Lord has always warned against, and this has always proved most disastrous in the past. Yet in this one thing the church is very guilty to-day of robbing God. It may be said of a large majority of professing Christians, that they would rather be in almost any other condition than unfashionable. I mean not only in dress, but doing like the world does in all things. This is a great sin against God, and is the cause of the waning of church power in the world. God has said His people must be a "peculiar people," a "separate people." This conformity to the world is what ruined God's people of old, and their experience stands out upon the page of inspired history a warning to us that we love not our privileges and our place by robbing God in the same way.

R. N. KRATZ.

For the Herald of Truth.

DRESS IN CHURCH.

What argument shall we use that may be brought to bear on the minds of people who profess to belong to the same church to which Paul and Peter belonged, to get them to believe or understand their ancient brethren? Every one of them seems to understand, and acknowledges to the force of some of their teachings—such as the following, "Use hospitality one to another without grudging, be not forgetful to entertain strangers, forsake not the assembling of yourselves together," &c. But certain other truths taught by them are passed over as lightly as though they were not taught at all, or were of too small importance to be noticed in the least. When Peter says, "Honor all men, love the brotherhood, fear God, be sober and watch unto prayer," every professor of religion responds with a hearty "O! yes, that is all very true; it is our duty so to do, if we wish as servants to be acceptable to our Master; we cannot live a good Christian life without obeying these teachings of Christ's holy apostles." But when he speaks of the adorning of Christian women on this wise, "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of

work and teach in the name of Jesus, and will have no disposition to think evil of any simply because they do not belong to our class or society. When one of the disciples said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us, Jesus said unto them, "Forbid him not; for he that is not against us is for us." John 9: 49, 50. The same disciple at another time asked the Lord whether He would that they should command fire to come down from heaven and consume those who would not receive Him. "But He turned and rebuked them and said, 'Ye know not what manner of spirit ye are of.' Do we as Christians know of what manner of spirit we are, if we take pleasure in saying or doing that which will be an injury to those who have received Him? perhaps, even wishing to prohibit them from doing good in His name? They may not follow the Lord in the same way that we believe to be right, yet if they sincerely desire to do right as God enables them to see what is right, may not these words be applied to us: "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand." In the face of the many conflicting opinions of those who seek to live godly lives in Christ Jesus, we have the advice of Paul: "Let every man be fully persuaded in his own mind."

Simon P. YODER.

God of great price," a great majority of them that claim to be Peter's brethren and sisters are ready to let this part of his teachings go for them of his day, admitting that it was very becoming for the meek disciples of Jesus at that day; but claiming, in deed, if not in word, that they are not at all suitable for these later times, in which style, fine dressing, and amusements, and it might be added, "superfluity of naughtiness" receive the popular sanction.

It appears to be useless to tell persons that the holy Scriptures condemn, in God's people, the vanity of fashionable dressing. They will tell you that they know what Isaiah wrote to the Jews, what Paul wrote to Timothy, and what Peter wrote to the church concerning these things. The fact that the Bible is against them—if it even does not fail to convince them—fails to set them right. Then, I repeat, what argument shall be tried?

Is it not time that Christian men and women and even non-professors learn to think it a breach of good taste and decorum to deck themselves with finery and gay clothing till they appear so gaudy as to attract the attention of the most devout and sober-minded? Does not the better judgment of any intelligent person teach him or her that the church is not a proper place for any one to display ruffles and fringes, laces and trimmings, and gold rings, and costly chains? If these things must be worn, let them be worn by the world, and not by persons calling themselves Christians. Let them be worn too, to the places to which they are adapted—the theatre and the dance; and not to church and Sunday-school, where they may prove a temptation to Christians. J. S. C.

For the Herald of Truth.

WHY IS HE THAT IS LEAST IN THE KINGDOM OF HEAVEN GREATER THAN JOHN?

John the Baptist was of priestly parentage; his father was himself a priest, and his mother was of the daughters of Aaron. His birth was not according to the ordinary laws of nature, but through the miraculous interposition of almighty power. He dwelt by himself in the wild and thinly peopled region west of the Dead Sea, preparing himself for the wonderful office to which he had been divinely called. His dress was that of the old prophets—a garment of camel's hair fastened to the body with a leathern girdle.

"John was the last representative of the prophets of the old covenant; and his work was two-fold—to enforce repentance, and the terrors of the old law, and to revive the almost forgotten expectation of the Messiah." Luke 3: 1-18.

In the last two verses of the Old Testament the prophet Malachi describes the

coming of this remarkable personage—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." They who were acquainted with the teaching of the law had respect to this prophecy, and looked for the coming of Elijah. This fact is clearly proven by Matt. 17: 10-13, where the disciples asked Jesus, saying, "Why then say the scribes that Elias must first come?" "Elias is come already, and they knew him not, but have done unto him whatsoever they listed." "Then the disciples understood that he spake unto them of John the Baptist." The Savior also gives this testimony of John in Matt. 11: 13, 14, "For all the prophets and the law prophesied until John; and if ye will receive it, this is Elias which was for to come."

All the prophets previous to John, who prophesied of the Messiah, could see the much longed-for, glorious time only in visions through the spirit of prophecy. "Abraham rejoiced to see my day; and he saw it, and was glad."

"Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them." Here Abraham saw in visions and rejoiced; and many prophets and kings desired to see, not alone in visions, but literally, and died without seeing; but it was John's privilege to see with his natural eyes the "Redeemer of the World." John performed no miracle, but his supernatural birth, his manner of life, and his unusual sanctity, attracted a great multitude from every quarter. Great numbers of every class came to him to confess their sins and to be baptized of him. But John's greatness was more particularly in this that he was divinely called to herald to the world the news of the presence of the Messiah, and prepare the way for the ushering in of the Gospel Dispensation.

The Savior said to his disciples, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he."

Though John was greater than any before him, yet was he not so great as they who are least in the kingdom of heaven; because he was under the law—that law which was "weak through the flesh"; he was not permitted, in the flesh, to see the glorious liberty of the children of God. "He never saw the accomplishment of justification through Christ Jesus. By the deeds of the law shall no flesh be justified in his sight," but "by him (Christ) all that believe are justified from all things from which ye could not be justified by the law of Moses."

The law was typical. "For the law was a shadow of good things to come, and not of the very image of the things, can never with those sacrifices, which they offer, year by year, continually, make the comers thereunto perfect." John may have seen more than the shadow; no doubt he joyfully beheld a part of the *very image*; for in speaking of Christ he said to his disciples, "the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled," but he never saw salvation through Christ in its fullness. After he was cast into prison he sent two of his disciples to Jesus to inquire if he was the one that should come, or whether they should look for another. This fact leaves room to suspect that John was not satisfied, beyond a doubt, that Jesus was the promised Messiah. But he always spake of himself as vastly inferior to Jesus; he considered himself unworthy to be the meanest attendant upon him.

"John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me." He looked upon the Savior, and said to the multitude, "Behold the Lamb of God, which taketh away the sin of the world!" he was reluctant to baptize him, saying, "I have need to be baptized of thee; and comest thou to me?" He afterward said to his disciples, "He must increase, but I must decrease." The inferiority of John's baptism unto repentance, and that baptism accompanied with the gift of the Holy Spirit, which our Lord afterward ordained is clearly marked by John himself. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire."

He that is even least in the kingdom of heaven is liberated from the rites and ceremonies of a law of bondage, whose sacrifices are merely remembrances of sins; and he has looked into the perfect law of liberty, and has interest in a nobler sacrifice, which was given once for all, and which is an *atonement* for sin. His blinded eyes have been enlightened by "the bright and morning star," his ears have heard "their sound go out into all the earth," and his hungering, thirsting soul has been filled with the bread and water of life. A glorious time has been seen, in which souls thirsting for Salvation have with joy drawn water from the wells of Salvation; the weary have found rest; the hungry have been filled with good things, while the rich have been sent empty away. *

The cross of Christianity towers above all human civilization, and will always be the measure by which its degree of elevation can be determined.

For the Herald of Truth.

GOSPEL IDEAS.

Among the leading ideas in the gospel are these, viz: to give life to the dead and sight to the blind; and to show sinners the way to Christ. The great hindrance to sinners in coming to Christ is this—man looks within himself for peace; but it is never found in the unconverted heart; but alone in Christ Jesus. When Moses lifted up the serpent in the wilderness he did not say, Now look within for a cure; but all that looked upon the serpent were healed, and they only.

The unconverted are dead because they have not Christ—the life; therefore their works are dead also, and are not acceptable to God as a means of holiness. When Christ has found an abiding place in man it is Him that worketh both to will and to do. Christ alone is acceptable to God; He is all and in all, and outside of him there is no grace. Take Christ away from the Christian and what has he? No righteousness to hide his sins. What will the moralist have in the judgment? Nothing but sin and death, because he has not Christ to bear his sins and grant him life.

Jesus preached the law, that man lives by doing according to the law; but the Jews would not receive him, and condemned him to be crucified; for they were pretenders only of keeping the law. He showed them how far they were in error in the words recorded John 7: 22-24, where he also tells them to judge not according to appearance, but "judge righteous judgment." He always proves man. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." In Romans 3: 10-11 we read—"There is none righteous, no, not one: There is none that understandeth, there is none that seeketh God." The Jews were self-righteous, yet they were convicted of not keeping the law. Hence they crucified Jesus, they wished their own way still, and were not willing to believe one who uncovered their guilt as did Jesus. This is the condition of man to-day, he continually beholds good in himself while it is not there. "There is none good but one, that is God."

There is no righteousness for man save in Christ. Paul, writing to the Romans of the righteousness of the law, and of faith, quotes the language of the prophet, "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." Salvation through Christ was also for the Gentiles. To the woman at the well the Savior preached free grace. He afterward preached through the apostles to all the world; and his doctrine was not the law of Moses, but free grace through Jesus Christ. "Whosoever believeth that Jesus is the Christ is born of God."

Whosoever believeth in him shall not perish but have everlasting life. The fulfillment of the law cannot be accomplished by man. "By the deeds of the law there shall no flesh be justified in his sight." God now looks upon the soul; if Christ is not there that soul is condemned already. "He that believeth not is condemned already." Believeth what? That Christ took away his sins, and nailed them to the cross. Because the law condemns; but the finished work at the cross alone can give peace to the poor perishing soul. Oh! that more could see their lost condition, and the life in Christ; own the death on the cross as their death, the burial in Joseph's tomb as the burial of their sin, the resurrection of Jesus as the resurrection unto a new life, and the new life as a foretaste of the glorious life beyond the grave. Christian, have your affections placed on things in heaven, where Christ is at the right hand of God; and not upon the things in the world where all is vanity and vexation of spirit.

The Christian should not fear man under any circumstances, but mightily wield the sword of the spirit in contending against the enemies of the cross, fearless of the creeds and doctrines of men. He should become childlike and take God at his word, despising the wisdom of the world. Christ is our wisdom, righteousness, justification, and redemption. Christ is all—all and in all. Out of Christ man has the things that are in the world—the lust of the flesh, the lust of the eyes, and the pride of life. The spirit of these is the enemy of righteousness; the author of every evil imagination, and of self righteousness; and is the god of this world. It points the moralist to his own goodness, the worldling to human greatness—Human greatness deceiveth itself. What will the greatness of a Napoleon or an Alexander avail in the judgment? It is not built upon the "Solid Rock." It is one of the devices of the enemy to lead souls to destruction. This spirit, it is to be feared is running the press to-day to a fearful extent by publishing great events, romances, artful illustrations, &c., which are unreal, founded like the kingdom of darkness, in which they are a working power, on vanities and lies. The serpent uses such stratagem as this to blind poor fallen man to the true fallen light. These are his own contrivances founded on appearances—a mist—nothing. But he makes appearances seem realities, the present, abiding—eternity, far off, and this world our home. He says to the worldling there is no danger; the road is scattered with flowers, money, whiskey, gay clothing—everything in which carnality delights (still no danger). Thus he lures his victims on.

The train is running at a fearful rate; it is crowded with an unsuspecting

throng; every imaginable, sensual pleasure is engaged in to blind their sin-delighted eyes. Watchmen are busily engaged in giving the alarm of the certain danger, they raise their cries and wave their signals day and night. Some, but alas! too few take warning and deliver their souls; and when their eyes are enlightened rejoice that they have escaped so terrible a death. Many jest and laugh to scorn the counsel of these their best friends. Others feel secure, refuse to think, and thus neglect their earnest calls. On the train rushes with its burden of precious souls, each worth a thousand worlds; and every day thousands, regardless of the earnest entreaties of their loving friends, are hurled over the precipice toward which they have been madly dashing, into the gulf of dark despair.

When Christians think of the thousands who are dashing along in midnight darkness, every heart should be inspired with new life, and a determination to work more ardently for the conversion of sinners. How important that our light shine! How many Christians look upon this wholesale destruction of souls, and are backward in speaking to sinners of the necessity of conversion! O! point sinners to Jesus! Do not let Satan persuade you that your efforts will be in vain; conquer the enemy by doing your Christian duty, and your efforts will be fruitful when the Lord sees fit to give increase. J. M. SROITZPUS.

For the Herald of Truth.

WORK IN THE VINEYARD OF THE LORD.

Have we, as laborers in the Lord's vineyard, seriously considered how we should live, and how we should labor? Are we doing all we can to improve and set ourselves and our fellow beings for eternity? Time with us will surely end, and the Son of man will come to claim his own. "For in such an hour as ye think not the Son of man cometh." Have we merely become members of Christ's Church and are standing idle, depending on others to be "carried to the skies on flowery beds of ease" through their labors and their prayers? May our Heavenly Father forbid that any of His people should stand idle when there is such a glorious work to perform. Let us all improve our time in striving to grow in grace by rising higher and pressing onward in our labor of love.

Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We know that it is alone the goodness of our Heavenly Parent that we are spared among the living, and supplied with the means to sustain our natural lives; and alone the mercy of his Son, Jesus our Lord, that

we are furnished with the means of spiritual life, and have hope of a home in heaven. Then why not become more zealous and prove more faithful in battling for and bearing the cross? Let us now begin to work with greater earnestness, and apply ourselves more diligently and continue more steadfastly; that when our time comes to be called away we may be found worthy to hear the voice, "Well done, thou good and faithful servant." Let us work while it is called to-day, for we have no promise of to-morrow. As Sabbath school teachers and learners, let us work to the honor of God. Let us learn of one another, and learn especially of the Great Teacher, who became our example to a righteous life. And when we have learned our duty let us be faithful in performing it.

It is through the love of God that I have courage to write these lines. May the grace of God clothe us with humility; fill our souls with love, and our minds with heavenly wisdom; that we may work in the true spirit of meekness, and reap the rich reward promised unto the righteous. May we meet one another, when called from our earthly toils, at the golden gate of heaven, where the angels are awaiting the redeemed with unfading crowns of life.

"Lord, only thou canst save,
And cleanse the heart and head;
That we may tread the grave
As little as our bed."

SARAH K. YODER.

For the Herald of Truth.

THE WILL AND POWER OF GOD.

The *Herald of Truth* for March, 1879, has the following questions sent in by a correspondent, in whose neighborhood they had been agitated; and a minister there preached on the subject.

1st. If God could save all men and would not, could it be said that He is infinitely good?

2d. If God would save all men and could not, could it be said that He was almighty?

The persons who first proposed these questions may have felt no deeper concern to know the truth in regard to them than did Pilate when he asked Jesus, "What is truth?" and immediately departed from Him. But since they have thus formally opened the way for the consideration of the subject of salvation, an opportunity to do good services to some one may unwittingly be opened by them.

Salvation is sometimes explained as deliverance from the just punishment of sin; but the Divine declaration stands firm, that "the wages of sin is death." The forgiveness of sin is generally understood by salvation. Our sins are the evils which we love and enjoy: they are this evil love. The angel of the Lord said unto Joseph, "Thou shalt call his

name Jesus; for he shall save His people from their sins." This is therefore the Lord's salvation, the saving us from our love to commit sin.

To save a person from his sins is not a deliverance from things outside of him, which attack him, but with the existence of which he has nothing to do. He can therefore not be saved from the sins of his choice, except by changing his love, or taking away his freedom of choosing. The Lord declared, "I am not come to destroy, but to fulfill." And that God created man into freedom was pronounced "very good;" and God being love, He cannot destroy this.

When Jesus commenced to preach, "Repent: for the kingdom of heaven is at hand." He based salvation upon repentance; and otherwise He could not save the people without destroying their power to choose than by enabling them to repent of evil and choose the good. Commanding with God is doing or conferring the power to do. He said, "Let there be light, and there was light." Hence when He says, "Repent," He conveys the power to do so; for man has not of himself the power so to change as to hate what before he loved. All power belongs to the Lord.

A person's sins are not merely the improper acts openly committed by him, but the pleasure he enjoys in so doing. While he sees pleasure in a sinful act he is not saved, although he does not openly commit the act. He has not repented from it, and therefore he has some other selfish object in not indulging in it.

The answer to the first of the above questions is, that God does save all men. "And all the ends of the earth shall see the salvation of God." Is. 52: 10. "And all flesh shall see the salvation of God." Luke 3: 6. That some, or many, refuse to accept of this salvation diminishes not His love to give it. In this He does the same as in the affairs of this world where "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And this answers also the second question, that He has power to save all men. He can and does save all "from their sins," who are willing to be thus saved; and this is the only salvation any person can need.

J. R. HOFFER.

Mount Joy, Pa.

For the Herald of Truth.

KIND WORDS.

Kindness creates love, and preserves harmony, peace and unity. Experience teaches us that kind words, kind acts, and smiles from our fellow beings strengthen and encourage us on our Christian pilgrimage to Eternity. Thus the disciples of Jesus bear one another's burdens, and promote the happiness of others as well as their own.

Meeting together and kindly conversing upon scripture subjects often becomes the means of much good; restraining the ambitions, weighing their aspirations in the balance where they are found wanting; and encouraging the humble, who feel themselves unworthy and shortcoming. By showing brotherly love, and by spiritual conversations the weak are strengthened for the work of the Master. In this way they are supplied with spiritual food, faith is strengthened, the soul is cheered, the heart is made glad, love is revived, fresh courage is taken to "Press toward the mark for the prize of the high calling of God in Christ Jesus."

Through the kindly exhortations and prayers of the believing, many sick and dying receive comfort, and despairing souls are revived and find grace to become reconciled to God through the Redeemer. "The whole world lieth in wickedness." All are sinners by nature, and need the solemn warnings and the Heavenly teaching contained in the words of the loving Savior.

The minister of the gospel especially should remember that much depends on the manner in which he gives that precious word to the world; he should enforce it kindly, handle it tenderly, in humility imitating the Master, setting such example, as will leave him blameless before the world, and teaching with such earnestness that sinners may be brought to repentance and be converted from the error of their ways. Many may be reached by preaching the word in the true spirit, but the minister's duty is not confined to a public ministry; his every day life, his conversation and actions should all be in harmony with that humility and patience which grace the whole ministry of Jesus of Nazareth, holding up to the world eternal truth by example as well as precept. By showing good Christian example the minister gains the confidence of the unconverted and many are drawn to the sanctuary to hear the preaching of the gospel.

If the minister fails to discover immediate results of his labors, and but few are gathered into the fold, he should not be discouraged; but take comfort in the words of the Savior—"Joy shall be in heaven over one sinner that repenteth." Luke, 15: 7; and the words of the Apostle James—"Let him know, that he who converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 20.

J. D. HENSHAW.

For the Herald of Truth.

EXAMINE THE WORD.

Dear readers of the *Herald*, it is our duty to pray daily to our Heavenly Father to give us wisdom and understanding. All the people in the world have a

desire to be happy. To be truly happy they must seek the comfort of the Holy Spirit through the Savior. Jesus said, "I will pray the Father to send another comforter, whom the world cannot receive, to guide you into all truth."

We must read the Bible, which will make us wise unto salvation, with a prayerful heart; and we must pray without ceasing, to draw our minds from the things of this world to the things which are above. We read in the parable of the sower, that some fell among thorns, and were choked, and brought forth no fruit; which represents the world as being choked by the deceitfulness of riches, and the cares of this world, and bringing forth no fruit for the spiritual harvest. We must seek daily for true wisdom, and build on the rock; then our house may stand in the judgment. It is to be feared that many live careless, and like the foolish virgins, have no oil in their lamps.

Some people appear to have no time to read the Bible; their time is taken up in reading worldly news, and studying law, that they may attend political meetings, and make witty speeches, and thereby gain the honor of men and the applause of the world. Such seldom hesitate to swear oaths, and go to law with their fellow-men, and to fight with carnal weapons, and justify themselves in these acts of violence, claiming that they are doing God's service. But are they not serving the god of this world? To serve in a Christian warfare is to fight against our own carnal will, the flesh, and the devil; to use the sword of the spirit—the word of God, which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"He that endureth to the end shall be saved." "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

BENJAMIN LEGRON.

For the Herald of Truth.

BE WATCHFUL.

I notice in the May No. of the *Herald* that friend Simon P. Yoder has quoted the following Scripture, "We know that we have passed from death unto life, because we love the brethren." Let us all be watchful, and look every one into his own past life and see whether or not we have manifested that love to the brethren that assures us of having passed from death unto life. We should love in deed as well as in word. Actions speak louder than words. "If a brother or

sister be naked, and destitute of daily food, and one of you say unto them, depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" The Scriptures require us not only to love our friends, but also our enemies. Especially should we be charitable to poor children who are surrounded with plenty, yet suffering from the lack of daily bread.

There is much spoken and written upon the subject of charity, and I think we can see it in the bud awaiting development. It should be cultivated that it may unfold its real worth, disclose the beautiful, hidden flower, and ripen into abundant fruit. Uncultivated, its merits may remain unseen until the frosts of later life blast it and its beauties never appear. The Savior said to His disciples, in speaking of the last judgment, that, "The King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

He also said respecting alms, "Let not thy left hand know what thy right hand doeth." Let us therefore watch that all our charity be done to the honor and glory of God; that our light may so shine before men that they may see our good works, and be led thereby to glorify their Father which is in heaven.

MICHAEL KILMER.

For the Herald of Truth.

CHRIST, THE DOOR.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7: 8.

The above Scripture was spoken by our Lord previous to the full revelation of His character and the plan of redemption. The promise contained therein may be appreciated by one who has finally and decidedly renounced his sinful pursuits, and engaged with diligence and self-denial in a life devoted to the service of God.

The gate at which penitent sinners must enter into the way of life is Christ himself. "Strait is the gate, and narrow is the way which leadeth unto life." At this gate the penitent enters with difficulty—difficulty to leave back his sins; for he cannot carry along with him any of his sinful practices, ungodly companions, or carnal desires. He cannot effectually contend against the enemies which try to prevent his entrance unless he has the power of God for his help, which he obtains by sincere, importunate prayer. The sinner must return to God by faith in Christ, and be justified by faith, and not by his works. Repentance is a result of faith, and leads to Him. The believer not only trusts in the Lord for salvation, but also seeks his liberty and happiness

in His service. To enter by Christ, the door is contrary to man's pride, to his passions, to the course of the world, and to the temptation of Satan; and requires more striving, and more of divine power than the accomplishing of any other object.

Many desire the joys of heaven; but only a few are willing to fight the good fight of faith; yet without this fixed purpose of heart—the result of divine grace, profession will end in falling away or apostasy.

Salvation is free, and can be purchased without price; but man must value it so highly as to suffer the loss of all things that he may win Christ; or he shall not be able to break through the combined opposition of the world, the flesh, and devil. If he fears any mischief that his enemies can devise against him more than coming short of salvation he shall certainly perish, notwithstanding his notions and convictions.

The Christian must count the cost, and pray for courage and constancy, that he may run in earnest to win the prize; putting on the whole armor of God, and relying on His grace, fight the warfare through with patience and resolution; while some who have put on the armor shamefully turn back in the day of battle.

C. H. HOCHSTETLER.

Summit Mills, Pa.

For the Herald of Truth.

EXAMINE THE WORD.

"These were more noble than those of Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

Paul and Silas had been preaching in Thessalonica, where they spent three weeks, during which time many of the devout Greeks believed. But the unbelieving Jews were moved with envy, and took with them a number of lewd fellows, sought Paul and Silas, to bring them unto the people. For they said, "These have turned the world upside down." However, from the great multitude converted it would seem as though they turned the right side up.

Owing to the great confusion the brethren sent Paul and Silas by night to Berea, at which place they went into the synagogue and taught as was their custom. This then brought out the above Scripture. "These were more noble than those of Thessalonica," &c.

They received the word with all readiness. This shows that there was a hungering for the word. They also searched the Scriptures to see if those things were so which Paul preached. More than this, they searched in the Scriptures daily. Friend, are your anxieties, your desires to know the Scriptures so great as were the Bereans, that you search the

Scriptures daily? If you are not, there is much for you to do. As a result of this many believed. May the preaching of the Word be the means of leading many to examine the Scriptures, and seek the salvation of their souls. J. S.

WAITING FOR THE GLORY.

We are waiting for the glory
Of Him who once was slain,
And echoing on the story
Until he comes again.
Against the world that slew him,
Our testimony clear
Must shine amid the darkness
Until he re-appear.

The mystery of evil
Abounds on every hand,
Death travels on triumphant,
And darkness shrouds the land;
Alone upon our pathway
The light of life has shone,
And evil, death, and darkness
Vanish before God's Son.

For we have heard the story,
So wonderful, so true,
Which fancy never fashioned
And wisdom never knew;
Of Godhead shined in manhood,
Emmanuel, Mary's Son,
The double full perfection
In Christ, the Perfect One.

Oh, Galilean Jesus,
Whose life of shame and tears
Encircled by a glory
E'en mid a gloom appears;
Whose lips drop words of sweetness
That all my being move,
Thou art the truth incarnate,
Thou art Incarnate love.

Oh, blessed one who camest,
E'en to the cursed cross
To take the sinner's station,
And bear the sinner's loss;
Thou who adore who lov'dst us,
And mad'st us nigh to God,
Who freed'st the captive rebel
By ransom paid in blood.

Vain are the depths of wisdom,
Vain are the dreams of art,
Vain the imaginations
Of every human heart:
The depth they cannot fathom,
The space they cannot span,
Nor close the mighty chasm
Which severs God from man.

But we have heard the story,
As wonderful as true,
Which fancy never fashioned
And wisdom never knew:
The glory of Immanuel,
True God and very man,
Whose love the depth hath fathomed,
Whose self the space could span.

Unslustered by earth's honor
Was the thrice precious name,
Borne by the Lord of glory
In this his scene of shame,
Of men despised, rejected,
Of sorrow, grief and woe,
Acquaintance and companion,
He sojourned here below.

Still in his beauty hidden
From darkened nature's sight,
But we his secret loved ones
Called into marvelous light,

Know him who passeth knowledge,
Transcending thought and word,
Jesus, the second Adam,
From heaven, the quickening Lord.

What, Christian, though the darkness
Of this world darker grow,
At the right hand of glory
He sits who fought the foe;—
As midnight waxed darker,
Nearer the morn doth come
When Jesus' voice shall summon
His scattered people home.

Oh, wait then for the glory
Of him who once was slain,
And echo on the story
Until he comes again;
Against the world that slew him,
Let thou thy witness clear
Be seen amidst the darkness
Until the Lord appear.

—H. J. K. M.

OVERCOMING.

Many know by sad experience what it is to overcome. "A fortress is no stronger than its weakest point." Who that has been tempted and tried has not learned that he has a weak place where the enemy has entered and oft times taken him captive at his will? Impatience, pride, stubbornness, or carnal self in some form has again and again been victorious, and bowed us in weakness and in shame. The works of the flesh have been manifest. We have formed good resolutions or made promises, only to find them, in the presence of unlooked-for or long-continued trial, as powerless as a barrier of straw before a torrent of rushing water, or an obstruction of wax before advancing fire. Heartsick and weary, it is well if at last we learn in whom true strength lies, and listen to the voice that says: "Come unto me, all ye that labor, and I will give you rest."

Wearily, weak, tempted one, you may have been again and again defeated, yet for you there is hope. Jacob when dying prophesied of one of his sons, "A troop shall overcome him, but he shall overcome at the last." Of the Royal One of Jacob's seed it was foretold: "I have laid help upon one that is mighty." He is "mighty to save," and through Him who said, "I have overcome the world," you, though often conquered, yet may be an overcomer at last.

The word of God tells us *what* we have to overcome; *how* we may overcome; *who* will overcome; *the results* of overcoming, and also, for our encouragement gives examples of overcomers who being dead, yet speak.

1. *What* have we to overcome? The world and the Wicked One. "Who is he that overcometh the world?" "Whosoever is born of God overcometh the world." 1 John, 5: 4, 5. Three times in these two verses John tells us of overcoming the world. Christ said in his parting words to his disciples, "I have overcome the world" (Jn. 16: 33),

bidding them therefore to "be of good cheer."

Again John says, "I write unto you, young men, because ye have overcome the wicked one." 1 John 2: 13. We are bidden to "resist the devil" (Jas. 4: 7), and to "be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5: 8.

2. *How* may we overcome? "Whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" 1 Jn. 5: 4, 5. "Ye are of God, little children, and have overcome them; because greater is He that is in you than He that is in the world." 1 John 4: 4.

"The Lion of Judah shall break every chain, And give us the victory again and again."

By faith we live, stand, and walk, and through faith in the Lamb of God we overcome.

We are to overcome the Wicked One through the word of God abiding in us,—by the blood of the Lamb and word of our testimony. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 Jn. 2: 14. When Christ was tempted by the devil, he used the "word of the Spirit, which is the word of God," saying: "It is written." Afterward the devil "leaveth Him, and angels came and ministered unto Him." John says, "They overcame him by the blood of the Lamb and by the word of their testimony." Rev. 7: 11. Paul says, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 16. The promise stands: "The God of peace shall bruise Satan under your feet shortly." Rom. 16: 20. Christ passed through death, "that He might destroy him that had the power of death, that is, the devil." Heb. 2: 14. Through our Lord Jesus Christ we are "more than conquerors," and it is our privilege even now, through faith, to claim the victory and praise the Giver: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

3. *Who* will overcome? Not all! At last will be found foolish virgins as well as wise. Those who believe will be crowned victors. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? Whosoever is born of God overcometh the world." 1 John 5: 4, 5.

Do you earnestly desire to be an overcomer? Then consider and obey the instructions which Paul gives from the Captain of our Salvation: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the

wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always, with all power and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6: 10-18. Those who put on this heavenly armor, who through faith in, and obedience to, our Lord, receive his Holy Spirit, will be overcomers, thus proving the truth of the word, "Greater is He that is in you than He that is in the world." 2 John 4: 4.

4. *What* is the result of overcoming? Final and everlasting victory. God has given precious promises to those who overcome. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "He that overcometh and keepeth my words unto the end, to him will I give power over the nations. And I will give him the morning star." Rev. 2: 7, 11, 17, 26, 28. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 5, 12, 21.

The word of God also for our encouragement gives examples of overcomers. Reading the seventh chapter of Romans carefully, we shall find that Paul describes a bitter bondage, defeat, self-condemnation, and captivity. In mental suffering he exclaims, "Oh, wretched man that I am! Who shall deliver me?" He finds

a deliverer in Jesus Christ our Lord, and gives thanks to God. In the eighth chapter he tells us there is no condemnation now, and speaks of freedom, of joint heirship with Christ, of glory to be revealed, and of being more than conquerors through him that loved us. Paul lost himself, and found Christ to be all. After the deliverance Paul says: "The life I now live I live by the faith of the Son of God." David was brought into bondage. He knew the humiliation of defeat, "the sacrifice of a broken and contrite heart," and hid God's word in his heart, that he might not sin. He meditated in the Word, and his psalms have been through ages fitting expressions of the experiences of the children of the Lord.

"Had David spent no darksome hours,
His sweetest songs had n'er been ours."

In the eleventh chapter of Hebrews is recorded a long list of those who were conquerors. Paul after giving a brief history of many, says, the time would fall to tell of all who overcame through faith. "We are compassed about" with a great "cloud of witnesses," and bidden to "lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith."

While cheered by the instructions and examples given us in the word of God, let us not forget nor neglect prayer.

"Restraining prayer we cease to fight;
Prayer makes the Christian's armor bright."

We must have interviews with our Savior. God will be inquired of for this thing. Praying in faith, yielding ourselves to the mighty Conqueror, we may "shout the victory as we go," for "the battle is not ours, but God's." The word which is rendered *overcome* in the precious promise that we have considered, is rendered "gotten the victory" in Rev. 15: 2. John saw "them that had gotten the victory . . . having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb." At the close of the Revelation, John tells us of the new heaven and earth, the holy city, New Jerusalem, with its beauties, where God will dwell with the redeemed of earth; where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. There the loved friends who now "sleep in Jesus" shall live again like Christ, and the promise from our Lord is: "Behold, I make all things new; He that overcometh shall inherit all these things" Rev. 21: 5, 7.

Beloved in the Lord, be of good cheer. God has given to the Captain of our salvation full and complete victory over all that oppose. "The Lamb shall overcome them, for He is Lord of lords, and King of kings." Rev. 17: 14. We who put our trust in Him may overcome through

faith now, and finally sit with Him on his throne, even as He overcame, and is set down with his Father on his throne. Rev. 3: 21.—*The Christian*.

DO YOU PRAY?

David did. His circumstances were indeed unfavorable. A crown was upon his head. The care of a kingdom pressed him. He might have said, "I have no time." But he prayed. He prayed much. Prayer formed one of his most influential habits. What proofs and illustrations abound in those wonderful writings—the Psalms. How touching, earnest, often sublime, were his cries unto God!

Daniel did. He was indeed a statesman and courtier. He lived in the midst of idolaters. To them his religion was offensive. The king bade him not to pray unto the Lord. If he did, it was at mortal peril. The great men of Babylon conspired to make this very thing the means of his ruin. Still he prayed. He did it, not ostentatiously; but without concealment. His religious principle was stronger than his fear of men. Three times a day he kneeled, and prayed, and gave thanks before his God, as aforetime.

St. Paul did. It was the first pulse and expression of his new life in Christ. "Behold, he prayeth!" said the Spirit. The fact was the surpassing but conclusive proof of his spiritual change. From being Saul the persecutor, it was thus shown he had become Paul the saint. However, after that event, his life was one of prayer, as well as heroic labor; of prayer for himself, for his countrymen, for the Gentile world, for the blood-bought church. Holier, more intense, sublimer aspirations probably never ascended from a human soul.

Our Lord Jesus Christ did. This is a most impressive truth. It ought to be pondered by all who do not pray. The Savior was perfect. He was divine. He had no sins to be forgiven. There were in him no evil passions to be subdued. He was subject to no temptations that he could not resist. He was assailed by no enemy whom he could not conquer. He had life in himself. He had creative power. He had infinite merit. But he prayed. He prayed earnestly, and with his disciples.

Cold mountains, and the midnight air,
Witnessed the fervor of his prayer.

Yes; David, Daniel, Paul, and our Lord Jesus Christ, all prayed. The prophets and the saints were men of prayer. Even God, made man, prayed for you. Do you pray?—*Advocate and Journal*.

To say that a man is religious, is the same thing as to say that he prays. For what is prayer? It is connecting every thought with the thought of God.

Herald of Truth.

Elkhart, Ind., August, 1879.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything promptly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

The Mennonite Church and her Accusers.—This work is now ready. All orders can be filled without delay. It contains 200, 8mo pages, is well bound and will be sent to any address for 60 cents. Send for a copy.

Our Family Almanac for 1880, will be ready for delivery in a short time. The Almanac, this year, contains several improvements over former years. The time of the Moon's changes, eclipses, &c., are given for the longitude of Washington, D. C., Elkhart, Indiana, and Lincoln, Nebraska. This arrangement makes our Almanac substantially correct for any locality either in the east or west. The calculations are made by Lawrence J. Ibach; the Almanac is well printed, contains a number of illustrations, and a variety of excellent, entertaining, moral and useful reading, with recipes, &c. Orders for the same may be sent in at once and we hope our friends will exert themselves to sell all they can. By a little effort a large edition could be sold out in a short time.

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Canada Postage Stamps, cannot be used in the United States. We hope our friends in Canada, in remitting small amounts to us, will bear this in mind and, instead of sending stamps, will send us fractional currency, Post-office money orders or drafts. We are not particular about the currency we get, only so that we can make use of it. But stamps we have to send back and have them exchanged in Canada, and then the money returned us, which makes both labor and expense.

Correction.—In the June No. of the Herald of Truth, page 104, third column, second paragraph, the expression, "True happiness only

can be found in religion," should read, "True happiness can be found in religion only." Page 103, 2nd column, first paragraph. In the next to the last sentence, "him" should read "us," and the last sentence, in the same column, should read thus, "It has been said that even the lofty mountains and tree-tops look up to see if Christ is coming."

Notice.—Bro. Addison Shelly, of Oregon, Ogle county; Illinois, who is in feeble health, intends, during the coming months, to go about among the brethren to sell Almanacs. He also sells cattle powders, &c. We recommend him to the favor and patronage of the brotherhood, and hope he may, by this means be able to earn a livelihood.

Sister Susanna Smith with one of her sons, son-in-law and two daughters, left Elkhart on Tuesday, July 22nd, to go to Marion or McPherson counties, Kansas. We trust the Lord may be both with her and her house, and that they all may be blest and prosper in their new home, both spiritually and temporally.

On the 20th of July, in Rockingham Co., Virginia, at the Bank Church, seven young persons were received into the church by baptism. Sermon by Abraham Shenk of Broadway, Va. May their heavenly Father bless them, that if they should be called upon to bear afflictions for the sake of Christ they may do it cheerfully; esteeming the riches of Christ greater riches than the treasures of the whole world. May they be an honor to the cause of Christ and never be ashamed of their Master.

From Barton County, Kansas.—From a recent letter from Bro. Henry Siebert, one of the ministers of the church near Pawnee Rock, in Barton county, we learn that the drought has been very severe during the past summer and that on account of it their wheat, oats and barley have been an entire failure. Bro. Siebert says that out of the 43 acres of wheat, 14 acres of oats and 5 acres of barley, which he had put out, he did not get one-fourth of a bushel from the whole. How they are going to get seed grain and food for the families until another harvest, is now with them an important question. There are a number of families there in the same condition.

Annual Conference.—The Annual Conference for the State of Missouri, will be held this year, in Zion meeting-house, Morgan county, on the 4th Friday in September, (26th). We would be glad to see brethren from other parts with us, and especially ministers. The nearest railroad station is Tipton, on the Missouri Pacific R. R., twelve miles due north from the meeting house.

DANIEL F. DRIVER.

The Annual Conference, for the southwestern district of Pennsylvania, will be held this year, on the 3rd Friday of September, in

Somerset county. The nearest railroad station is Salisbury, on the Salisbury Branch, running from Myersdale, on the B. O. R. R., to the aforesaid place. All ministers and deacons of the district are specially requested to attend. Also ministers and deacons of other districts are cordially invited to be present to assist us in building up the faith which we have in Christ Jesus.

The Semi-Annual Conference of Virginia, will be held at the Pike meeting-house, near Pleasant Valley Depot, Rockingham county, on the last Friday and Saturday of September, (September 26, 27). On Sunday, the 28th, communion services will be held at the same place. A general invitation is given to brethren and sisters, especially to ministering brethren. Those coming on the cars, and stopping at Harrisonburg, will inquire for David H. Landis, or Abraham Burkholder; and those stopping at Pleasant Valley Depot, will inquire for Sally Shoemaker, David Rhodes, or Abraham Heatwole.

Notice.—At the Conference held at Brubacher's meeting house, this Spring, in Lancaster county, Pa., it was permitted to proceed with a proposed plan to establish a mutual aid fund towards losses by fire, among the members of the church.

We are now prepared to send on application (free of all charges except the cost of the book), a book with rules and regulations attached, to any church in the Conference district, where three members agree to serve as a committee, in their own church, for the purpose of arranging matters to avoid members from insuring in outside companies.

The idea of our proceedings is not intended to insure property and issue policies, but simply to take the valuation of buildings and contents, and note them down in a book, under the owner's name, and in case of fire, a tax will be levied on valuation as given in the book.

We have commenced in this work only a short time ago, and we believe that every brother and sister who have given us their names, have given them in good faith, and will do what they have promised, as far as circumstances will allow.

We handed back to various insurance companies, a number of policies, on the first Saturday in June, 1879, at which time we had previously agreed to commence. And we would ask the members of the church to give this matter a thorough examination and consideration, and act in accordance with their sincere convictions. Our regulations will be published in the Herald, after they are more fully endorsed.

Address *Mennonite Aid Committee*, Box 40, Columbia, Pennsylvania.

B. C. KAUFFMAN,
DANIEL N. LEHMAN,
HENRY F. HERR. } Committee.

P. S.—The above article should have appeared in the July No., but was unavoidably omitted.

A Question.—A Brother asks the question, whether a Christian, and especially a non-resistant Christian, can consistently sign a petition for the reprieve or release of a criminal whom the court of the commonwealth has sentenced under the law?

In my opinion this depends altogether on the circumstances, but in all cases, it would be more consistent for a non-resistant Christian to pray for the release and liberty of a criminal, than to help to bring him to punishment. The gospel teaches forgiveness, love, mercy, kindness—the law requires justice. If a brother should know such a criminal, and that he was not a depraved criminal, that he might have been misled by some circumstances or other, and that there was yet a hope that the criminal might be brought back from the ways of error and sin, to a life of purity and honesty, or if too heavy a punishment should have been laid upon him, through some misunderstanding, or through the court not having known all the circumstances, or if, perchance, there is a strong probability that the condemned man is innocent, under all such and other like circumstances, I do not think that any one would need hesitate or fear of doing wrong to sign such a petition. But these circumstances should be known. And in general criminal cases, which are unknown to us, and when no good reason for so doing can be presented—it is well enough to leave the matter in the hands of those to whom it properly belongs. The signing of such a petition is simply asking for a favor to the prisoner, and when we have no knowledge of any of the attendant circumstances, we cannot tell whether the condemned would be worthy of such a favor. To sign miscellaneous petitions without any good reason, should always be discouraged.

EMIGRATION OF THE RUSSIAN BRETHREN TO MANITOBA.

It may perhaps, be of interest to many of the readers of the Herald to know how many of the brethren have already settled in Manitoba, and also the number that came this season.

On the 8th of July there arrived at Toronto, 33 families, containing 208 souls; where Philip Wismer and I met them to assist them in exchanging their money, and in the purchase of such things as they needed. On the 11th, I accompanied them to Sarnia to help them on the steamboat for Duluth, and from thence to Emerson, Manitoba.

They arrived all well; no deaths occurred on the journey, but there were three births—two of which were twins.

To this time there have gone to Manitoba, 1,325 families—7,383 souls, of whom 23 families settled in northern Dakota. Several of these have moved back to Manitoba, and the others desire to sell, and will return as soon as they can, because the settlement is English, and they

have no German schools nor church. Several families also moved to Kansas, to be with their relatives.

They live in two settlements, about seventy miles from each other. The first colony is twenty-five miles from Winnipeg, where eight townships have been reserved for them, but it is not all good land. The other colony is about eighty miles south of Winnipeg, bordering on Minnesota and Dakota, where seventeen townships have been reserved for them, two of which are woodland; all of this reserve is good land. A township is six miles square.

As the first reserve is not all of the best land, a number of families have removed from it to the other, where there is yet much good land reserved for the Russian brethren alone, otherwise there would be no more open for them.

In the first colony there are one steam mill and three wind-mills; in the other, one steam, and one wind-mill. A railroad is completed along one side of the first settlement. The other colony is twenty miles from the railroad, but they expect a railroad to be completed through their settlement in a short time.

Who can inform us how many Russian brethren there are in Kansas, Nebraska, Minnesota and Dakota? We would be pleased to know how many there are in each State.

JACOB Y. SCHANTZ.

A TRIP TO FREDERIC, SHENANDOAH, AND ROCKINGHAM COUNTIES, VA.

I left my home in Augusta county, Va., June 7th, and arrived at Kernstown at 4 o'clock p. m., where there was an appointment for preaching at the Mennonite Meeting-house, where I tried by God's help to preach to the assembled brethren and sisters and friends. Spent the night with the dear brother and sister Brunk and family.

On Sunday, the 8th, we assembled with a considerable congregation at the same place, where we observed the Communion with bread and wine, and feet washing. I enjoyed myself quite well, and believe the Lord was with us. We were thankful to the congregation for their good attention; and hope God will bless our meeting to much good. On Monday evening, by candle-light, we had meeting at Kauffman's school-house; and on Tuesday, the 10th, at 10 o'clock, we held services at the house of our old, feeble sister Helmsline, where we again observed the communion and feet-washing. The same day at candle-light we had meeting at the Baptist church, at Back Creek, twelve miles west of Winchester, where reside Brother and Sister Root, who are very glad to be visited by brethren and sisters, as they live some distance from the church.

On Wednesday I took leave of the dear brethren and sisters in the vicinity of Winchester, and visited the brethren and sisters Ebersole, at Cedar Creek. On Thursday, 12th, I came to New Market, Shenandoah county, and visited our aged brother and sister, James McNeal and wife, and observed with them the Sacrament of the Lord's Supper; hoping that the Lord will bless them, and give them spiritual strength in this the evening of their natural life. On Friday the 13th, I came to Rockingham county, and spent the night very pleasantly with Brother Henry Heatwole and family. The next day I visited among the brethren at Breneman's church; and on Sunday I attended the regular appointment there; at which time two young persons were received into the church by baptism. I hope these young branches may bear much fruit to the honor of God.

I arrived safely at home on Monday, the 16th, and found my family well. I feel thankful to God for his love and mercy to us daily, and hope He will bless and give the increase to the word spoken by me—a weak instrument in his hands. I also feel thankful to the dear brethren and sisters for the love and kindness which they manifested toward me during my visit among them. Let us remember one another in fervent prayers to God. Amen.

JACOB HILDEBRAND.

AS THOU WILT.

Should any man say, "I asked for a blessing that was plainly promised, but did not obtain it," I should then say, Are you equally clear that the obtaining of it would be for your good? "Yes," you say, "it would make me comfortable." Just so; but is it for your good to be comfortable? "And it would get me out of difficulty." But may it not be for your lasting good to be in the difficulty, and may there not be something in the world a great deal higher for you and for me than merely to be comfortable and to get out of difficulty? "Not as I will, but as thou wilt," was the prayer of the man who had more power in prayer than all of us put together. "Not as I will, but as thou wilt." We should always put that in.—*Spurgeon.*

FAULT-FINDING.—It requires no talent to find fault. Any one can do it. It is easy to say that no one is honest. It is easy to say no one does right. But it is not easy to look on the best side; to see that there are thousands of honest, sincere men and women; countless acts of justice, charity, and humanity, which outweigh all the grumbling of all the grumblers. Let us be fair and cheerful. The world is not all wrong.

The word of God must be preached in its purity.

WAIT AND SEE.

When my boy with eager questions,
Asking where, and how, and when,
Takes all my store of wisdom,
Asking o'er and o'er again
Questions to which the answers
Give to others still the key,
I have said to teach him patience:
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once, when all the world seemed darkened,
And the storm about me beat:
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, "Wait and see."

Like an angel's tender chiding
Came the darling's word to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children
Ever asking what shall be?
And the Father in his wisdom,
Gently bids us, "Wait and see."

Christian Treasury.

SPEAK KINDLY.

The harsh words that exasperate never convince—they never reach the heart—they never lead the soul to Christ. Ah, many a faithful sermon and many a faithful rebuke and reproof are lost because they are not delivered in the words and in the accents of kindness.

Perhaps in no point do ministers err more than in this. They ought to be able to preach the truth, not only faithfully, but to do it with the tenderness of Christ. A tear will generally effect more than an argument. It will reach the heart when arguments fail. But harshness and severity seem to render the conscience of the hearer invulnerable. The strong and pointed argument cannot wound it. The harsh tone or manner, or a few harsh words, like Moses in the wilderness, when he hastily said "ye rebels," will spoil a whole discourse.

And too often, when men go to converse with impenitent sinners, they begin with something of that Mosaic style. Too often are reproofs and rebukes given in that style, and too often are church censures.

Those whom we offend we can never benefit as long as they are offended. We may talk to them and try as much as we please, but it is all useless. Our offense shields their conscience from our words. Men must feel that we feel for them—that we feel an interest in them—that we love them, before our words will make them feel. Hence, if we would do men any good, we must be very careful not to offend them.

No harsh treatment, no severity, no falsehoods which may be uttered by others, will ever justify us in using one harsh or unkind word. We are not to render railing for railing; but, contrary, blessing. We must love our enemies,

bless them that curse us, do good to them that hate us, and pray for them who despitefully use us and persecute us; that we may be the children of our Father in heaven. No unkindness received from others—no slanders or falsehoods which they may utter—no cruel treatment—should ever beget in us the rising feeling, or cause us hastily to feel or say "ye rebels."

Notwithstanding the rage, malice, falsehoods, and cruel guilt of the Jews—that what they said of the apostles was utterly and maliciously false—yet the feeling of Peter's heart was pity rather than vengeance. He would not call down fire from heaven, but blessings. He could weep for them, but not curse them. He could pray for them, but not despise them. He addresses them with words of kindness and respect. Brethren—not savage brutes. And though he goes on and tells them some plain and severe things, and yet they were no severer than the truth, and his tenderness, his feeling tones, his whole manner, was such as to cause those severe truths to reach their hearts and produce conviction.

An old writer has truthfully remarked, that we may say what we please if we speak through tears. Tender tones prevent severe truths from offending. Hence, when we are most tender at heart, our words are most powerful.

Men may rail at us as much as they please, but their railing does not hurt us—it does not bring railing in return. They may treat us as they please; but their unkindness brings tears and not unkindness in return.

When we get near to Christ, it makes us tender, and it is often very hard to hurt our feelings. We are then more easily hurt through Christ than through ourselves. We feel indignities which are east upon Christ; but even they excite in us pity, and lead us to pray for them rather than utter harsh, unkind words. The farther we get away from Christ, the more sensitive we are—the more touchy—the more easy it is to hurt our feelings—the more easy it is to exasperate us and cause us to render railing for railing, harsh, unkind words for unkind words, and to say severe, cutting things.

Peter was in the midst of an earnest work, and his own heart was too tender to have one harsh feeling, utter one harsh word, or speak one severe truth, in severe, harsh tones. His language was not merely the language of the lips, but the feeling of his heart, and hence they felt it. Lip language must be heart language in order for hearts to feel it. That which does not come from the heart can never reach to the heart. We can never make the hearts of others feel that which our own do not feel. Hence mere lip words are a waste of words. Hence many a sermon is lost. The hardness of our

own hearts causes our words to harden those who hear us.

Christians should always use respectful forms of salutation, whatever contempt and reproaches they may meet with from their opposers. The venom of other men's tongues should never reach our hearts and poison them, and then, through our hearts, poison our language. Peter was too near his Savior to be in danger from the venom of tongues. Nearness to Christ protects us from that venom, and distance from Christ leaves us perfectly exposed to it.—*Gospel Visitor*.

"CALLED TO BE SAINTS."

Such is the language of that blessed Book in which the will of our kind and heavenly Father is made known to us. We are called to be "saints." What a "high calling!" No wonder we are addressed as the "called;" and as brethren of the "holy calling."

But what does this mean? How far do we, as Christians, apprehend it, and practically appreciate it? "Called to be saints." Yes, SAINTS—*Holy ones, sanctified ones*. This is the end and object of all those tender drawings of the Holy Spirit, when He made the conscience tender, moved the eyes to weep, led to good resolves, penitence and faith, crowning all with the sweet consciousness of divine acceptance, and the joy unspeakable.

These were the initial steps to this "high calling." The goal was that life of practical purity and obedience which characterizes the "saints."

Do we not often mistake here, and rather look back upon this as an achievement of grace in which to rest, than simply as the glorious beginning of that pure life to which we are called in the divine words heading this article?

Do we always aim to "walk by the same rule," and "mind the same things," "leaving the things which are behind," and "reaching on to them which are before;" ever "beholding the glory of the Lord," and being "changed into the same image from glory to glory, as by the Spirit of the Lord?" Do we not too often practically forget the "end" of this "high calling," "called to be saints?"

Let us not leave Egypt with its slavery, only to live a zigzag life in the wilderness. There is manna there, but it is to sustain us in our journey to the Canaan of a higher experience, where the hills' sides are green, and the "paths drop fairness," where the spiritual "vine and olive" give richness and joy, and the permanent temple of a fully consecrated life takes the place of the moving tabernacle of an initial and less stable Christian character. God's plan is that we hasten forward. Not going all round Edom to Jericho, but entering at the nearest point—Kadesh-Barnea—and despite any show of Ana-

kins, possess the "Holy Land." Why, then, live as servants under the shadow of Sinai, when God "calls" us to live as saints and sons on the top of Zion? Let us go up and possess the land. Through our God every earnest soul may do it now. Let our names be Caleb and Joshua. If we are conscious that we have passed from death unto life, let the "Prince of life" lead us into higher and higher realms. He has not called us from the moral tomb, that we may linger like apparitions in the grave-yard, but that He may lead us up to saintly life. Our High Priest has not only entered into the holy of holies, but He has rent the veil, and we may follow Him. Let Him lead us into the very presence of the Shekinah.

This is our privilege. To this we are called, for we are "called to be SAINTS."—*Selected*.

WHAT THE BIBLE SAYS ABOUT DIVISIONS.

They are declared to be wrong.—"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1: 11-13.

They are unbecoming in the church.—"For our comely parts have no need; but God hath tempered the body, having given more abundant honor to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 24-26.

Contrary to the unity of believers.—"Now ye are the body of Christ, and members in particular." 1 Cor. 12: 27.

Contrary to the desire of Christ.—"Neither pray I for thee alone; but for them also which shall believe on me through thy word: That they may all be one; as thou, Father, art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me." John 17: 20, 21.

Contrary to the spirit of Christianity.—"And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." John 17: 22-24.

They show a carnal spirit.—"For

ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3: 3.

PERPETUAL THANKSGIVING.

"In everything give thanks."

Always receiving from God, you should be always giving back in return. There is no hour in which you do not receive proofs of His love that might fill eternity with gratitude. There is no lot so sad but you will find yourself surrounded by Divine goodness, love, and care. Therefore in everything give thanks. But in ordinary Christian experience there is often felt something within, which, unlike the philosopher's stone, turns many of God's providential blessings into causes of repining and complaint. Sin destroys thankfulness and puts murmuring into its place; it deposes God from the throne of the heart, and puts up the idol of self-esteem. But when God rules in the heart which the blood of Jesus has cleansed from all its sins, there is no possible position or circumstance in which thanks may not be offered to the giver of every good and perfect gift. When afflictions come they draw the heart, in its felt need, closer to the Savior, and thus cause the richer thankfulness to come up as a cloud of incense before Him. When schemes are thwarted and purposes are broken off, and we suffer disappointment and distress, we have the consolation, "All things work together for good to them that love God," and we may well "give thanks." No temptation has been flung across our path, no trouble has come upon us, no distress has riven our heart, no pain, no uneasiness, or sorrow, or bereavement has afflicted us; but the Father knows He has promised to care for us, and never forgets His charge. In the darkest night we may look up and sing: Paul and Silas thanked God in the prison, Job thanked God upon the dunghill, David thanked God upon the throne, and Joseph both in the pit and in his exaltation thanked God. Let us "in every thing give thanks."

How shall we do this? Not by ever speaking words in His ear. Thanksgiving is the permanent form of thanksgiving. Faithful service will show the disposition of the heart. A life devoted to God will show in every part of its thankfulness.—*Chr. Standard*.

LIVING BY THE DAY.

I compare, says John Newton, the troubles which we have to undergo in the course of the year to a great bundle of faggots, far too large for us to lift. But God does not require us to do the whole at once. He mercifully unties the bundle, and gives us first one stick, which we

are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it. William Jay puts the same truth another way. We may consider the year before us as a desk containing three hundred and sixty-five letters addressed to us—one for every day, announcing its trials, and prescribing its employments, with an order to open daily no letter but the letter for the day. Now we may be strongly tempted to unseal beforehand some of the remainder. This, however, would only serve to embarrass us, while we should violate the rule which our Owner and Master has laid down for us, "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself."

PRIDE AND HUMILITY.

I have learned by experience that the cause of our becoming lifted up in pride, is neglect of duty. When duties are presented to us which are very crossing and humiliating, we shun them. The consequence is, pride creeps into our heart, and the grace of God creeps out, for it is impossible for both to dwell in the same heart. Those who get into this condition are in a state of condemnation before the Lord; and often long to get back into the condition which they formerly occupied. Now there is but one course for such to pursue; viz., they must go back and perform those neglected duties. There is too much of this trying to keep clear of pride, and all the time indulging in those things which foster pride in the heart. Dear reader, may you and I be numbered among the humble, for unto such God has promised to give His grace.—*Selected*.

THE CLEANSING POWER.

"The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. Have I come to the fountain that is opened for sin and all uncleanness and washed my soul in its purifying flood? Do I feel that I am a sinner condemned and lost forever, unless the precious blood of Christ is sprinkled on my soul? Have I seen and confessed my guilt, and found forgiveness? Have I realized and mourned my sinfulness, and been cleansed from its pollutions by that blood which takes away the stain, as well as the power of sin?

A SUNDAY STORY.

A story, children? Well, draw close,
Ere die Sabbath hours,
And ere your weary eyelids droop
Like little wilted flowers.

We love to make this day, you know,
The brightest of the seven:
To think of all things sweet and sure,
Of Christ, and rest and heaven!

* * * * *
The weary day was spent, and now,
As night fell on the sea,
A group of men pushed out their boat,
And launched it silently.

Their sunburned faces as they rowed,
Were full of earnest thought.
For they had been with Christ all day,
And pondered what He taught.

From him, that day, with wondering awe,
Their hands had taken bread,
And with a few small "barley-loaves"
The multitude had fed.

And now, when eventide was come,
He had withdrawn apart,
For weariness and care oppressed
His sacred loving heart.

The night grew black with heavy clouds,
The wind roared on the sea,
And tossed the frail boat, while the men
Toiled hard and hopelessly.

A shimmer on the waters black!
A gleaming through the storm!
And to their straining eyes appeared
A bright approaching form.

No wonder that they shook with fear,
And raised a startled cry!
But hark, the voice so calm and clear,—
"Fear not, for it is I!"

Oh, think, the rapture of their hearts,
When 'mid the storm's fierce din,
The little wave-tossed boat received
Their Lord and Master in!

And children, life has many a cloud,
And sorrow many a storm,
And happy those, who see through all
The dear Lord's gracious form!

No matter how the waves may roar,—
How black may be the sky;
His voice floats sweet above the storm,—
"Fear not, for it is I!"

—Christian Union.

THE FLOOD.

Continued from page 114.

My young friends, were it not for the Bible, the book which God has given us for our learning, we should not at all know how this world, or those stars, came into existence; but there we learn that one great Being made this earth, the sun, the moon, and all the stars. And when God made this our world, He filled it with living creatures, gave our first parents a delightful garden or Paradise in which to dwell, and saw that all was good. Although they had within this garden, called Eden, many created pleasures, those were not the best. They had the higher pleasure of visits from the Lord. They heard his voice in the garden, and his love was made known to

them. But you read that sin and disobedience to their gracious Lord, soon spoiled all that happiness. Nor would this fall, this ruin of our race and of our world, be unfitly spoken of under the image of a flood.

A flood, or sea of troubles may be said to have rolled round our world, as soon as sin defiled the happy place. The real and overwhelming flood of waters that prevailed many ages after, when the wickedness of man had become too great to be borne, may itself be viewed as an outward image of that worse and deeper flood of guilt and woe which sprang from the first sin, which laid waste Eden, and cut off earth from heaven. It is true that there was even then, at the beginning of that awful ruin, and still more afterward, a hope held out for the children of men in their distress, like a light shining in a dark place.

CULTIVATE GOOD MANNERS.

It is one of the laws of our being that every inward disposition is strengthened by the outward expression which represents it. Besides this, so much of human happiness is dependent upon the manners that no truly benevolent person, if thoughtful, can disregard them. We all have experienced the charm of gentle and courteous conduct; we have all been drawn irresistibly to those who are obliging, affable and sympathetic in their demeanor. The friendly grasp, the warm welcome, the cheery tone, the encouraging word, the respectful manner, bear no small share in creating the joy of life; while the austere tone, the stern rebuke, the sharp and acrid remark, the cold and indifferent manner, the curt and disrespectful air, the supercilious and scornful bearing, are responsible for more of human distress, despair, and woe than their transient nature might seem to warrant.

Whether we aim at self-improvement or the well-being of others, success is largely dependent on our outward demeanor. No one can slight it with impunity. It has many counterfeits and shams which are truly despicable; but where pure motives are supreme, and the aims of life are worthy, the culture of manners is an essential means of progress conferring dignity and grace upon every noble endeavor.

"ALL FOR THE BEST."

Bernard Gilpin was a great and good man, whose pious labors in the counties of Westmoreland, Cumberland, Northumberland and York, at the period of the Reformation, procured for him the title by which he is still remembered in those parts, as "The Apostle of the North."

It appears that it was a frequent saying of his, when exposed to losses or

troubles, "Ah, well! God's will be done; nothing happens which is not intended for our good; it is *all for the best!*"

Towards the close of Queen Mary's reign, Mr. Gilpin was accused of heresy before the merciless Bishop Bonner, and was speedily apprehended. He left his quiet home, "nothing doubting," as he said, "but that it was *all for the best,*" though he was well aware of the fate that might await him; for he gave directions to his steward "to provide him a long garment, that he might go the more comely to the stake" at which he would be burnt.

While on his way to London, by some accident he had a fall, and broke his leg, which put a stop for some time to his journey. The persons in whose custody he was, took occasion thence maliciously, to retort upon his habitual remark.

"What!" said they, "is *this* all for the best?"

"Sirs, I make no question but it is," was the meek reply; and so in very truth it proved, for before he was able to travel, Queen Mary died, the persecution ceased, and he was restored to his liberty and friends.

THE MORE we live in unity with our brethren, the happier we shall be in ourselves, and the greater benefit shall we derive as a church, or society, or nation. How unnatural it is for brethren to be snapping and snarling, debating and contending, quarreling and brawling, envying and backbiting, reproaching and deriding, tearing and devouring one another. It is natural for a wolf to kill a lamb; but very unnatural for lambs to kill or even wound each other.—*Zion's Watchman.*

GOD'S CHILD.—"Do you feel that you are one of God's children?" asked a lady of a Sunday-school scholar. "I do not know," he answered; "I only know that once my Savior was a great way off and I could not see him. Now He is near, and I love to do things, and love not to do things, for His sake, like as I do for my father's and my mother's sake." Here, indeed, was that sweet spirit of obedience which is the root of all true piety in the heart.

CHRISTIANS rejoice that they have the privilege of clinging to Jesus. He is never weary. Although the Christian is weak, sometimes it seems as though he would sink, yet he can trust. He asks the Lord to take care of him, and He does. We should strive more and more to consecrate our lives to our Master.

"THE GRACE of God hath power to bring salvation to all men," and if a man is unsaved it is because he wants to work it out; he wants to receive salvation in some other way than God's way; but we are told that "he that climbeth up another way, the same is a thief and a robber."

Miscellany.

CONSECRATION.

"Oh! let us prove more faithful here,
And daily to the cross draw near—
There's strength for every one;
Then seek bright jewels for his crown,
And do thou never once sit down,
'Till he has said, 'Well done.'"

STATISTICS OF LIFE.

The yearly mortality of the globe is 33,333,333 persons. This is at the rate of 91,554 per day, 3,730 per hour, 62 per minute. Each pulsation of the heart marks the decease of some human creature.

The average of human life is 33 years. One-fourth of the population die at or before the age of seven years.

One-half at or before 17 years.

Among 10,000 persons, one arrives at the age of 100 years, one in 500 attains the age of 80, and one in 100 lives to the age of 60.

Married men live longer than single men.

In 100 persons, 95 marry, and more marriages occur in June and December than any other month in the year.

One-eighth of the whole population is military.

Professions exercise a great influence on longevity. In 1,000 individuals who arrive at the age of seventy years, forty-three are clergymen, orators, or public speakers, forty are agriculturists, thirty-three are workmen, thirty-two are soldiers or military employes, twenty-nine advocates or engineers, twenty-seven professors, and twenty-four doctors.

A CURE FOR HYDROPHOBIA.

Mrs. Jane Grey Swisshelm has addressed an open letter to the Rush Medical College, in which she says:

I know from unquestionable authority that, in the early part of this century, an ignorant German, of Chester county, Pennsylvania, acquired and kept until his death in extreme old age, a very widespread reputation for curing hydrophobia; that he always guarded his secret carefully, and always attended his patients in person. He carried his medicine with him, and it was known to be a root which he himself procured in the woods.

He stewed a portion of this root in a pint of sweet milk, which he himself drew from the cow; stewed it slowly, and stirred for a half hour; then he gave it to the patient fasting—*i. e.*, before breakfast; permitted him to take neither food nor drink, except water, for six hours after taking the milk; and repeated the dose on three successive mornings.

Intelligent people of that country have assured me that no instance of fail-

ure was known in any case he treated; and that in one the patient had been seized with spasms before his arrival, so that the medicine was administered by force, and the patient recovered.

Upon the old man's death, a son sold his recipe for \$1, and it was simply two ounces of elecampane root stewed in a pint of milk, and given so that the digestive organs would have nothing to do but appropriate it. When it produced nausea, he gave the dose slowly, but always warm.

Now, we know that elecampane is highly medicinal, and that milk is an antidote for most poisons. We know that all schools of medicine agree in having failed to discover any cure for this frightful malady; and is it too much to ask you, as men in sympathy with the sorrows of the race, to give this cure a careful consideration? I have been publishing it for eight years—first through the Pittsburgh Commercial. One man in Ohio wrote to the Commercial to say that he had tried it in the case of twenty animals, cows, and hogs, bitten by a rabid dog. Two years after no evil effects had appeared. Four persons have written to me for the recipe after having been bitten, and none of them have taken the hydrophobia.

The above recipe is worth cutting out and keeping. It can do no harm and may do good in cases of hydrophobia.

THE BEST evidence that you are a Christian is found in your spiritual state and temper. You may perform many of the outward duties of religion, and yet not be genuinely religious. Religion has its seat in the heart. It is a union of the soul with God, a passing out of self and the world into the divine. When our nature is renewed by grace, it gravitates toward God; it grows like to Him, and longs to know Him more completely. The soul is touched and charged with a heavenly magnetism, and trembles restlessly, like the magnetic needle, till it finds its polar centre and rests in the Lord Jesus. If you are Christ's you are attracted towards Christ, and find your supreme delight in Him.—*Zion's Herald.*

The weather was extremely warm during the first half of July. Many cases of sun stroke are reported. Ten cases occurred in St. Louis the 9th, four of which resulted fatally. The mercury ranged as high as 99 degrees in the shade. The highest record we have in Elkhart was 95 degrees at 2 P. M. July 11. In N. York July 16th, the mercury reached 101 degrees in the shade, on Broadway, and 143 degrees in the sun at Central Park. 24 cases of sun-stroke, two of them fatal.

ON THE 21st of June a young French woman and her husband were visiting Niagara Falls. On taking a last view of

the Falls from Goat Island, as the woman was stooping to dip a cup of water, she lost her balance, and fell into the river, and before the eyes of her husband was swept over the Falls. He was unable to render any assistance, and as he could speak no language but the French, he could not make his great loss known for some time. They had been on a trip around the world, and intended to start for home the same week in which she lost her life.

WONG KONG, a Chinese deacon officiated at a recent communion service in a Congregational Church at Hartford, Ct., in full Chinese dress. He was one of the first company of Chinese boys sent to this country to be educated, was converted in Monson, Mass., joined a Christian church on his return to China, and was deacon of it several years.

PHILADELPHIA has 564 churches and mission stations, of which 96 are Methodist, 84 each Presbyterian and Episcopalian, 67 Baptists, 44 Roman Catholic, 36 Lutheran, and 15 Friends.

A TERRIBLE storm raged in Minnesota on the 3rd of July; nine people were killed and thirty injured. The destruction of property by wind, rain and lightning was widespread.

THE history of the world in all ages shows that all means to overcome human depravity without the gospel of Christ, or to remove its evils without faith in Him, are unavailing.

ON THE Fiji Islands, where cannibalism, heathen cruelty and wickedness prevailed, in a population of 120,000 inhabitants, 102,000 profess Christianity.

THE Yellow Fever has again broken out in Memphis, and thousands are leaving for the North. Fourteen new cases July 26th.

SIX HUNDRED Mormons from Europe arrived at New York, June 9th, and went to Salt Lake City.

"A BETTER COUNTRY, EVEN A HEAVENLY."

There is a lyf withoute any dethe.
And ther is youthe without any elde,
And ther is alle maner wele to weld,
And ther is rest without any travaille,
And ther is pees without any strife,
And ther is alle maner lykynge of lyf,
And ther is bright somer ever to see,
And ther is never ywynter in that cuntrye;
And ther is more worship and honour
Than evere hade kynge wher he super,
And ther is grette melodye of angles' songe,
And ther is preysing hem amonge,
And ther is all maner friendship that may be,
And ther is evere perfect love and charite,
And ther is wisdom without folye,
And ther is honeste without vilenye.
And these a man may joyes of heven call,
Ac yette the most soveraign joye of all
Is the sighte of Goddes bright face,
In whom resteth alle manere grace.

Richard Rolle, about 1250.

[The above gives the style of orthography five centuries ago.]

EMIGRATION TO PALESTINE.

The *Sunday Magazine* contains an article by William Wells, upon "Emigration to the Holy Land," which may aptly supplement the abstract of Schaff's "Through Bible Land," concluded in the last number of *Friend's Review*.

The writer states that, during a number of years past, there has been an average of 300 or 400 Jews who have emigrated to Palestine, nearly all of whom are from Russia. They do not leave for political reasons—like the Mennonites to escape military duty—but because of conflicts of doctrine between the orthodox and the reformed Jews, between the adherents of the Talmud and those of the Capala. These disagreements have become so rancorous and have so disintegrated and destroyed old Jewish congregations and communities, that many families have welcomed emigration as a desirable relief from the bitter contention with brethren. Added to this, there is a strong hope on the part of many of the Jews of that country, that the Messiah is soon to appear and set up His kingdom in the Land of Promise, according to the word of Scripture which they take to be yet unfulfilled.

The condition of these recent accessions to the few thousand of their brethren previously resident in Palestine,* is not reassuring. About one-half the resident Jews are the descendants of Spanish Jews expelled by Ferdinand and Isabella, who eventually wandered into the interior or parts of the Sultan's dominions, and, as a favor, were permitted to reside permanently in localities chosen by them. They have dark complexions, dark eyes and hair, and tall, slender frames, differing hence very much from the German Jews (in which class the Russians are included) who are of lighter complexion, the eyes blue or grey, the hair blonde or red. Their language is a strange medley of German, Hebrew and Russian, not readily understood by any except those who have made its mysterious combinations a study. The Jews from North Africa, who greatly resemble the Arabs, form the third and least numerous group, estimated to number five hundred. The males speak only the Hebrew language tongue.

"As a rule the Jews live in separate quarters of the city set apart for them; but in Jerusalem they are now infringing on the Christian quarter, and beyond the gate have commenced to found an entirely new quarter. But their yearly increase is now so rapid that they are crowding together in old quarters, where light, and air, and water are scarce, for which reason mortality among them has been large of late from fevers."

* In 1841, the number of Jews in all Palestine (chiefly in the four rabbinical cities of Jerusalem, Safed, Tiberias and Hebron) was estimated at 10,000. They are now believed to number 20,000.

Commerce, however, is at so low an ebb in impoverished Palestine, while the trades are so filled with occupants or applicants, that the prospect of earning a livelihood, on the part of new comers, seems indeed small. Thus the largest part of the new arrivals become, like the resident Jews, hopelessly poor, and are indebted for most of their daily support to the contributions of some benevolent person or corporation. W. Wells explains how the support is furnished: "It is scarcely an exaggeration to say, that most of the Jews in Palestine are supported by their co-religionists in other parts of the world. All the orthodox Jews who still hold to the Talmud, pay a yearly tax for the support of their poor brethren in Jerusalem, instead of the ancient temple-tax of primitive days. Even the reformed Jews do not hesitate to contribute for this purpose, partly from a feeling of nationality, and partly for preventing the Christian missions in the Holy City from making proselytes. And thus very generous sums flow into Jerusalem into the hands of the Rabbis. A large portion of this money goes for the support of synagogues, hospitals, poor-houses, refuges for pilgrims, and a fraction at least for special cases of need."

The Jewish energy, not being allowed to develop itself at Jerusalem in the avenues of trade, appears now to be largely concentrated upon matters of doctrine—the Talmud or the Cabala being diligently studied, to the neglect of the ordinary branches of modern education. The wealthy Jews of London and Paris are inclined to assume control of matters affecting their brethren in Jerusalem, but the latter have not proved as tractable as they wished. As an example, the "Israelitish Alliance" of Paris resolved to establish near Jaffa an agricultural institute, with the object of introducing the modern and more profitable methods of cultivating the soil among their own people. But these turn their backs upon the enterprise, because the controller, to make it self-supporting, cannot observe the sub-batual year, nor pay tithes for the priests and Levites according to the requirements of the ancient Mosaic law.

Hence, as to the re-occupation of Palestine by the Jews, W. Wells concludes that "the few who consent to go are mostly impracticable enthusiasts or fanatics, whose ideal is not to build up the New Jerusalem for the coming of the Lord, but rather to restore the ancient temple with its laws and customs in bold antagonism to the spirit of the New Messiah and the coming times. The Jerusalem for the vast body of Jews scattered throughout the world is its commercial marts; few of them will desert those for the brightest promises of a Messiah that shall be theirs, or the restoration to them of the land of their fathers."

The effective colonization and improve-

ment of the country he would look for through the endeavors of a persevering people like the Germans. The Americans, in his opinion, lack the requisite quality of "dogged and unflinching perseverance," and of "a willingness to suffer much and long to effect their purpose," as signally proven in the failure of the Adams colony from Maine. This company, numbering about 170 souls, being animated by a belief in the imminent fulfillment of prophecy in regard to the second coming of Christ upon the earth, settled at Jaffa (1867). They built about twenty houses, pleasantly located in an elevated position, near the gardens of the town, but, being unaccustomed to the climate of the place, many of their number died, whilst the disheartened survivors were brought back at the expense of the government.

The Germans, however, have been much more successful in their efforts at colonization. Following the war of 1866 between North and South Germany, a body of religious inhabitants of the latter section calling themselves "Friends of Jerusalem," and believing, like the Adams colony, in the early advent of Christ, and that it was their duty to prepare the Holy Land to receive Him, sent two of their number, Hoffman and Hardegg, to select suitable places for settlement. The first chosen was Haifa, on the Mediterranean, at the base of Mount Carmel, a small piece of property being purchased contiguous to that port. At Jaffa, some of the houses which had been just vacated by the American colony, were bought, one of them being altered for the purpose of a hotel. Other houses and a steam mill were built, and a hospital and school established. Close to Jerusalem the same people have effected similar improvements. Agriculture, of course, must be the principal industry, although the rapacity of the Turkish tax-gatherers is such that the native Arabs believe the poorest peasants are the best off.

"Nevertheless," concludes the account, "these thrifty and industrious Germans have laid the foundations for several colonies in Jaffa, Haifa, and Jerusalem, all which are growing and promising. Their settlement in Jaffa peeps out from orange gardens, and that at Haifa, at the base of Mount Carmel, is a neat and thriving village; and that near Jerusalem is surrounded by fertile fields. Everywhere there is order, cleanliness, industry and thrift. The comparison with the native population is so marked that the latter must soon be affected by it, and the Germans are fighting their way to acceptance on the part of the inhabitants; and for strangers, whose fate or inclination leads them thither, the German settlements are like refuges from the surrounding barrenness."—*Friends' Review*.

Never allow excitement to get away with your better judgment.

BLANCO PEAK, in Colorado, the elevation of which was determined last year by Haden's Survey, is probably the highest point within the limits of the United States. Its height is 14,464 feet above the level of the sea.

OBITUARY.

Departed this life June 19, 1879, in Mahoning county, Ohio, of consumption, Brother AMOS METZGER, son of Samuel and Susanna Metzler, aged 21 years, 6 months, and 8 days. He was buried on the 21st. A large concourse of friends and relations followed him to his grave, mourning his early departure. Funeral services by Jos. Bixler and Peter Basinger, from Psa. 102: 12.

Bro. METZGER was afflicted over a year. On the last day of his life, as one of his most intimate friends came into his room, he looked up pleasantly and smiled, and said if he could talk better he would feel well. He ate supper as usual, joined in interesting conversation, listened to the reading of some encouraging words, and examined and was pleased with the hymn beginning, "Begone unbelief." He was left alone, and soon attention was called by an unusual noise; when his friends came to him he was unable to speak, and in a few moments breathed his last. Such is life—even a vapor. How true the words, "Watch and pray, for ye know not when the time is."

He bore his sufferings with meekness, and trusted in Jesus for comfort and salvation. He was received into the church by baptism, within the last year, and a short time ago he partook of the emblems of the Savior's dying love.

When first he was taken sick he expressed himself as the Psalmist—"Take me not away in the midst of my life." But later he became resigned and was willing to depart if such was the Master's will. He was fond of reading the New Testament; in it he found spiritual strength. He had no pleasure in parties and merry-making, as many young persons have; and was much grieved to see the young engage so readily in sin. It is hard for us to give up our young brother, but let us try and meet him in that better world, where sad partings are no more.

Died

July 25th, 1879, at Foust Town, York Co., Pa. GEORGE HELLMAN, aged about 94 years.

July 24th, 1879, at the residence of his son-in-law Henry Seichrist, in Windsor township, JOSEPH SLENKER, Sr., aged 81 years. Funeral Sunday morning at 9 o'clock at the house. Buried at Fry's Meeting-house. The funeral was largely attended, at least one thousand persons being present. A very impressive discourse was delivered in German by Bro. David Witmer, of Lancaster Co., assisted by Bro. D. Witmer, and Bish. Frederic Stauffer of York Co., Bro. Slenker was a life-long member of the Mennonite Church at Stony Run. He was an energetic and useful citizen; and though he lived to be over four-score years he did not have an enemy in the county, as Bro. Witmer stated in his discourse. The aged and good are rapidly passing away, going to their rest and reward.

July 26th, 1879, at his residence in Windsor township, Bro. JOHN STAUFFER, aged 69 years. Funeral on Tuesday; buried at the Mennonite grave-yard, Stony Run. Bro. Stauffer is a brother to Bish. Frederic Stauffer of York county, and was a deacon in the church at Stony Run.

June 24th, in McPherson county, Kansas. JOSEPH, son of David and Fanny Yoder, aged 1 year, 6 months and 6 days. Funeral services by J. Zimmerman in German, and A. J. Bixler in English, from Job 14: 14.

In Conoy Tp., Lancaster county Pa., Sister ESTHER EBERSOLE widow of Elder David Ebersole deceased, aged 80 years, 10 months and 28 days. Her remains were deposited in their family grave-yard on Sabbath, the 20th of July. A large concourse of children, grand-children, neighbors and friends were present. Two sermons were preached, one at the house and one in the barn. Text: Rev. 7: 16, 17.

April 17th, at Green River, Ontario Co., Out. SAMUEL STETSON, aged 71 years, 11 months and 4 days. He was buried on the 19th at the Mennonite burying-ground at Altona. Deceased was born in Maryland U. S., and when about 16 years of age came with his parents to Canada, where he has lived ever since. He leaves a widow and eight children to mourn their loss which was his eternal gain. On the 12th of July 1878, his oldest son THOMAS and grand-son THOMAS were drowned while attempting to cross lake Manitoba, in a small boat; and on the 27th of January 1879, his third son SAMUEL died. So that inside of one year, four have been taken out of the family, which had been unbroke for over 30 years.

April 24th, in Fayette Co., Pa., of pneumonia, Bro. NICHOLAS JOHNSON, was buried on the 25th, followed by a very large concourse of people to pay their last tribute of respect to the deceased. Bro. Johnson bore his affliction, pain and suffering with Christian fortitude. He was very kind, generous, and hearted brother, contributing largely and generously to the necessities of the church. He was well beloved by all who knew him. He will be missed by the church, his family, by the poor, and in fact by all who lived in his vicinity. He labored to bring souls to Christ, especially those of his own household. The advice which we have received will never be forgotten, and hope all others who heard his instructions (especially his family) may heed them, and prepare themselves for death. We trust that our loss is his eternal gain. Services by Bros. Jonas Blauch and C. C. Beery, from I Cor. 15: 22.

April 27th, at the residence of her son, in Cumberland Co., Pa., Sister CATHARINE HUBER, widow, aged 79 years, 1 month and 27 days. Her remains were taken to her son-in-law John Becker, near Marietta, Lancaster Co., Pa. Funeral at Krabill's Meeting-house on the 30th. Text: John 11: 25-26. She died in the faith of Jesus Christ.

April 23rd, in Fairfield county, Ohio, of dyspepsia, sister MAGDALENA BEERY, aged 26 years and one day. Buried on the 24th, at Pleasant Hill graveyard, at which time appropriate remarks were made by Jacob Good and B. Huber. She leaves parents and four sisters to mourn their loss. Sister Beery early learned the ways of the Lord and united with God's children nine years ago, and was a faithful sister, and endured her severe afflictions patiently. She died with a living hope in her Redeemer. Blessed is the death of the Christian.

May 16th, in Manheim, Lancaster Co., Pa., Sister CATHARINE, wife of Bro. Jacob REIFF, aged 75 years, 8 months and 8 days. Funeral on the 19th. Text: 2 Tim. 4: 7, 8. vers. Buried at Herley's Meeting-house. Sister Reiff was a faithful Christian.

May 20th, near Manheim, Lancaster Co., Pa., Sister ANNA, wife of Bro. Samuel HERR,

aged 64 years, 3 months and 22 days. Funeral on the 23rd. Text: Rev. 21: 6. Buried in the family grave-yard. Sister Hershey was a bright, shining light.

May 21st, in Newton, Lancaster Co., Pa., of whooping cough, HARRY GHOSH, aged 1 month and 2 days. Funeral on the 24th. Text: Job 14: 1.

May 24th, near Lime Valley, Lancaster Co., Pa., Bro. JOHN HERR, aged 68 years, 2 months and 8 days. Funeral on the 27th. Text: John 11: 25, 26. Buried at the Brick Meeting-house. Bro. Herr was a faithful Christian.

May 21st, in Cumberland county, Pa., PETER MARTIN, aged 61 years, 4 months and 15 days. Buried on the 23rd, at State Hill.

In DeKalb county, Indiana, of the infirmities of age, Sister CATHARINE BECHTEL, aged 77 years, 6 months and 20 days. She was a member of the Mennonite church over 61 years. The mother of 12 children, of whom 9 are living; 50 grand children, 24 living; 15 great grandchildren, 10 living. Sister Bechtel was a light in the church and left a bright example for her children and friends to follow. They need not mourn as those who have no hope. Buried on the 26th of June in the presence of a number of friends and relatives. Funeral sermon by George Breneman, in German, and James Coyle and Eli Stofer, in English.

On the 30th of June, in Lower Salford Tp., Montgomery Co., Pa., CATHARINE FRIED, wife of Abraham K. Fried, and daughter of preacher John Allen, aged 26 years and 27 days. She leaves a bereaved husband and a number of children to mourn their loss. She was respected and beloved by all who knew her. She was buried at Franconia meeting-house. Services by H. S. Power, II. Price and Josiah Clemmer.

On the 8th of July, in Franconia Square, Montgomery county, Pa., of consumption, SAMUEL DETWEILER, aged 27 years and 2 days. He was buried at Franconia, followed to his last resting place by a large concourse of relatives and friends. He leaves a bereaved widow and one daughter. Services by Josiah Clemmer, Henry Niece and Abel Horning.

On the 18th of July, in Rockhill, Tp., Bucks county, Pa., after about 2 years of suffering with cancer in the breast, Bro. JACOB DETWEILER, aged 81 years, 5 months and several days. He was buried at Rockhill on the 18th, where a large number of relatives and friends were present. Services by Isaac Oberholzer and Abel Horning. He was for many years a minister in the Mennonite church, and was faithful unto the end.

On the 9th of July, at the residence of his son-in-law, Charles M. Kulp, in Norristown, Montgomery county, Pa., DAVID WIAND, aged 61 years, 1 month and 8 days. He was buried at Salford Meeting-house on Sunday, the 13th. Services by H. S. Bower, from Ps. 39: 5, 6.

July 3rd, at the residence of Jonas Stine-man in Miami Co., Ind., of injuries received from a fall from the cars, at Marion, Ind., on the 26th of June, CHRISTIAN EGLY, aged 76 years, 8 months and 9 days. He was buried in the burying ground on the farm of Benjamin Hersberger, on the 4th of July. Services by Daniel C. Miller. He was a member of the Amish Church, and was on his way to visit his grand daughter. Peace to his ashes.

July 22nd, about 5 miles north of Harrisonburg, Va., Bro. JACOB WENGER, aged about 50 years. He was a member of the Mennonite Church for many years, and a useful man in the neighborhood where he resided. He was much interested in the progress of the church and took an active part in her Sunday Schools.

June 24th, near Strasburg, Lancaster

county, Pa., Sister ANNA, wife of Bro. Samuel HERR,

aged 64 years, 3 months and 22 days. Funeral on the 23rd. Text: Rev. 21: 6. Buried in the family grave-yard. Sister Hershey was a bright, shining light.

May 21st, in Newton, Lancaster Co., Pa., of whooping cough, HARRY GHOSH, aged 1 month and 2 days. Funeral on the 24th. Text: Job 14: 1.

May 24th, near Lime Valley, Lancaster Co., Pa., Bro. JOHN HERR, aged 68 years, 2 months and 8 days. Funeral on the 27th. Text: John 11: 25, 26. Buried at the Brick Meeting-house. Bro. Herr was a faithful Christian.

May 21st, in Cumberland county, Pa., PETER MARTIN, aged 61 years, 4 months and 15 days. Buried on the 23rd, at State Hill.

In DeKalb county, Indiana, of the infirmities of age, Sister CATHARINE BECHTEL, aged 77 years, 6 months and 20 days. She was a member of the Mennonite church over 61 years. The mother of 12 children, of whom 9 are living; 50 grand children, 24 living; 15 great grandchildren, 10 living. Sister Bechtel was a light in the church and left a bright example for her children and friends to follow. They need not mourn as those who have no hope. Buried on the 26th of June in the presence of a number of friends and relatives. Funeral sermon by George Breneman, in German, and James Coyle and Eli Stofer, in English.

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No. 3, Night Express.....	2.15 A. M.
No. 5, Pacific Express.....	4.40 "
No. 71, Way Freight.....	6.10 "
No. 9, Accommodation.....	7.30 "
No. 41, Way Freight.....	3.30 P. M.
No. 1, Special Chicago Express.....	4.10 "
GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A. M.
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.01 P. M.
Grand Rapids Express.....	2.55 "
No. 50, Way Freight.....	6.45 "
GOING EAST—AIR LINE.	
No. 74, Way Freight.....	3.50 A. M.
C. W. & M. Express.....	6.00 "
No. 4, Special New York Express.....	1.10 P. M.
Indianapolis Exp. (via C. W. & M.).....	4.20 P. M.
No. 6, Atlantic Express.....	9.50 "
No. 56, Way Freight.....	5.40 "
TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.55 P. M.
No. 1, Special Chicago Express.....	9.25 "
No. 7, Special Michigan Express.....	4.15 "
TRAINS ARRIVE—AIR LINE.	
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Indianapolis Exp.	11.50 "
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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 16—No. 9.

ELKHART, IND., SEPTEMBER, 1879.

Whole No. 189.

PERFECTION.

Oh! how the thought of God attracts
 And draws the heart from earth,
 All sickness of its passing shows
 And dissipating mirth!

God only is the creature's home;
 Though rough and straight the road,
 Yet nothing else can satisfy
 The love that longs for God.

Oh, utter but the name of God
 Down in your heart of hearts.
 And see how from the world at once
 All tempting light departs.

A trusting heart, a yearning eye,
 Can win their way above;
 If mountains can be moved by faith,
 Is there less power in love?

How little of that road, my soul!
 How little hast thou gone!
 Take heart, and let the thought of God
 Allure thee farther on.

The freedom from all willful sin,
 The Christian's daily task—
 Oh, these are graces far below
 What longing love would ask!

Dole not thy duties out to God,
 But let thy hand be free;
 Look long at Jesus, His sweet blood,
 How was it dealt to thee?

The perfect way is hard to flesh,
 It is not hard to love;
 If thou were sick for want of God,
 How swiftly thou wouldst move.

Be docile to thine unseen guide,
 Love Him as He loves thee,
 Time and obedience are enough,
 And you a saint shall be.

—Faber.

THE REASON WHY THE MENNONITES HOLD CLOSE COMMUNION.

[The following article was published in the Herald of Truth, in the July number of 1875, but it was thought that it might perhaps not be amiss, to publish a second time, somewhat improved. Read and consider.]

The Mennonites have frequently been accused by some, as being a people entirely too selfish, because they hold close communion, not inviting those of other denominations to partake with them of

the Lord's Supper, saying that Christians ought to be more united and live together in peace, union and love as one family. Now this sounds very plausible indeed in the ears of the inexperienced. But I believe that the Mennonites are as much in favor of living in peace and love with their fellow-men, as any other people; for they truly believe, that as far as it is possible, "they should live peaceably with all men," and the reason why they do not invite other Christian professors to partake with them of the communion, is not selfish at all, neither is it because they consider themselves so much better than all others, but because they wish to live and act consistently with their profession, which they could not do by inviting all other professors without distinction; and to invite some only and not all, would be looked upon as partial, and cause offense.

The reason why the Mennonites could not consistently invite all those of other denominations to commune with them is, because they believe that those who join together in the celebration of the Lord's Supper, should, in the most essential points, at least, be all of one faith and of one mind; should all agree, that it is strictly necessary to observe all the doctrines and teachings of Christ our divine Master, for he says, "Ye are my friends if ye do whatsoever I command you." These words plainly imply that if we do not what he has commanded, we cannot be his friends, and consequently must be considered his enemies. It is evident that the Mennonites differ considerably in various points in their confession of faith, from some of the other denominations. For an illustration I will here notice some of the main points. In the first place they are, and always have been, conscientiously opposed to war and bloodshed in every form, because they firmly believe that Christ has in his holy teachings and doctrines, strictly forbidden it to his followers; and whatever he has forbidden must be sinful and unchristian. Christ the Prince of peace, whom we are commanded to hear, and obey in all things (upon pain of being destroyed), has forbidden his followers to resist evil. Matt. 5:39. He taught us to love our enemies, to bless

them that curse us, to do good to them that hate us, and pray for them which despitefully use and persecute us; that we may be children of our Father in heaven. He also taught that when we are persecuted in one city to flee into another.

Christians are not allowed, according to the doctrine of Christ, to take revenge on their enemies, but are commanded to do them good; when they are hungry to feed them, when thirsty to give them drink. We are taught to "let this mind be in us, which was also in Christ Jesus." And that he who has not his spirit (Christ's) is none of his; that we should walk as Christ walked. As he has given us an example, that we should follow his steps, He said: "The Son of man came not to destroy men's lives, but to save them." He manifested a defenseless, lamb-like disposition in all his walk and conduct: he also calls his followers lambs, and bids them to "be harmless as doves." They are also said to be branches in Christ the true vine (The branch and vine must be of the same nature). This, however, is not the proper place to prove, the unlawfulness of Christians going to war to kill their enemies. But firmly and sincerely believing as the Mennonites do, that it is highly sinful, being opposed to Christ's teachings, to do so, while some other denominations not only allow it, but strongly recommend and urge it on even as a Christian duty to go to war and kill their enemies. Where then, I ask, with all candor, would be the consistency for the Mennonites to extend such a general invitation to join with them in the participation of the sacred emblems? and where could be "the unity of the spirit, in the bond of peace," between such opposite parties?

The next point which I will mention, is fashionable and ornamental dressing, to which all genuine Mennonites are strongly opposed, believing it to be highly sinful, because it is strictly forbidden in God's word, which has, nevertheless, become so prevalent, in our days, not only among the non-professors, but also among many who profess the Christian religion, many of whom dress in such an unbecoming style, that it seems to me it must be truly disgusting to every candid and sincere Christian. And feel-

ing convinced as we do, that such vain and foolish dressing, is an abomination in the sight of God, and also disallowing it to our own church members, how could we, with a clear conscience, invite those of other churches, who so freely indulge in this sinful and shameful vice, to come and join with us, in celebrating this holy and sacred ordinance? would we not by so doing, flatly contradict our own profession? which I fear, some would be even glad to see us do.

In the third place, the Mennonites positively believe that the Savior has forbidden his followers, to swear an oath of any kind. He says, "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, *Swear not at all*; neither by heaven; for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil." And James says, "But above all things my brethren, swear not, neither by heaven, neither by the earth, *neither by any other oath*: but let your yea be yea; and your nay, nay; lest you fall into condemnation." Jas. 5: 12. Now if these passages do not positively prohibit all kinds of swearing, what more would it require to do it? But, notwithstanding these plain scriptural prohibitions, we do know that there are many who profess Christianity, who hesitate not to swear oaths.

In the fourth place, the Mennonites are also strongly opposed to all secret organizations, and would expel from the church a member for uniting with any such, if it became known, unless he would renounce and forsake it soon and confess his error. But it is well known that some denominations tolerate such societies, and even ministers belong to them.

In the fifth place, they approve or allow, no other baptism in the church, except that which was received upon the confession of faith, holding infant baptism as invalid, and unscriptural. I might yet produce a number of points in which we differ from other churches, such for instance, as feet-washing, and going to law with our fellow-men, &c.

Now by extending a general invitation to all professors of religion to commune with us, some might come forth, who could even not produce a good recommendation, from their own churches; some might come who uphold war and bloodshed, in the strongest manner as a Christian duty. And some who indulge in the awful pride and fashions of the world. Some who hesitate not to swear oaths. Some who belong to secret societies. And some who are baptized in

infancy. Some who are always ready to go to law, and take revenge on their fellow men. Some who disclaim feet-washing, yea, some even who strongly uphold all these points as consistent with Christianity except the last one named. And thus we would, in appearance at least, sanction all their views and principles, as scriptural, to which we are nevertheless, strongly opposed, holding them all as unscriptural, and antagonistic to Christ's teachings. If this would not be bidding such communicants God-speed, in the strongest sense, and thus making ourselves partakers of their evil deeds, then I know not how it could be done.

Thus it must be as plain as noonday light to every candid and intelligent mind, that it would be altogether inconsistent, and a plain contradiction of the Mennonite confession of faith, for them to hold open communion, they would first have to change their confession, to suit open communion, before they could do so consistently, and whenever they change that, they will cease to be true Mennonites. It is evident, that I must hold those as beloved brethren and sisters in the Lord, to whom I extend an invitation to partake with me of the sacred emblems, for I would have to act the hypocrite (on whom woe is pronounced) to invite those whom I could not hold, and acknowledge, as beloved fellow-Christians, and I would make myself a transgressor, and a partaker of other persons' sins, by inviting to the communion table those whom I could not, according to the word of God, hold as beloved members of Jesus. But how could I hold those as members of Jesus, who knowingly and willingly trample under their feet, the plain teachings and doctrines of the holy Son of God; for "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God."

Now, as already intimated, if a member of the old Mennonite Church would take part in war and bloodshed, indulging in all the foolish fashions of the world, swear oaths, or join any secret organizations, &c., he could no longer be tolerated as a member in the church, much less as a communicant, without true repentance; how inconsistent then would it be, and what a self-contradiction for them to invite those of other denominations who so freely indulge in these things, and justify themselves therein? Any one who will not willfully shut his eyes to conviction, must easily see at a glance, the great impropriety of doing so.

It is not selfishness at all, that causes us to hold close communion, but it is because of an honest, heartfelt conviction, that it would be plainly contradicting our confession of faith. Some will say it is not for us to judge, who are Christians and who are not; true, but the Savior also says: "Ye shall know them by their fruits." We must have some

knowledge of a man's character, before we can expel him from the church. Paul says: "Put away from among yourselves, that wicked person." It is impossible for a true non-resistant church to hold open communion in the full sense of the word, without contradicting her confession of faith. Christ has no concord with Belial.

I hope the Mennonites are all well-wishers to all denominations, and to all mankind, wishing unto them all eternal happiness. They do not wish to judge or condemn any, knowing also that whosoever the word of God (which is truth) maketh free, "Shall be free indeed." "The word which Christ has spoken shall judge men at the last day." His word will stand firm when heaven and earth shall have passed away. O what a glorious thing it would be, if all Christian professors could be of one faith, and of one mind, providing it was the true faith, so that they could all unite in the celebration of the dying love of their blessed Redeemer, but before that can be, they must all have the mind of Christ.

Thus I have tried briefly, to show some of the reasons why it is that we hold close communion; that it is not out of hatred, or ill-will, but to act consistent with our profession, and the dictates of conscience. May this be the means of strengthening the brethren in their faith, and of redeeming others from the error of their ways, and may God grant enlightened eyes to all who may read this, is the prayer of your well-wishing servant.

A BROTHER.

For the Herald of Truth. CONSCIENCE.

Conscience is the knowledge of our acts, states, or characters, as right or wrong; the faculty, power, or principle which decides on the lawfulness or unlawfulness of our actions and affections, and approves or condemns them; the moral faculty; the moral sense.—Webster.

Conscience influences every rational mind, and is a powerful agent for good; but it is by no means a safe criterion of right and wrong. It is shaped by outside influences, and becomes good or evil according to the influence brought to bear upon it. Arabs have little conscientious scruple in banding together and plundering undefended towns and villages, and reducing the inhabitants to starvation; they consider it just and lawful, because they are so taught. The Turk probably feels no compunction of conscience in taking the life of his fellow-man on the slightest provocation. This is the result of the teaching he receives; from childhood he is associated with acts of violence, and brought up under cruelty and oppression; and the conscience is formed accordingly. Where children grow up under kind treatment, and hear pleasant

words only, and see only gentleness in their guardians and teachers, and are taught to hate evil, the result is different; the conscience usually becomes so tender that it acts promptly upon the smallest violation of right. But there are many exceptions to this; good teaching is very frequently not heeded, but when it is not heeded it is generally because there is evil teaching and bad example in connection with the good. The evil teaching is most readily received because it is in accordance with our carnal natures; and as conscience is a part of man's sinful being, and is subject to all the weaknesses of our depraved nature, it is ever ready to be influenced by evil rather than good.

An evil conscience does not condemn evil, but permits those who are so unfortunate as to be in possession of it to engage in evil without feeling guilt. That the conscience may be evil is clearly set forth by the apostolic writings. "Having our hearts sprinkled from an evil conscience." Heb. 10: 22. "Unto the pure all things are pure; but unto the defiled and unbelieving is nothing pure, but even their mind and their conscience is defiled." Titus 1: 15. We also read of a good conscience. "For we trust we have a good conscience, in all things willing to love honestly." Heb. 13: 18. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Peter 3: 21.

The conscience, to be good, must be moulded by the gospel of Jesus Christ. GORTHOPE says: "Conscience is like the sun-dial which needs the sun to make it of any use in indicating time. Unenlightened by the word and spirit of God it is a poor guide to daily duties. A darkened conscience is a blind leader."

Since all Christian professors have the same gospel—the same "Sun of righteousness" to shine upon their once sin-darkened souls, and mould their consciences according to its divine light, does it appear strange that there is such a marked difference between the consciences of the members of the different churches, and even members of the same church? May this not be the result of teaching? Persons do not all read the Bible for themselves, they get their impressions from other books, and adopt the teachings of men without comparing them strictly to the doctrines of the Bible.

It has been related of a Friend, that he was attacked by a set of bandits, and his horse, money, and silver-clasped Bible. When he was asked whether he had any more money he said he had not, forgetting in his excitement that he had several gold pieces sewed into his clothes. After he was out of their reach he bethought himself, that he had made an untrue statement, and his tender conscience would not be eased until he went back and offered the rest

of his money to the robbers. Instead of taking it, however, they returned everything that they had previously taken.

Menno Simon's conscience did not permit him to be conformed to the world in any of its vain practices; while some, who call themselves Mennonites at the present time, act in direct opposition to Menno's teachings and example. John Wesley's conscience was so sensitive that he could not tolerate in his church high hats, ruffles, jewelry, bright buttons, &c.; but now-a-days there are few things too gaudy for the consciences of many that claim Wesley as the founder of their church. He was adverse to war, and condemned it in strong language; but during the late war Methodist ministers accompanied both armies and encouraged men in killing one another; teaching that it was justifiable, and honorable, and God's service.

Why these differences in men's consciences? Is it that persons by diligent study and a pious application of the doctrines of the New Testament to their own lives, have discovered a way to bear the cross that requires less sacrifice, and corresponds more nearly to carnal nature than the way taught by these eminent Christians and Reformers? Or is it that in these latter times the light of the gospel is obscured by the vanities of this fast age, and conscience, like the dial when the sun is shut out by clouds, ceases to point to the truth? Or is it possible that we are in the times of the apostasy of which Paul writes to Timothy? "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4: 2.

* * C.

For the Herald of Truth. OUR BEING'S NOBLEST END.

Far back in the annals of time, even in the childhood of the world's history do we read of good and noble men, who from love to God, ever trained their instincts to "refuse the things that are evil, and to choose those which are good." And, as much as the human race has fallen below its original standard of perfection; there yet remains in our nature a disposition to admire, and hold within our grasp, all that which is pure and holy.

In our seasons of prosperity, when our aspirations beat highest and the soul is up in the song of praise; the love of God's truth evidently finds its deepest and best place in our hearts. For, in these our holier moments it is especially easiest to concentrate our highest aims in life, upon that ground principle of His truth: "The fear of the Lord is the beginning of wisdom."

When once in full possession of this

"pearl of great price," we, in a measure, again attain to something like that high state of perfection from which we have so ingloriously fallen. And ever since the grand era of christian light and civilization has been ushered into the world; and as each epoch of time marks the progress of our revealed religion in the earth; we have in each succeeding stage, a better knowledge of the ways of "The Lord our God, who yet speaks as of old, could men but hear His voice."

Inasmuch as our nature is also prone to sin; and the thoughts and intents of our hearts evil from our youth; the seeds of disease and death, with all the combined snares and perplexities of this sick world, are ever allowed to harass and afflict us on every side. Yet under the severest of these earthly trials; the noblest and worthiest end of our being shines forth as the glitter of gold, when we, through "the riches of grace," are enabled to surmount every difficulty we encounter in the great battle of life.

But the highest accession that man can attain to in the wisdom and knowledge of God in this life, is but a feeble representation of what it will be hereafter. Here, we grope about amid the shadows of a sun-becclouded world, in our efforts to keep in "The way that leads to where Light dwelleth." That insatiable desire originally implanted in our nature for something better than which our present state of existence allows us; when awakened through pious motives, ever occasions a thirst, that can only be quenched when we drink of that inexhaustible fountain of happiness, "That flows hard by the throne of God."

L. J. HEATWOLE.

For the Herald of Truth. CHRIST IS ALL AND IN ALL.

In looking over some reading matter I noticed the following thirty-six precious statements of the Lord Jesus Christ, or His words upon the cross. Perhaps persons who are laboring under a guilty conscience, polluted by the power of sin, may take courage by reading them, and considering the glorious truths contained therein; and learn therefrom that it takes alone the sinner and nothing but the sinner to have any claim upon these statements. He comes not to save the righteous, but the ones who are lost. We read that the whole creation groaneth under the power of sin.

Some men preach, that the world is getting better, but that is one of Satan's lies; the world is condemned. God requires of believers, that they be altogether a separate people, who have "passed from death unto life," who "love not the world, neither the things that are in the world," alone because the love of the Father is within them." "Even when we were dead in sins, hath he quick-

ened us together with Christ (by grace are ye saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus. That in the ages to come (when this world shall have long since passed away) He might show the exceeding riches of His grace in His kindness toward us." "And having spoiled principalities and powers he made a show of them openly, triumphing over them in it."—Triumphing over the black vice of darkness. Was it necessary that He do so for himself? No; He was free from sin, but He did it alone in love for the poor and lost one. He accomplished the work of salvation, that all who believe are "justified from all things," Christ, after triumphing over the gates of hell, ascended to heaven to the "right hand of the majesty on high," where He is out of reach of the enemy, having unclouded peace with the Father. He says, "My peace I give unto you." We often look within ourselves for peace; examine our hearts, but we find no peace—but alone in Christ. Look away from self and look to Christ.

In the brazen serpent we find a type of Christ. Were the children of Israel told to look within for healing? No; all that died so died of the deadly bite; but all who looked at the brazen serpent, away from self, were healed. Christ alone is the believer's life. We read at several places, "when Christ, who is our life, shall appear," &c. "He that hath not the Son hath not life." "For ye are dead and your life is hid with Christ in God." 1 John 5 : 20. "This is the true God and eternal life."

Paul writes, "For I know that in me (that is in myself) dwelleth no good thing." "I am carnal, sold under sin." "The life which I now live in the flesh, I live by the faith of the Son of God." "Yet we find men who uphold the doctrine of sanctification in the flesh; which is one of the devil's lies. The enemy tries to make us believe there is something good in us, but the good is all in Christ." "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." "Therefore by the deeds of the law there shall no flesh be justified in His sight." Every believer has Christ, if he has Christ according to God's own word. He then also has been sanctified but only in Christ.

We read these words somewhere in the Scriptures, "As He is, so are we in this world." By what means? alone by the power of the precious blood. "But ye are washed, but ye are sanctified, but ye are justified (not in our name) in the name of the Lord Jesus, and by the Spirit of our God." "For ye are bought with a price; therefore glorify God in your

body, and in your spirit, which are God's."

"Christ making atonement." Lev. 16; Exodus 30 : 15.

"Christ's blood cleanseth from all sin." 1 John 1 : 7.

"Christ died for our sins." 1 Cor. 15 : 3.

"Christ suffered for our sins." 1 Peter 3 : 18.

"Christ offered to bear sins." Heb. 9 : 28.

"Christ wounded." Isa. 53 : 5.

"Christ a propitiation." Rom. 3 : 25.

"Christ gave himself." Gal. 1 : 4.

"Christ put to grief." Isa. 53 : 10.

"Christ's blood purging the conscience." Heb. 9 : 14.

"Christ's soul made an offering for sin." Isa. 53 : 10.

"Sins once sacrificed for." Heb. 10 : 20.

"Sins borne." 1 Pet. 2 : 24; Isa. 53 : 12.

"Sins blotted out." Acts 3 : 19; Isa. 44 : 22.

"Sins confessed." Lev. 16 : 21.

"Sins cast behind His (God's) back." Isa. 38 : 17.

"Sins purged." Heb. 1 : 3.

"Sins remitted." Matt. 26 : 28.

"Sins removed." Psa. 103 : 12.

"Sins remembered no more." Heb. 10 : 17.

"Sins forgiven." Acts 13 : 38.

"Sins pardoned." Ex. 34 : 7.

"Sins washed away." Rev. 1 : 5.

"Sin covered." Psa. 32 : 1.

"Sin condemned." Rom. 8 : 3.

"Sin put away." Heb. 9 : 26.

"Sin not imputed." Psa. 32 : 2.

"Sin laid on Him." Isa. 53 : 6.

"Sin taken away." John 1 : 29.

"Sin—reckoned dead to it." Rom. 6 : 11.

"Sin—free from it (justified)." Rom. 5 : 18.

"He that cometh to me I will in no wise cast out." J. M. S.

For the Herald of Truth.

PISTOLS FOR BOYS.

There is no reason why a boy should want a pistol. What can a boy want with a pistol? It is worth nothing to hunt game with; guns are adapted to that use and are made mainly for that purpose, (except the murderous army gun,) but pistols are made for some other purpose. A dull boy that would go hunting with a pistol. The idea is always associated with pistols, that they are made to kill human beings; and where is the boy that needs to kill any body? It has seldom happened, that a boy was placed in circumstances that he would have needed a pistol with which to defend himself; but boys sometimes, when in possession of one, have thought it proper and manly to use them. I know of several such cases, in all of which the result was misery to themselves and disgrace to their families. In almost every case where persons have

resorted to the use of pistols to defend themselves the whole affair would have passed off quietly, and been soon forgotten, had there been no pistol present.

The folly of allowing boys to handle and carry pistols is fully proven by the many shocking accidents that accompany it. Boys do not kill highwaymen, robbers, or incendiaries, but their brothers, or their sisters, or their schoolmates. Let any one compare the number of lives lost in this way, to the number of incidents where it is only probable that a life might have been saved by a pistol, and then judge of their usefulness.

How many boys, and fully grown persons, shoot themselves by foolishly handling loaded pistols! Nearly every one can recall an instance in his own neighborhood; and the newspapers usually report numbers every year. Boys are not trained to handle them judiciously, or even to think how dangerous they are. Not long since a boy in passing a pistol into the hands of another was shot and killed. Another, thinking his pistol was not loaded, playfully pointed it at a comrade and snapped, it discharged and sent a ball through his head. And another received fatal injuries by carelessly throwing down his overcoat with a loaded pistol in the pocket.

It is a bad mark in a boy to be carrying a pistol. It gives reason to suspect that he intends going into vicious company. A pistol in a boy's pocket is not only useless and dangerous, but it always stamps him as a bad boy, and is evidence that he intends to associate with bad, unprincipled companions. So long as a boy keeps good company only, and has honest manly fellows for companions, he will not need a pistol. It is vicious company, and evil associates that suggest the necessity of a pistol.

Boy, do not buy that pistol; it may prove to your sorrow, and cannot possibly do you any good. If you have one, dispose of it; give it away rather than keep it; for the sake of your safety and happiness don't handle pistols.

Parent, have you furnished your sunny faced little boy with an instrument of death; or even the imitation of one—a toy pistol? Consider the influence, and possible result. May you not by the outlay of a few cents for a trifling gewgaw, which might be substituted by something useful, exert an influence upon your child that may cost you many bitter tears?

J. M. S., COFFMAN.

For the Herald of Truth.

WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL.

Dear reader, have you ever thought of the value of your soul? We learn from God's word that the whole world is not worth so much that one soul can be redeemed from death by it. Yet how

many are selling their souls for pleasure and riches. The lust of the flesh, the lust of the eyes and the pride of life is all the enjoyment the world has—the believer is not of the world. O, think of the despair of the poor (though rich) worldling in that last dreadful day of deepest woe.

Oh! worldling give ear
While the Savior is near;
Soon the tie must be riven;
Men sitting side by side
God's hand shall divide.

As far as hell's depth is from heaven.

The value of any thing is usually estimated by the price paid for it. If a horse was bought for one thousand dollars we would not long inquire whether he was valuable or not, but would form our conclusion by the price paid. This is a very faint illustration of the value of the soul. Notwithstanding its great worth, and the fact that it must be born again, and be saved by a Savior, the moral man goes on in his self-righteousness forgetful that "there is none righteous," the drunkard sinks deeper and deeper into his depravity; and the blasphemer grows more vile in his cursing. The word teaches that there are only two classes—the lost and the saved. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

As objects are estimated by the price it takes to purchase or redeem them, we can readily believe that God has estimated my soul and your soul to be of inconceivable value. This is proven by the sacrifice at the cross. Great indeed was the price paid. Is it not enough to touch the stoutest heart, and cause the tears to run down the hardest cheek? That price paid was for each individual soul; each believer can say, "Christ was nailed to the cross for my sins, was buried and rose victorious over death for me." But it was not for one alone, but for every soul that believes and accepts Jesus as his Savior. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Christ has overcome the world for all that believe on him, and now says, "He that believeth on me hath everlasting life." Who is he that overcometh the world, but he that believeth in the Son of God?

A few words to them that do not believe, or doubt their acceptance with God. The question is not, am I able to be saved? but, is Christ able to save me? Not, will my works save me, or have I done enough to save myself; or loved Him enough? but, has Christ loved me enough; and is His work on the cross sufficient to save me? It is alone by the sacrifice that you or I will ever enter the New Jerusalem through the pearly gates. When John saw the numberless company of saints, were they there through their own merits? They were they who had washed their robes, and made them white in the blood of the Lamb.

When the Hebrews reached the Red Sea their enemies were in close pursuit, as also are the spiritual enemies of the soul; but Moses said, "Stand still and see the salvation of God." The waters divided, and the way was opened. They did not continue to stand and cry to God; but they gladly passed over by the way that the Lord had prepared for them. They accepted His way. Sometimes persons complain that they do not feel right—do not feel saved. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whoever believeth in Him should not perish, but have eternal life," Moses commanded the Hebrews to look upon the serpent, and all that looked upon it were healed. There was no healing virtue in the serpent, and just so little is there in the human heart to-day. "The heart is deceitful above all things, and desperately wicked." Paul says, "In me, that is in my flesh, dwelleth no good thing." And he also says in 1 Cor. 1 : 30, "But of him ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." "He that glorieth, let him glory in the Lord;" for "no flesh shall glory in his presence." J. M. S.

For the Herald of Truth.

THE FLOOD.

Continued from Page 154.

God at sundry times and in divers manners spake of mercy and of help. It was as if the sufferers on the islet had from time to time seen lights hoisted on the nearest mainland, and a boat that seemed about to be launched to save them, and had heard voices which spoke good tidings, and to promise succor. Still all was dark, and yet to come; they were rather waiting for the consolation that receiving it. They saw, as Paul tells us, Heb. 11 : 13, the promise afar off, God having provided some better thing, for which they anxiously and sadly watched. But at length the great messenger and giver of mercy came. The Son of God—the Lord from heaven, appeared, to seek the ruined, and to save those who were ready to be slain. He died the most miserable death to save and bless the unhappy; guiding them safely through the floods of sin and death. This is the Savior, this the deliverance of which the Holy Scriptures tell you, and to which ministers, in sermons, and your teacher's if Christians, in the words which they speak to you, or the books of piety which they give you, would lead your youthful minds.

There are several and strong reasons of which I would like to remind you, why we should all, both old and young, be more moved and concerned at this great gospel story—this story of glad tidings, and safety for ourselves, and for

whoever will believe it, than with the flood among the alps, and yet there are causes, easily found, if you will think a little, why we are not half so much moved, grieved and alarmed at our greatest danger, nor rejoiced at this greatest deliverance as we would be if a swift flood were to surprise us, and a kind friend to save us upon the lake.

I shall only name one cause at present, which is this: that the evil or danger of sin and death does not force itself commonly upon our notice as a sudden thing. It is rather as if the flood about which I told you had happened without wind or storm. You will understand, in such a case, how children, and even grown people, might have forgotten, or not believed their danger. Thus it is, my young friends, with the floods of sin and death, and the misery which is sure to follow them, and are set before us very closely; or except when God sends some great plague to smite down its thousands at a time we do not see or hear the rising waves around us; therefore, when a Savior from sin and death, and a way of happy deliverance are read and preached of, too many care for none of these things; but still the floods are around us though we may forget it. One, and another, and another, and even from among the youngest, are swept away by the quiet yet mighty wave.

It is still as true as it was in the time of Moses, who is said to have written the nineteenth psalm, in which the words are found, "Thou carriest them away as with a flood; they are as asleep."

May God give us all grace to consider whether the mere stillness of these fearful floods, or whether the mere mists and clouds that may veil them often from our view, can make it wise and safe to forget the almighty Savior, the only deliverer from these; or delay to believe and love, to trust and follow Him that came to save us from the power of sin, and deliver us from the fear of death.

A FRIEND OF THE HERALD.

A WORD FOR THE MOTHER.

Send the children to bed with a kiss or a smile; Sweet childhood will tarry at best but a while; And soon they will pass from the portals of home.

The wilderness ways of their life-work to roam. Yes, tuck them in bed, with a gentle "good-night!"

The mantle of shadows is veiling the light; And may be—God knows!—on this sweet little face

May fall deeper shadows on life's weary race. Yes, say it—"God bless my dear children, I pray!"

It may be the last you may say it for aye! The night may be long ere you see them again; And motherless children may call you in vain! Drop sweet benedictions on each little head, And fold them in prayer as they nestle in bed; A guard of bright angels around them invite; The spirit may slip from its moorings to-night!

For the Herald of Truth.

CONSIDER THE LILIES.

BY SIMON P. YODER.

Consider the lilies in glory arrayed,
Consider by whom they were fashioned and
made;
O think how the Savior in wisdom did speak
Of the beauty that rests on the lily's pale cheek.

He who all the glory of heaven had seen.
Whose home with bright angels and seraphs
had been,
Where all is perfection untainted by aught
That marreth the beauty of earth's fairest spot;

Here with his disciples did walk through the
fields,
And notice quite closely the fruit each plant
yields;
And then kindly discoursed of such earthly
affairs,
As bring to poor mortals such burdensome
cares.

"Consider the lilies, how grandly they grow,
They toil not, they spin not—who clothe them
so?
Surpassing in glory the proudest designs
Of monarchs who ravish the richest of minces!"

He pointeth with uplifted hand to the skies,
Where many a bird so exultingly flies,
With songs of pure gladness, unburdened by
care.
Then speaketh, "Behold all the fowls of the
air!"—

"Who feedeth the sparrows, whence cometh
their food?
Your Father in heaven, the source of all good;
In kindness supplieth them every day:—
Are beings with souls not much better than
they?"

Consider the lilies in beauty arrayed;
Behold, too, the birds all so bounteously fed;
And be not so faithless but only believe,—
Whatever thou needest God surely will give."

Then why should we harbor forebodings of
want?
No shadows of evil our courage should daunt;
For whilst we are seeking God's kingdom in
deed
His bounty supplieth all things that we need.

No more let us trust in a strength of our own.
O tremble with fear when our weakness is
shown;

But let us sincerely God's righteousness seek,
For he will be mighty in them that are weak.

Consider the lilies so grandly arrayed,
Consider by whom they were fashioned and
made.

Consider who feedeth each innocent bird
And rest all securely in heaven's own word.

For the Herald of Truth.

THE LORD'S DAY.

In almost every part of the United
States there is respect shown to the first
day of the week; business is suspended,
and people cease from their daily avoca-
tions and attend religious services where
it is convenient. But this is by no means
universal; there are many encroachments
upon the Sabbath day. Some are striv-
ing to turn this day of rest into a day of
profit and gain; others are disposed to
desecrate its sacred hours by indulging

in idle sports and vain amusements. The
fatal consequences that must necessarily
follow a general desecration of the Sab-
bath cannot be easily estimated. In
many places where the Lord's day is not
observed as a day of sacred rest, all
kinds of immorality are encouraged, and
it is made the nursery of vice and crime.
Destroy the Sabbath, and you will in-
crease infidelity; and undermine the Bible
with the Christian religion. The pros-
perity of any nation depends much upon
the devotion of one day in seven to sac-
red uses.

Many of the business firms and Rail-
road companies in some parts of the
country promptly close their shops on
Sunday, just as they ought to do, and we
see in some of their schedules notices of
trains leaving at certain hours every day,
Sundays excepted; but great numbers of
shops are kept going every day of the
year, and not a day in the 365 is given
to the employee to devote to sacred rest.
This is using the Lord's time to perform
manual labor, when every individual
owes Him one day in seven exclusively.
Some companies do stop some of their
passenger trains on Sunday, but on the
majority of the roads there is but little
difference, Sunday or any other day. In
many of our towns and villages when the
quiet citizens have assembled on the
Lord's day to worship, now and then a
heavy freight train comes thundering
down the track to the painful annoyance
of the worshippers; unless it be some
stockholder or employer in the company,
who, while his face may wear a sancti-
fied expression, is inwardly calculating
the gain he realizes by this systematic
course of Sabbath breaking. On the
Lord's day the whizzing of steam and the
buzz of machinery grate harshly upon
ears that are wont to listen to songs of
praise and the declarations of divine
truth.

Is it not time that the churches be
aroused on the subject of consecrating
one day in the week to the special ser-
vice of their Master, whether it be a tech-
nical Sabbath or not? Call it by what
ever name you will, it belongs to the
Lord, and should be used in his service;
and the churches should be first in de-
fending it. They should teach Business-
men, R. R. companies, and Legislators,
the moral and religious evils of making
encroachments upon the Sabbath; and
show them the advantages to society in
properly observing it. But where are
the churches? are they not a little behind
in this work, and taking lessons, to their
shame, from R. R. companies and legis-
lators on this subject as well as some
others? In the fall of 1878 a certain
church in an eastern city made applica-
tion to a R. R. company to run excursion
trains to their camp-meeting on the Sab-
bath; the company refused. Virginia
passed a law, announcing a severe pen-

alty, prohibiting gambling at church
suppers. Maryland passed a law pro-
hibiting the lottery business, in which
the churches were much involved.

Let the churches be aroused from their
lethargy, and be leaders in virtue rather
than vice. Especially let those who
make peace and humility a prominent
feature in their faith and practice, not
encourage in any form the popular evil
of *Sabbath breaking*. * * C.

CHRIST CRUCIFIED.

BY JAMES CAMERON.

"I was once," says Baxter, "wont to
meditate most in my own heart and to
dwell all at home. I was still poring
over either my sins or wants, or examin-
ing my sincerity. But now though I am
greatly convinced of the need of heart
acquaintance and employment, I see more
the need of higher work, and that I
should oftener look on God, and Christ,
and Heaven, than upon my own heart.
At home I can find evidences of my peace;
me, and some instances of my peace;
but it is above that I must find matter of
delight, and joy, and love, and peace,
itself. I would therefore have one
thought at home on myself and sins, and
many thoughts above, on the amiable
and beautifying objects."

In the spirit of these remarks we would
say, Christian, be much in the contem-
plation of "the glory of God in the
face of Jesus Christ" (2 Cor. 4 : 6), even
of "Christ crucified." 1 Cor. 2 : 2.
"Nowhere does justice appear so awful,
mercy so amiable, or wisdom so pro-
found," as in the cross.

CHRIST CRUCIFIED! Here lies the
centre of all the books of the Bible, of
all the events of history, and of the lives
of all God's saints.

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

First of all, Christian, consider Christ
hastening to the Cross. In his mercy
God keeps us ignorant of the future. As
a rule we see not the great calamities
of life till they are on us: but to the eye
of Jesus the cross with its shame and
pain was visible long before he reached
it. Yet he turned not away from it. He
talked calmly of the bloody baptism that
was before him; he set his "face as a
flint," to meet it as became the Son of
Man; and he refused to listen to the dis-
suasions of his friends when they sought
to turn him out of the path that led to
Calvary; and quite alone, as regards all
human sympathy, he went calmly for-
ward only once faltering, in the darkness
of Gethsemane, until the cross was laid
on his shoulders. This heroic courage
is for our imitation. How often do we
feel inclined to shirk duty from dread of

some cross that lies at a distance athwart
the path. When weak and wavering,
let us consider him who despised the
shame of the cross, and let us *go, for-
ward* in his strength, and after his ex-
ample.

Then, Christian, consider further, Christ
carrying the cross. It was probably a
piece of green and heavy wood, which
according to the Roman law the criminal
himself must carry to the place of execu-
tion. The Redeemer took it, therefore,
on his shoulders, and carried it, till weak
from watching and struggle of the pre-
vious night, he fell under the load. And
yet while under the burden not a murmur
or complaint escapes his lips. Oh! what
a lesson for us! One of the conditions
of Christian discipleship is that we should
take up our cross. At times it seems to
lie heavy on our shoulders, and we are
ready to murmur and complain. Let us
be patient. When we weigh our cross
against his, our affliction is but "light."

Then again, Christian, consider Christ
nailed to the cross. Arrived at the
place of execution, the soldiers stripped
him of his outer clothing; then with
hammer and heavy spikes they quickly
nailed him to the accursed tree. There
is a writing on that tree by the command
of Pilate, in Latin, Hebrew and Greek,
telling men that this was "the King
of the Jews." That was true in a deeper
and higher sense than was meant by
poor Pilate. But on that cross there is
a writing, as on the heaven and firmament,
in the universal language of mankind,
whose "line has gone out through all the
earth and their words to the end of the
world." Written on the cross in lurid
letters we see the true character of sin
and its natural development. Man's
sin in Eden is only the germ. As the
years wore on, that seed grew to the great
height of wickedness that brought the
flood on the old world and that buried
under the Dead Sea the cities of the plain.
The breach between God and man
widened still more with the advantage
of the ages, the hatred to God still grow-
ing in intensity till at last in the cross
we see it reach its terrific climax. The
disobedience of Eden issues in the at-
tempted *deicide* of Calvary, the killing
of the Prince of Life. And in that sin,
we, if present there, would be par-
takers, if the grace of God did not pre-
vent; as Tholuck says:—"Yes, I will be
penitent for the iniquities which men
have perpetrated on the Holy one of God;
for it was my human nature, my unbel-
ief, my hardness of heart, it was the
carnality that dwells in my breast that
brought him to the cross."

Written on the cross we see also the
*dignity of man and the value of his
soul*. The materialistic doctrines abroad
in our day, making man a link in a chain
beginning with brute beasts, is having
an injurious effect on the inspirations,

the sentiments and the morals of our
generation. While the cross exhibits in
horrid proportions the sin of man, it ex-
alts to a high degree the value of the
soul of man. The being for which such
a price is paid as the blood of the Lord
Jesus Christ, is more than a link in a
chain of inferior animals. He is truly a
son of God, a child of the heavenly
household, for whom such a ransom is
paid. It is the highest tribute to the
glory of our nature, that Christ died for
us.

Written again on the cross we see the
glory of God. Yes! the glory of God
in that blessed face, "in which sense,"
as McLaurin says, "discovers nothing
but the marks of pain and disgrace: that
mangled visage, red with gore, covered
with marks of scorn, swelled with strokes,
and pale with death. But though all the
light of the world, in the sun and stars,
were collected together into one stupend-
ous mass of light, it would be but dark-
ness to the glory of this seemingly dark
and melancholy object: for it is here, as
the apostle expresseth it (2 Cor. 2 : 2; 2
Cor. 3 : 18), 'we all as with open faces,
may see the glory of God.' Here shines
spotless justice; here shines infinite
mercy; here shines incomprehensible
wisdom; here shines unlimited power;
here shines boundless love; the Lamb of
God taking away the sin of the world.
Come lay your sins on Jesus, poor sinner.
Men may speak and write of this love,
but it is not so proper to describe it, as
to tell that it cannot be described."

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade;

To write the love of God in full,
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."

Further, Christian, consider Christ
speaking from the cross. Seven times
he spoke, from the time his execution be-
gan till death closed his lips. He spoke to
pray for his executioners, to comfort the
dying thief, to comfort his mother, to
ask a drink, to complain of the hiding of
God's countenance, to testify that all was
finished, and to commend his spirit to the
keeping of a covenant God. From these
keeping of a covenant God. From these
dying words we learn patience;—he
asked but a drink of cold water, and it
was refused him. We learn the forgive-
ness of injuries;—he prayed for his exe-
cutioners. We learn the value of the
soul;—in his dying agonies he wrestled
for the salvation of his neighbor. We
learn to honor our parents and to make
all the provision we can for their com-
fort after we leave them;—he commended
his mother to John, his own four brothers
not being, it is supposed, as yet be-
lievers in him. We learn to draw our
support in trouble from God's favoring
face;—nothing ever brought such a cry

from his heart and life, as the hiding of
his Father's face. We learn how to *live*;
that is to submit to God's will in all
things;—he never flattered till he could
say, "It is finished." We learn how to
die; that is to commend our spirits into
the hands of our Father. Jesus spoke
many great words: but the greatest of all
were his last words. He kept the best
wine to the last.

Then lastly, consider Christ *crowned
through the cross*. The cross is not
the closing scene in the great drama.
There are other scenes to follow. In the
cross Christ touched the bottom depth of
his humiliation. Thence he began to as-
cend. From the sepulchre to Galilee to
meet his five hundred followers: thence
to Bethany; thence to the streets of the
celestial city; thence to a seat on the
right hand of the Father: thence to come
to judge the world in the glory of the
Father with all the holy angels. Now
all this dignity came *through the cross*.
"He was obedient to death, even the
death of the cross, *wherefore* God has
highly exalted him." Ah! Yes. The
way to the crown, is by the cross.

"The path of suffering and that path alone,
Leads to that land where suffering is unknown."

We see now the meaning and the end
of the crosses and sufferings that are ap-
pointed as the portion of God's people.
Christ endured the cross and is now "set
down at the right hand of the throne of
God." Poor down-cast sufferer, lift up
your head, as you walk over the thorny
and scorched roads of suffering, carry-
ing your cross. It is not that you are on
classic ground,—on ground over which,
from Abel till thy day, have passed the
true heroes of the world's history; but
you are on *holy* ground; and your feet,
as you journey on wearily, fall into the
very prints trodden by the blessed Christ.

Look "unto Jesus the author and fin-
isher of our faith, who for the joy that
was set before him endured the cross,
despising the shame, and is now set down
at the right hand of the throne of God;
for consider him that endureth such con-
tradiction of sinners against himself, lest
ye be wearied and faint in your minds,"
—*The Christian*.

THREE ONLY, BUT THREE
ALWAYS.

But one thing is clear, and of the last
importance, and to be pressed most earn-
estly upon the minds of every one of you,
that in the business of life, be it what it
will, and where it will, in the business of
life, which you know is also the seed of
eternity, and as such infinitely precious—
three parties there are concerned, of whose
existence it behooves us to be equally and
intensely conscious; three, and in the real
deep struggle for life and death three on-
ly—three only, but three always—and
these three are, God, on the one hand,

and your own individual souls on the other, and the one Mediator Jesus Christ who alone can join the two into one. Lose sight of one of these three, and what becomes of us? Lose sight of God, and we lose sight also of the Mediator by necessity; for there is nothing left but our own single soul, and a mediator is not a mediator of one. Lose sight of the one Mediator, and we lose sight no less surely of the one true God; for to Him there is no access for living man but only through the Mediator, His Son Jesus Christ. And, finally, lose sight of your own individual souls, try to sink their personal existence in that of other men, call their belief your belief, and surrender your conscience to their conscience—and then also we lose the one true Mediator, putting other and false mediators in His place; and they cannot keep their individual soul alive as He does, but they weaken and destroy it; and we who should be living stones in a living temple, with our own personal life vigorous, our own faith and our own love, become dead stones in a dead building, and we lose God as we have lost Christ, for God is not a God of the dead.—*Dr. Arnold.*

For the Herald of Truth.

BE FAITHFUL FOR YOUR CHILDREN.

Matthew writes that when Jesus was in the land of Gennesaret, he "went thence and departed unto the coasts of Tyre and Sidon, and behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil; but he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us; but he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs; and she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said to her, O woman, great is thy faith; be unto thee even as thou wilt: And her daughter was made whole from that very hour." Matt. 15 : 21-28.

Here we have a fine example of sincere Christian faith; for when this woman perceived how powerfully Jesus preached grace, and hearing besides that he could do whatever he desired, that he manifested love and mercy and that he sent none away comfortless, she unhesitatingly approached him; not doubting his grace, mercy, love and power, although she was not heard at her first nor her second request. She was importunate both in her faith and prayer, that she might receive a spiritual crumb of his mercy, and obtain

relief for her poor daughter. She manifested such a faith, constancy and humility that the Lord said to her, "O woman, great is thy faith; be it unto thee even as thou wilt."

Faithful readers, let us rightly observe, and with spiritual eyes look upon this woman's faith, and its fruits. We might be aptly taught of her, especially in two particulars, viz: to have a trusting faith, and an interest in the welfare of our children. As soon as she heard that the Lord taught pure mercy, grace, repentance and reformation; preached the kingdom of God, raised the dead, made the blind see, the deaf hear, the cripple walk, the leprous clean, healed the sick, and cast out unclean spirits; that he reproved the Scribes, Pharisees and the common people, for their unbelief, perverseness, blind hypocrisy and carnal lives; and testify that he was the prophet and Messiah promised in the law and the prophets, whereby his fame spread abroad through all Judea and the adjacent countries; her tender heart so turned to him, through these testimonies, miracles, doctrines and deeds of love, that she did not doubt his mercy, power, goodness and grace. She therefore, went to him with a sincere desire, in true faith, trusting with all her heart, that he would not deny her humble prayer, but that he would graciously hear and grant it. She also obtained what she desired.

The holy Scriptures teach us that God purifies the heart by faith; that faith comes by hearing; and by faith we are justified. Therefore, let every one take heed, who truly loves his children, that he rightly instruct them, as soon as they can hear and understand the word of the Lord; that they may be led in the ways of truth. Zealously watch over all their doings, that they may from youth learn to know the Lord, their God; and fear, love, honor and serve him. So that the inborn nature of sin may not rule in them, nor conquer them, to the everlasting shame of their poor souls.

Moses taught Israel saying, "These words, which I commanded thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates;" "that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Dent. 6 : 6-9; 11 : 21. In another place he says, "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand, the

Lord brought us out from Egypt, from the house of bondage." Ex. 13 : 14.

Behold, dear readers, thus the Israelites were required to teach their children from youth; and to acquaint them with all the blessings and mercies of God, which had been bestowed on them and their fathers, that they might fear, love and serve him all their days; and thus receive the blessing, and escape the curse which followed the violation of the law. So with us, if we truly confess Christ, and believe his word, and desire that our children may inherit eternal life, and obtain the happiness of that heavenly rest which he has promised his children; let us not neglect them, but lay it well to heart, that we faithfully teach our children in the word; and instruct them in relation to his righteous judgments, that they may learn to fear the Lord with all their heart. Let us keep before them God's unbounded love, that they may serve him and walk in his statutes. All who have such a faith as this woman had, and see that the end of sin is death, will not cease to sigh and pray to God, in mercy to assist their poor children so to resist the evil spirit that he may not lead them captive at his will, to the eternal shame and disgrace of their poor souls.

May God our Father, through his beloved Son, Jesus Christ, lead us all, according to evangelical truth; and make our faith so fruitful, that we may, with sincere, new hearts, patiently submit to his cross in every trial and affliction. For it is written, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22 : 12.

C. H. HOCHSTETLER.

WHICH WAY ARE WE TRAVELING?

This subject or similar ones have often been noticed in the *Herald of Truth*. Nothing can be done to edification unless the truth as it is found in Christ Jesus be taught in the spirit. I fear that many are yet in blindness, and shall never behold what they wish for, because they are not willing to suffer with Christ—the crucified; because they are not willing to be mocked, and bear reproach for their humble appearance for his sake. We are commanded to humble ourselves under the mighty hand of God and in due season he shall raise us up. Let us remember that when we do well, and suffer for it, and take it patiently, this is acceptable with God.

I fear that some of us are too much "conformed to this world," too much inclined toward the follies and fashions of this world, and not "transformed," as the Apostle teaches his Roman brethren. Let us examine our own selves for our own benefit, whether or not we have something about us that is highly esteemed

among men; of which we are more interested to know whether it is right in the sight of men, than in the sight of God. This world is deceitful. This is a good way to apply a test. We are often asked the question, why have we not our clothes and the attire of our children fashioned after this that manner, and are advised to have them just so and so; if we are not well guarded we may obey man rather than God. The world is trying to persuade us to follow it. Persons may allow their consciences to become scared, and become altogether unsafe as a guide in faith and practice. If the spirit of Christ is permitted to rule supremely in us, to the entire exclusion of the spirit of darkness, we may be "transformed," and prove what is that good and acceptable and perfect will of God, instead of being "conformed" to the world. "Mind not high things, but condescend to men of low estate." "That which is highly esteemed among men is an abomination in the sight of God."

The Savior said in his sermon on the mount, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The world knows, too, what is becoming to the Christian. How often are we asked "Why do that young man and that young woman imitate the world in dress by putting on fashionable apparel trimmings, fringes, &c.?" Neither is it alone in dress that young people professing religion imitate the world; but they make themselves like them by joining with them in frolicking, in games, sports and vain amusements. Come ye out from among them. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." "The world passeth away with the lust thereof." They who are older ought to set a good example in all holy conversation.

"O! that the Lord would guide our ways,
To keep his statute still;
O! that our God would grant us grace,
To know and do his will.
Make us to walk in thy commands,
'Tis a delightful word;
Nor let our heads, nor hearts, nor hands,
Offend against our God."

V. F. R.

THE POWER OF CHRISTIAN EXAMPLE.

It is to be feared with all the anxiety that is manifested on the part of Christians for the conversion of sinners, and the extension of the Redeemer's kingdom, there is one important agency that is not properly appreciated, sufficiently relied on, or as extensively applied as it should be; and that is, the power of Christian example. There is a great demand for preaching by those who seem to be zealous in the cause of the Master; prayer is warmly urged upon the members of the

church for the conversion of sinners, and for the revival of religion; and the circulation of religious tracts and books is highly valued as a means for accomplishing good, and should be diligently and extensively used, as there is much to do in every place in the great work of spiritual reformation.

But in all the anxiety felt by Christians for the conversion of sinners, and in all the various efforts that are put forth to accomplish what it is so desirable should be accomplished, the divine and powerful ministry of a holy life and godly example, should by no means be lost sight of, or neglected. In this work all Christians can bear a part, and this department of the work of Christ commends itself to all Christians, not only because it offers all a place to work, however humble their qualifications for work may be, but because it is one of the most effectual and successful methods of working.

There lived a few years ago in a town in Massachusetts, a man who was an acknowledged infidel. He was ready to argue with Christians, and felt that he always carried his point. But there was an old professor in the place who would not debate the subject of religion with the infidel, but when he would seek to intrude his infidel sentiments upon him, he would speak of the love and preciousness of Christ, and of the hope and comforts which his Christianity afforded him. The conduct of the Christian had a great effect upon his infidel neighbor. The latter had not felt the effects of the arguments those had used who reasoned with him, but he could not resist the influence of the life of the old Christian. He was in his thoughts, and his life and experience troubled him so much that he could not rest. And he was brought to reflect upon the errors of his ways, and he became a believer and a reformed man.

Upon making a profession of religion, and relating his experience, and the manner in which a change had been brought about in him, he pointed to the old professor whose pious life had brought conviction to his mind, and said, "The life of that man slew me."

We have another illustration in an occurrence which happened in the West. There lived in a western settlement a man of much prayer and humility. His desire was that God would make him useful in building up his kingdom and in saving souls. But he died without doing any, or but very little good in the world, as he himself supposed. But some little time after his death, a young man appeared before the public as a zealous, eloquent, and very successful preacher of the gospel. In giving an account of his conversion and call to preach the gospel, he stated that for several years he had been inclined to infidelity, but in observing the humble, holy,

and consistent life of the man of piety above alluded to, his objections to Christianity were removed, and he felt that there must be such a thing as genuine religion, from what he saw in the life of that godly man. And he felt that it was the duty of all to serve God, and was led to give himself to the Lord, and his ardent love to the Savior and his cause, led him to take upon himself the work of the ministry.

The ancient Romans were accustomed to place the busts of their distinguished ancestors in their houses where they could see them, that they might be continually reminded of their worthy actions and noble deeds. They supposed that a remembrance of their virtues and good actions, would have a happy effect upon all the living members of the household. And there is no doubt but what this practice had a good influence in awakening in the young noble aspirations, for history informs us, that many renowned Romans sprang from families in which this practice was observed. It can rapidly be conceived how the sight of such images would impress the young and lead them to imitate the virtues of their ancestors which distinguished them, and gave them fame. If instead of busts, we can have before the young, and the old too, who have not yet become Christians, the beautiful and happy lives of faithful and consistent Christians, to teach and reprove them, the example would send forth a power that would not be likely to fail in doing much good.

M. J. A. James, an English minister of eminence, and a popular writer, says, in one of his lectures, "If the present lecturer has a right to consider himself a real Christian—if he has been of any service to his fellow-creatures, and has attained to any usefulness in the church of Christ, he owes it, in the way of means and instrumentality, to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious, and yet so unconcealed, roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had restrained prayer, and cast off the fear of God. My conversion to God followed, and soon afterwards my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendor of heaven, and through the ages of eternity."

Forceful and effectual is the example of a Christian life. Hence all who make the Christian profession, should walk worthy of their holy calling, and let their light shine, and then their life will be a ministry for good.—*Prim. Christian,*

Herald of Truth.

Elkhart, Ind., Sept., 1879.

To OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Wanted a few active agents to sell our publications, as the Martyr's Mirror, Menno Simon, &c.

The Mennonite Church and her Accusers.—This work is now ready. All orders can be filled without delay. It contains 200, 8mo pages, is well bound and will be sent to any address for 60 cents. Send for a copy.

Witnessing for the Truth or "The overthrow of the Papacy, a lecture by Justin D. Fulton, D. D., is the title of a pamphlet published by the "Religious Newspaper Agency" 21 and 23 Barclay Street, New York. Price 20 cts.

Facts about Tobacco, compiled by Prof. Edward P. Thwing is another pamphlet of 72 pages, and published by the "Religious Newspaper Agency" of New York. Price 25 cts. The above pamphlet gives the views of a number of physicians and scientific men on the subject.

Our Family Almanac for 1880, will be ready for delivery in a short time. The Almanac, this year, contains several improvements over former years. The time of the Moon's changes, eclipses, &c., are given for the longitude of Washington, D. C., Elkhart, Indiana, and Lincoln, Nebraska. This arrangement makes our Almanac substantially correct for any locality either in the east or west. The calculations are made by Lawrence J. Ibach; the Almanac is well printed, contains a number of illustrations, and a variety of excellent, entertaining, moral and useful reading, with recipes, &c. Orders for the same may be sent in at once and we hope our friends will exert themselves to sell all they can. By a little effort a large edition could be sold out in a short time.

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your orders soon, so as to get them on sale early.

Bro. Jacob K. Nisley and wife, of Mt. Joy, Lancaster Co., Pa., just returned several weeks ago from an extended visit through Kansas, Nebraska, Illinois Indiana and Ohio. They had a pleasant and we trust a profitable trip.

From the "Waffenlose Wächter" we learn that the brethren in the city of Lancaster, Pa., are making arrangements to build a new meeting-house in that town. Also that the new meeting-house built near Buyerstown, known as Hershey's, will be open for meeting on Sunday August 24th.

Mennonites from Russia.—On the 20th of July, another party of Russian Mennonites, belonging to the Hutterite Mennonites, arrived on the Steamer "Mosel" in New York. There were 45 families, and all went to join their brethren, near Yankton, Dakota. So says the "Zur Heimath."

In the Franconia Mennonite Church, in Montgomery Co., Pa., a deacon was recently chosen to fill the vacancy occasioned by the death of Abraham Clemmer. The following persons were presented as candidates. Daniel Landis, Jonas Hagy, John S. Mack, Tobias Nice, Henry W. Berg, Elihu Clemmer, Henry Clemmer, and Abraham Clemmer. The lot fell on the latter. He is a son of Abraham Clemmer, the former deacon.

S. S. Houy and his companion, John Bear, who have been staying for some time at Sitka, Alaska, looking up a place to establish a Missionary Station among the Indians of that place; left there on the 22nd of May, on the United States War Steamer, "Richard Rush" and went to the Island Kodiak, 600 miles west, and 1,600 miles from San Francisco, where they are now looking round for a place to start a school and labor for the conversion of the greatly demoralized natives.

Bro. H. C. Garber, of Emmett Co., Michigan, writes us as follows: "There has been a good deal of clearing done since you were here, besides some have been brought to a knowledge of the truth as it is in Christ. I thank God for this. We had several good meetings when Bro. George Brenneman was here, and I would be glad to have others call and visit us. "The harvest truly is great but the laborers are few."

Bro. B. M. Ruit, of Atlantic, Iowa, left his home on the 22nd of July, and visited the brethren and sisters in Adams Co., Neb. He reports a beautiful country; that he attended their regular meeting, where Bro. A. Shiffer preached from Luke 12:34-40; and that they had a severe hail storm on the 29th of July. He expresses his heartfelt thanks to the brethren and sisters for their kindness to him.

An Aged Minister.—Pre. John Gell, residing near Broadway, the oldest Mennonite minister in the valley, is aged 81 years, but he still continues to preach "Christ and him crucified," and is quite active for a man of his years. He was born in Bucks Co., Pa., and came to Rockingham when he was twenty years of age, where he married and raised a family, and has remained here ever since, a respected, prosperous and useful citizen.—*The Spirit of the Valley.*

We notice in the "Primitive Christian and Pilgrim," the following editorial: "The Mennonites of Russia are collecting funds to erect a monument to the memory of Menno Simon. This may seem all right in their estimation, but the work to us is of doubtful propriety."

It is the Holland Mennonites that are engaged in the above work, and not those of Russia. The Russian Mennonites, with those that emigrated to America from there, are not in sympathy with the work as may be seen by some publications which appeared about a year ago in the *Zur Heimath*. The Mennonites in America do not only consider the erecting of a monument to the memory of Menno Simon of "doubtful propriety," but they consider it as contrary to the spirit and discipline of the Church, and in direct opposition of the teachings of Menno Simon himself.

Plain vs. Fashionable Dressing.—We are pleased to learn that plainness in dress is beginning to be considered good taste in some fashionable circles. It always has been admired by intelligent, thinking people; and the reason that there has been so little said against it is, because the masses of the people refuse to think fairly on the subject, and thinking people refuse to condemn it because it is popular. It must be very encouraging to that class of Christian professors, who labor so zealously against the sin of foolish, fashionable dressing, to see the prominence that plainness is beginning to occupy in the minds of the people; and the outspoken way in which they assail this fascinating, soul-destroying evil—fashionable dressing. Below we give a remark in reference to the marriage of a certain couple which we copy from a secular paper of Virginia:

"The bride was attired in the plainest possible style, a handsome dress of white tulle, and some pure, sweet flowers in her hair being the only adornments of her person. The beautiful simplicity and modesty of her plain wedding tresserous was in striking contrast with the absurd and ridiculous exhibitions of costly dresses whose elaborate description has sometimes occupied the columns of some of the city and rural press to the disgust of all sensible, well-meaning persons. If we could have our way, we would abolish the 'fuss and feathers' of fashionable, costly weddings, in which silly descriptions of ladies' wardrobes occupy so much

space in the rural press, some of whose editors display the weakness of their brains in their miserable fawning at the shrine of fashion."

CONFERENCES.

The Annual Conference for the State of Indiana, will be held this year at Yellow Creek Meeting-house on the second Friday in October. Ministers and others from other localities, are cordially invited to meet with us at that time.

The Annual Conference for Kansas, will be held this year, near Kill Creek, Osborne county, on the third Friday in October (Oct. 17th). The nearest Station is Osborne City, on the Central Branch R. R. Ministers, deacons and others from abroad are invited to be present. A. M. SHELLENBERGER.

Annual Conference.—The Annual Conference for the State of Missouri, will be held this year, in Zion Meeting-house, Morgan county, on the 4th Friday in September, (26th). We would be glad to see brethren from other parts with us, and especially ministers. The nearest railroad station is Tipton, on the Missouri Pacific R. R., twelve miles due north from the meeting-house.

DANIEL F. DRIVER.

The Annual Conference, for the southwestern district of Pennsylvania, will be held this year, on the 3rd Friday of September, in Somerset county. The nearest railroad station is Salisbury, on the Salisbury Branch, running from Myersdale, on the B. & O. R.R., to the aforesaid place. All ministers and deacons of the district are specially requested to attend. Also ministers and deacons of other districts are cordially invited to be present to assist us in building up the faith which we have in Christ Jesus.

The Semi-Annual Conference of Virginia, will be held at the Pike meeting-house, near Pleasant Valley Depot, Rockingham county, on the last Friday and Saturday of September, (September 26, 27). On Sunday, the 28th, communion services will be held at the same place. A general invitation is given to brethren and sisters, especially to ministering brethren. Those coming on the cars, and stopping at Harrisonburg, will inquire for David H. Landis, or Abraham Burkholder; and those stopping at Pleasant Valley Depot, will inquire for Sally Shoemaker, David Rhodes, or Abraham Heatwole.

The Zulu War in South Africa is ended. Many of the American papers are bold in denouncing the actions of the British government in provoking and carrying on this war. They consider the war uncalled for and altogether inexcusable. A nation that claims so high a sense of honor, and such lofty attainments in civilization and Christianity can not look at this war from its beginning to the end, without feeling that the true principles of humanity were violated.

The Zulus—a semi-barbarous people of

South Africa, had been in a cold and bloodless way provoked to fight, by the government of Capetown, merely that there might be an excuse to exterminate them and seize upon their country. These people had for years been on the most friendly terms with the English and assisted them in defending their colonies against their enemies. But in an evil hour the government looked with a covetous eye upon their territory, and turned around and espoused the other side of an old quarrel between the Zulus and Boers, and robbed the Zulus of the very land which they had formerly helped them to protect.

The war cost the British government thousands of lives, and many millions of dollars. Might she not have done infinitely more for the safety and prosperity of her colonies in South Africa by giving these millions of dollars in the interests of the mission work, and thereby helped to civilize and Christianize, instead of destroying the happiness and lives of many human beings? Eternity alone can tell the good that might have been done by properly using such a vast sum of money in furnishing the means to teach benighted heathens the light of the gospel of the Prince of Peace. The war was not only a waste of the money used to carry it on, but according to the opinion of Dr. Moffat—the missionary, the mission work was thrown back 50 years.

Besides this, many a home has been filled with sorrow by the death of a son, a brother, a father. Among the many that were slain in this unrighteous conflict was the Prince Imperial of France, the last male descendant of the Bonaparte family. He took part in a quarrel in which he had no interest, and lost his life at the hands of a band of some nude Caffir skirmishers. He left a deeply distressed mother who had already experienced great trouble and many reverses of fortune.

There are other miseries that are likely to follow this war, as it does all others. How many noble youths, that were brought up by pious parents, and taught to love virtue, have by going into this war contracted vicious habits that will bring untold misery to society and their families in the years to come!

War is an expensive game in morals, money, and human life.

For the Herald of Truth.

MILITARY TOYS AND PICTURES

Every thing that comes into a child's notice forms a part of its education. The feeling with which it regards objects with which it is constantly associated grows into it, and becomes a part of its nature. The Indian boy is taught to love the woods, the wide hunting grounds, the wigwam, the battle song, and the war whoop; he is constantly associated with them, he grows up with them, and they become a part of his being; and the white child that is captured by the Indians and associated with the same things becomes in principle and feeling a very Indian, wandering, cruel, emotionless—true to the nature of

the objects of its associations. The same is true among all peoples and all societies; the children grow up with feelings and dispositions suggested by the objects with which they are surrounded.

Parents, have you considered the influence you exert upon your boy's character and destiny by giving him military toys—drums, swords, guns and pistols, and encouraging him to "play soldier"? Do you think that handling these and admiring them he fails to think of and learn their use? Can they fail to make an impression? If they help to shape the character of your child, as they surely will, what are the dispositions that grow into him by his associations with them? Do they cultivate feelings of gentleness, benevolence, innocence, piety; or mischief, revenge, hatred, murder?

Are your walls decorated with pictures of military men equipped with the instruments of death, whose deeds of violence the world has been falsely taught to honor? What are their teachings; what the principles they inculcate?

What change for good might not be expected if the whole nation was brought up to hate the military profession, and all the equipments of war. * * C.

TREAT THEM KINDLY.

Strangers in the sanctuary, visitors to your Sabbath-school, and especially persons in your employment, whether men in the store, or factory, or on the farm, or domestic servants who do the drudgery of the family, should be treated kindly. The gospel of Christ is the gospel of love, and its constant teaching is *love to man*. How much is lost to the Church and the world for want of exercising the grace of charity or real benevolence! Some Christians are so sour and morose in their disposition, that they drive from Christ, instead of drawing persons to him. They have studied neither the 13th chapter of John—Jesus washing his disciples' feet; nor the 13th chapter of Corinthians—Paul's matchless epitome of love, set like a wonderful mirror with sixteen sides—every one of which is beautiful. "Be courteous"—that divine precept they have never learned. But blessed be God, thousands of his children have learned these lessons, and are daily practicing them toward others. The great Apostle of the Gentiles had them in mind when he wrote, "Walk in wisdom toward them that are without Redeeming the time, because the days are evil."

Let the following facts illustrate these truths, and encourage others to go and do likewise.

About twenty-five years ago a man and his wife and family removed to Cincinnati. All were strangers here; the parents were Christian people. After visiting one or two churches they attended a meeting, and sat behind the writer. Both

joined heartily in the singing, and seemed interested in the exercises. At the close we shook hands with them, and invited them to come again, and many others spoke to them when the ice was broken. They were so sensibly impressed with the kindness and courtesy shown them, they united with the church, and continued faithful members until death. Both have gone to join the church above. Their children came into the church, and two sisters and a brother are earnest Christians. Several times the father said it was the warm and kind welcome he received which led then to decide and unite with the church. A small matter say you. True, but the result was glorious.

A young German strolled, one Sabbath afternoon, into a Sabbath-school, where they practiced the precept "Be not forgetful to entertain strangers." Several friends shook hands with him; he was led into a class where a devoted teacher was endeavoring to lead his scholars to Jesus. The young man was interested and delighted. He came again and again. Soon he gave himself to Christ, and united with the church.

A young man from the East found employment in our city. He was not a Christian, and visited several churches. In some of them, *people simply stared at him*, and said nothing. Visiting a Sabbath-school, where the love of Christ dwells in both superintendent and teachers, his name and residence were taken down. He was asked home to tea by a teacher. He joined that church, and for years has been a devoted teacher.

A Christian mother, who is now drawing near the end of life, whose home has been in our large city for many years has adopted the excellent practice of reading the Scriptures every evening with her servants. Many, during her life, were thus brought to Christ; most of them had been raised Catholics, and had never read the Bible. "The entrance of thy word giveth light; it giveth understanding to the simple."

Another lady, of like spirit, aims to bring every servant she employs to the knowledge of the truth. The last convert was born in Ireland, and blinded by Popery. Not in the least discouraged by this, she began reading some of the most interesting Scripture narratives, which often brought tears to the eyes of the young woman; she was converted. Her light in the household still shines, reflecting the glory of God; she has become a sincere and earnest Christian.

It is not really mournful that so few Christian women ever speak to those in their employ about Christ and salvation? On the contrary many of them require more service on the Sabbath than many other days, so that their servants seldom enter a house of worship. Others, again, are so fretful and fault finding, they never

can speak to their servants on the love of Jesus in dying for their sins.—*Christian Press.*

For the Herald of Truth.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

The Sabbath-day should not be profaned, but kept holy. Sunday should be devoted to the service of God. This is most easily accomplished if, in the morning, we divest our minds of all thoughts of the perishable things of this world, and fix our thoughts, for the time, upon God and thus devote the entire day to his service. We should also think over the past week—the sins committed—and confess them to God, and offer prayers for pardon through Jesus Christ, and firmly resolve to sin no more. While at church we should observe and consider what is sung, prayed for, and preached. When Sunday is truly and faithfully kept as a day of rest and devotion we may gather strength for the coming week, and it will enable us, by the assistance of God, to devote each day to his honor. Sunday has, before other days, the preeminence, because in it, we should rest from all our earthly labors, and consecrate it entirely to the Lord.

The Swiss Mennonite Church here is tolerably numerous. It is situated in Putnam and Allen Counties, Ohio. We have two large meeting houses, something over two miles apart; one of them is in Putnam, and the other in Allen County.

In order that our young people may be brought to meditate upon the fear of the Lord, it was again resolved, last spring, to have Sunday School in each of the meeting-houses; and we have had them up to the present time. Two brethren who are well qualified for the office, were appointed superintendents, namely Peter T. Steiner in Putnam Co., and P. Bichsel in Allen Co. In the meeting-house in Putnam, up to this time, there were fully one hundred and twenty children; in Allen County about ninety, together with the needful number of teachers. The Sunday-school begins with singing, reading, and prayer. When this is over each teacher takes his class. A chapter is read verse about, and short explanations are made, after which the Superintendent makes some remarks, and the exercises are closed by singing and prayer.

In the Mennonite Church here there are about 138 families, and among them 380 members.

We must also acknowledge with the Apostle that we all have sinned and come short of the glory of God. Unpleasant things have sometimes occurred in the Church; but we can say again with Paul, "By the grace of God, we are what we are." For twenty-nine years there has been unity among our ministers, which through God's blessing, was a strong pillar to up-

hold the peace of the Church. O may true Christianity be more and more promoted among us, and all other congregations; that through us and our children the church of God may grow and prosper. J. S. Amstutz.

Bluffton, Ohio.

INTERCESSION.

Our great High Priest is sitting,
At God's right hand above,
For us his hand uplifting,
In sympathy and love:
Whilst here below in weakness,
We onward speed our way;
In sorrow oft and sickness,
And sigh, and groan, and pray.

Through much-felt tribulation,
My soul holds on her course,
Christ's mighty intercession,
Alone in her resource:
Through my Priest's gracious pleadings,
Who on the cross did bleed,
God's grace, and strength, and blessings,
Flow down each hour of need.

When Satan me accuses,
Before the eternal throne,
And sin my heart oppresses,
And I seem all alone;
My advocate there pleading
Answers the hateful foe,
My father then forgiving,
Wipes out all care and woe.

Oh Jesus, blessed Savior,
We hope to see thee soon,
Who once on earth didst suffer,
Who soon for us wilt come:
'Twas God's most gracious favor,
That gave his Son to die,—
To live our Intercessor,
Our advocate, on high.

—A. P. C.

FEELING IS NOT RELIGION.

In times of special religious interest, the attention of many is turned exclusively to the state of their feelings. They look for experience solely in emotions. They lose sight of the truth that the real Christian experience is related to the emotional nature solely as cause to effect. For a person to endeavor to feel miserable, or to feel happy without any special reason for it other than that that has been the conventional way of entering upon the Christian life, is as absurd as though one should be called upon to laugh without provocation, or to weep with no cause for sadness. Our feelings follow nature's laws as constantly as the mercury rises and falls in the tube. For us to attempt to regulate the temperature by raising or depressing the column of quicksilver would be just as sensible as to attempt to regulate our lives by lifting or depressing our feelings. We are responsible for what we do, and not for what we feel. —*Vt. Chronicle.*

If we would quiet our consciences we must do their bidding; then we need not fear, for "virtue is bold and goodness never fearful."

THE ORACLES OF GOD.

"That this title is given to the Scriptures with perfect truth and propriety no one who acknowledges their divine inspiration will, it is presumed, deny. They do not, indeed, and it is one of their chief excellences that they do not resemble in all respects the heathen oracles. They neither answer nor profess to answer, such questions as were usually proposed to them. They inform no man what will be the duration of his life, nor by what means it will be terminated. They do not predict to us the result of any particular, private, or public enterprise. They will not aid the politician in devising, nor the soldier in executing, schemes for the subjugation of his fellow-creatures. They were never designed to gratify a vain curiosity; much less to subserve the purpose of ambition or avarice, and this is, probably, one reason why many persons never consult them. But though they give no answers to such questions as these passions suggest, they answer questions incomparably more important, and communicate information infinitely more valuable. If they inform no man when or how his life will be terminated, they inform every man, who rightly consults them, how both its progress and termination may be rendered happy. If they inform no man how he may prolong his existence in this world, they will inform every man how he may secure everlasting life in the world to come. If they give no information respecting the result of any particular enterprise, they will teach us how to conduct all our enterprises in such a manner that the final result shall be glory, and honor, and immortality. And while they inform individuals how they may obtain endless felicity, they will teach nations how to secure national prosperity. In fine whatever a man's situation and circumstances may be, whatever offices or relations he may sustain; this oracle if consulted in the manner in which God has prescribed, will satisfactorily answer every question which is proper for him to ask; every question, an answer to which is necessary either to his present or future well-being; for it contains all the information which our most wise and benevolent Creator sees it best that His human creatures should, at present, possess. Indeed, we have reason to believe that should He now condescend to visit and converse with us in a visible form, He would answer all our inquiries by referring us to the Scriptures; for when our Savior, in whom are hidden all the treasures of wisdom and knowledge, resided on earth, He pursued this course with respect to such questions as had been already answered in the Old Testament. To such as proposed any of these questions His usual answer was, What saith the Scripture? What is written in the law? How readest thou? And if He

pursued this course while the Scriptures contained the Old Testament only, we may presume that He would now pursue it exclusively, since the revelation which God designed for men is completed by the addition of the New. In possessing the Scriptures, then, our country possesses every real advantage that would result from the establishment of an oracle among us, where God should give answers to His worshippers by an audible voice, as He formerly did to the Jews. Indeed, we possess advantages in some respects far greater than would result from such an establishment; for wherever the oracle might be placed, it would unavoidably be at a distance from a large proportion of those who wished for its advice; to consult it, a long and expensive journey would often be necessary; and, in many cases of frequent occurrence, an answer, thus obtained, would come too late. But in the Scriptures we possess an oracle which may be brought home to every family and every individual; which may be placed in our habitations, in our closets, and consulted daily or hourly, without fatigue, expense, or delay; nay, more, which may be made the companion of the traveler on his journey and of the mariner on his voyage. In this oracle we possess all, and much more than all, that was possessed by the ancient Church in its urim and thummim, its ephod and its sanctuary. By placing it in our closets, and consulting it aright, we may make them to us all that the Holy of Holies was to the pious Moses; a place where God will meet us, converse with us, answer our inquiries, and accept our offerings. In fine, we have in this oracle the very mind and heart of our Creator. The thoughts and purposes of His mind, and the emotions of His heart, lie here in silence, waiting an opportunity to make themselves known. Hence whenever we open the Scriptures, we do in effect open the lips of Jehovah, and the words of eternal truth burst forth at once upon our ears; the counsels of unerring wisdom address our understandings and our hearts." —*Christian Standard.*

MORNING DEVOTION.

It is remarkable what numerous examples we have of early rising, in the Scriptures. Let any one take a concordance, and look out the passages where it is mentioned, and he will be surprised at their number. Are not such examples binding on Christians? Abraham rose up early in the morning to offer sacrifices; "Early will I seek thee," said the Psalmist; and shall not Christians early rise to pay their vows unto God? "Very early in the morning" the holy women came to the sepulchre to embalm the Savior; and shall not His disciples seek their risen Lord early in the day? Christians! when you are most

apt to neglect prayer, or to perform it hastily and unprofitably? Is it not when you omit early rising? When are you most prone to neglect reading the Bible, or peruse its sacred pages negligently? Is it not when you act the sluggard, and waste precious hours in indolent repose? At what season do you peruse God's word with delight, and call upon his name with fervor? Is it not when you rise early to pay your morning sacrifice? Nature, then, as well as Scripture, indicates the value of the morning for religious meditation, reading and prayer. Neglect not, then, united intimations. Experience shows you the benefit of early rising. Profit by its voice. Let the dawn summon you from the bed of repose; let the orb of day witness you at your devotions, supplicating that the Sun of righteousness may arise upon you with healing in His wings. Thus, your body will be invigorated, and your soul be in health and prosper. "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." —*Family Guardian.*

For the Herald of Truth.

THERE IS A WAY THAT SEEMETH RIGHT.

There is a way that seemeth right unto man, and that way is darkness. Men love darkness rather than light, because their deeds are evil, for the way of the Lord have they not known; if they had known it they would abstain from every appearance of evil which so easily beset them, and lead their souls to hell.

Christ says to Nicodemus, "Marvel not that I said unto you, ye must be born again; he must be converted, a change of heart must take place, and he must feel as if he wished to have God as his friend and not Satan. All these worldly enjoyments which allure his mind will then vanish, and he will be fit for the Master's kingdom."

A FUNERAL REFORM SOCIETY has been formed in England, its object being to put an end to the wasteful parade connected with the burial of deceased friends, the expenditure, in many cases, being ruinous to the living, and, as a matter of fact, of no benefit to the dead. Such a much needed reform ought to be at once adopted without the necessity of a new society to advocate it.

THE MORAVIANS, as appears from their statistical report, just published, number in all 30,619. Of these 8,278 are in Europe, 5,705 in Great Britain, and 16,236 in the United States, besides 400 missionaries and their children.

THE REFORMED PRESBYTERIAN Synod, at its recent meeting in New York, passed on its records a resolution advising their sessions not to ordain any officers in the church who use tobacco for "carnal gratification."

A GERMAN TRUST SONG.

Just as God leads me I would go;
I would not ask to choose my way;
Content with what he will bestow—
Assured he will not let me stray.
So, as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads I am content:
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfill,
That I should do his gracious will,
In living or in dying.

Just as God leads, I all resign:
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill:
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering, true;
His strength is ever by my side—
Can aught my hold on him undue?
So, patiently I wait and know,
That he who doth my life bestow,
In kindness all is sending.

Just as he leads I onward go,
Oft amid thorns and briars keen;
God does not yet his guidance show,
But in the end it shall be seen
How by a loving Father's will,
Faithful and true, he leads me still,
A child in him confiding.

—Selected.

THE OLD-FASHIONED GIRL.

She flourished thirty or forty years ago. She was a little girl until she was fifteen. She used to help her mother wash the dishes and keep the kitchen tidy, and she had an ambition to make pies so nicely that papa could not tell the difference between them and mamma's; and yet she could fry griddle cakes at ten years of age, and darn her own stockings before she was twelve, to say nothing of knitting them herself.

She had her hours of play, and enjoyed herself to the fullest extent. She had no very costly toys, to be sure, but her rag doll and little bureau and chair that Uncle Tom made, were just as valuable to her as the \$20 wax doll and elegant doll furniture the children have now-a-days.

She never said "I can't," and "I don't want to," to her mother, when asked to leave her play, and run up stairs or down on an errand, because she had not been brought up that way. Obedience was a cardinal virtue in the old-fashioned little girl.

She rose in the morning when she was called, and went out into the garden and saw the dew on the grass, and if she lived in the country, she fed the chickens and hunted up the eggs for breakfast.

We do not suppose she had her hair in curl papers, crimping pins, or had it "banged" over her forehead, and her flounces were no trouble to her.

She learned to sew by making patch-work, and we dare say she could do an "over and over" seam as well as nineteenth-century grown-up women do now-a-days.

The old-fashioned little girl did not grow into a young lady and talk about beaux before she was in her teens, and she did not read dime novels, and was fancying a hero in every plow boy she met.

She learned the solid accomplishments as she grew up. She was taught the arts of cooking and housekeeping. When she got a husband she knew how to cook him a dinner.

She was not learned in French verbs, or Latin declensions, and her near neighbors were spared the agony of hearing her pound out "The Maiden's Prayer," and "And Silver Threads Among the Gold" twenty times a day on the piano, but we have no doubt she made her family quite as comfortable as the modern young lady does hers.

It may be a vulgar assertion, and we suppose that we are not exactly up with the times, but we honestly believe, and our opinion is based on considerable experience, and no small opportunity for observation, that when it comes to keeping a family happy, a good cook and housekeeper is to be greatly preferred above an accomplished scholar.

When both sets of qualities are found together, as they sometimes are, then is the household over which such a woman has control blessed.

The old-fashioned little girl was modest in her demeanor, and she never talked slang or used by-words. She did not laugh at old people or make fun of cripples, as we saw some modern girls doing the other day. She has respect for elders, and was not above listening to words of counsel from those older than herself.

She did not think she knew as much as her mother, and that her judgment was as good as her grandmother's.

She did not go to parties by the time she was ten and stay till after midnight playing euchre and dancing with any chance young man who happened to be present.

She went to bed in season, and doubtless said her prayers before she went, and slept the sleep of innocence, and rose up in the morning happy and capable of giving happiness.

And if there be an old-fashioned little girl in the world to-day, may heaven bless her and keep her, and raise up others like her.—Selected.

"CALLED TO BE SAINTS."

Such is the language of that blessed Book in which the will of our kind and heavenly Father is made known to us. We are called to be "saints." What a "high calling!" No wonder we are ad-

ressed as the "called;" and as brethren of the "holy calling."

But what does this mean? How far do we, as Christians apprehend it, and practically appreciate it? "Called to be saints!" Yes, saints—*Holy ones sanctified ones*. This is the end and object of all those tender drawings of the Holy Spirit, when He made the conscience tender, moved the eyes to weep, led to good resolves, penitence and faith, crowning all with the sweet consciousness of divine acceptance, and the joy unspeakable.

These were the initial steps to this "high calling." The goal was that life of practical purity and obedience which characterizes the "saints."

Do we not often mistake here, and rather look back upon this as an achievement of grace in which to rest, than simply as the glorious beginning of that pure life to which we are called in the divine words heading this article?

Do we always aim to "walk by the same rule," and "mind the same things," "leaving the things which are behind," and "reaching on to them which are before," "ever beholding the glory of the Lord," and being changed into the same image from glory to glory, as by the Spirit of the Lord? Do we not too often practically forget the "end" of this "high calling," "called to be saints?"

Let us not leave Egypt with its slavery, only to live a zigzag life in the wilderness. There is manna there, but it is to sustain us in our journey to the Canaan of a higher experience, where the hills' sides are green, and the "paths drop fatness," where the spiritual "vine and olive" give richness and joy, and the permanent temple of a fully consecrated life takes the place of the moving tabernacle of an initial and less stable Christian character.

God's plan is that we hasten forward. Not going all round Edom to Jericho, but entering at the nearest point—Kadesh Barnea—and despite any show of Anakims, possess the "Holy Land."

Why, then, live as servants under the shadow of Sinai, when God "calls" us to live as saints and sons on the top of Zion? Let us go up and possess the land. Through our God every earnest soul may do it now.

Let our names be Caleb and Joshua. If we are conscious that we have passed from death unto life, let the "Prince of life" lead us into higher and higher realms. He has not called us from the moral tomb, that we may linger like apparitions in the graveyard, but that He may lead us up to saintly life. Our High Priest has not only entered into the holy of holies, but He has rent the veil, and we may follow Him. Let Him lead us into the very presence of the Shekinah.

This is our privilege. To this we are called, for we are "called to be saints."

Judge not according to the appearance, but judge righteous judgment,

Miscellany.

GIVE GOOD EXAMPLE.

"With what deep insight which detects
All great things in the small,
We know that each one's life affects,
The spiritual life of all:
We know that wrong with wrong partakes,
That nothing stands alone;
And whoso gives th' example, makes
His brother's sin his own."

THE COAL SUPPLY OF THE WORLD.

The question started some time since as to the length of time our coal was likely to last has led to inquiries by our Government, as to the coal supply of other countries, and the result must be very reassuring to those (if there be any such) who fear that the world will be short of coal some three or four thousand years hence. The return includes reports from Austria, Baden, Bavaria, Belgium, Brazil, France, Prussia, Russia, Spain, the United States, and the Zollverein. France, in 1865, produced 11,297,052 tons, and imported 7,108,286 tons, of which 1,445,206 tons were imported from Great Britain. Every year shows an increase of coal consumption in that country. Prussia is rich in mineral fuel, especially in very good coals. The working of the coal-plots is rapidly and continuously increasing. No coal is exported from Russia, which is supplied in a great degree from other countries, prominently Great Britain. During 1863, the latest date from which statistics are supplied, the coal produce of Spain amounted to 401,297 tons. No coal is exported from that kingdom, Austria, Bavaria, Belgium, and other continental countries all seem to have well stocked coal-cellars to fall back upon.

In the year ending June 30th, 1866, the produce of the United States was 20,553,550 tons, being an increase of 3,447,049 tons as compared with the previous year. It has been estimated that the capacity of the Pennsylvania mines alone is fully equal to 20,000,000 tons a year. In nine counties in the State of Missouri there are about 3,500 miles of coal lands, which average a mean thickness of 11 feet. Professor Sugalow's computation makes out 38,000,000 tons of coal in these nine counties alone. In 40 counties of the same state there is said to be sufficient coal to last 3,000 years of 300 working days each, if an average of 100,000 tons were mined every day. Professor Rogers has estimated that the Illinois coal-fields are six times as extensive as those of Great Britain, and that it would take 100,000 years to exhaust them. South America, too, has abundance of coal.

Neither British Columbia, Falkland Is-

lands, Mauritius, Newfoundland, New South Wales, or New Zealand, have any coal in any quantity, with the exception of New South Wales, where this valuable mineral is described as abundant. The exports of coal from the colony are extensive and are rapidly increasing. Coal, too, has been discovered in Natal, so that the notion prevalent among men of science in England, that there is "not an inch of coal in Africa," requires qualification. The coal of Natal is of good quality and large quantity, forming a huge water-shed, draining a very large area into one natural outlet, the channel of the Tugela river. The coal occurs in seams over six feet thick, which alternate with beds of shale, and it may be seen running directly into the face of the hills. It is richly bituminous, burns readily, makes excellent fires and cooks well. It is already in almost universal use among the blacksmiths of the colony. There are no engineering difficulties between the coal-field and the sea which would prevent the speedy construction of a railway, and the coal could thus be sold at the port for about £1 sterling per ton. Steam vessels of large burden could be made to perform profitable voyages of six and seven thousand miles, with a speed of twenty miles an hour, if they could obtain coal at this price, and Natal is less than 7,000 miles from England, and much less from India.

DR. MOFFAT AND THE ZULU WAR.

Sir: A number of friends, to whom I feel deeply thankful, have forwarded to me an extract from your valuable paper of yesterday, which from having come up from Yorkshire to attend the meeting of the British and Foreign Bible Society, I did not see, and about which they express their extreme astonishment. It says: "The venerable Dr. Moffat has found energy in his declining years to preach the extermination of the Zulus in the cause of Christianity." It is evident that one who can make the above assertion, and others of a like spirit, is an enemy of missions to the heathen world. Nothing can be farther from the truth than the above declaration, and the writer, I try to persuade myself, would blush with shame did he but know the character and history of one who has spent the greater portion of a long life unceasingly proclaiming the spirit of Him who came to the world to preach "peace on earth and good will to men." Ever animated by that spirit, he has, at the risk of life, prevented collisions of warlike tribes, and on more than one occasion been surrounded by men eager to destroy him; while doing all in his power for their own sakes that they might "bury the spear." Again and again he has escaped amidst a shower of spears, war axes, and clubs, and all arising from his undying

desire to prevent war. As to the charge brought "against a large section of the missionaries, looking at the present destruction of human life as a Jihad, or holy war, waged in the interests of the spread of the gospel, and therefore to be sanctified by all the company of the preachers," is like the above, which I believe to be utterly without foundation, so far as I have known missionaries, and I have known many. So far from preaching the extermination of the Zulus, I have repeatedly, in public and in private, expressed my opinion that the gospel cannot be enforced by the sword, and that mission work all over south Africa has been thrown back fifty years by the present war with the Zulus. Yours a constant reader.—Robert Moffat.

NOVEL READING.

The practice of reading works of fiction has increased and become common in some families of Friends. It is apologized for on the ground that reading no book can be objectionable if it contains no immoral or polluting sentiments. Discrimination is made between those works of fiction which are pronounced simply harmless, and such as tend to poison the mind; and by way of contrast with those which are worse, the attempt is made to make the former innocent; a mode of reasoning not of the strongest character.

Statistics have shown that a large number of criminal cases among the young in New York and other cities, can be traced to the reading of robberies and murders in dime novels. A boy, scarcely grown up, confessed that after reading one of these, he became so infuriated by imbibing its spirit, that he wanted at once to commit some murder. Such books perform their work at once. But the more respectable advocates of novel reading reject these utterly, and accept only the milder and more respectable works. The influence of the two, it is true, are quite unlike. One incites to crime; the other tends rather to enfeeble and enervate.

I was well acquainted with a young man of fine natural abilities, who as he grew up, took a strong liking to works of fiction. His appetite for them gradually increased, and sober reading and study became distasteful. He seized all the tales he could find in newspapers and in books. His mind was weakened; the ordinary business of life became repulsive. His life was a comparative failure—he was a cypher in the community. Another instance, a young woman spent her days in reading novels, and drew to herself bright visionary pictures of life which could never be realized. She afterwards became the mother of a large family. She did not find what these books had pictured to her. Her whole life was unhappy and

discontented, and her family constantly felt its unpleasant influence.

It is not necessary for us to resort to what is unreal, and which never existed, for our study in this short life. Truth is presented to us on every hand, in nature, art and history. The investigation of what is real and all around us, properly pursued, will cast aside visionary reading. The one presents to us the wonders of an illimitable creation, in its vastness, and in its minuteness; it gives us a knowledge of what ingenious men in all countries have made for the use of all; it unfolds the intricacies, connections and marvels of language among the nations and in their literature; and no one can attain to more than a small portion of what is every where presented before and around us. Why then should we spend our days, our thoughts, the time given for all these investigations, in following another man through his day-dreams and imaginations? The readers of novels are sometimes wrought to agony and tears by what ingenious inventors of stories have written, not any of which ever existed at all! Truly this is a distorted use of time and intellect.—*Friends' Review.*

WESLEY'S VIEWS ON WAR.

But there is a still greater and more undeniable proof that the very foundations of all things, civil and religious, are utterly out of course in the Christian as well as the heathen world. There is a still more horrid reproach to the Christian name, yea, to the name of man, to all reason and humanity. There is war in the world! war between men! war between Christians! I mean those that bear the name of Christ and profess to "walk as he also walked." Now, who can reconcile war, I will not say to religion, but to any degree of reason or common sense? Let us calmly and impartially consider the thing itself. Here are forty thousand men gathered together on this plain. What are they going to do? See, there are thirty or forty thousand more at a little distance. And these are going to shoot them through the head or body, to stab them, or split their skulls, and send most of their souls into everlasting fire, as fast as possibly they can. Why so? What harm have they done to them? O, none at all! They do not so much as know them. But a man, who is King of France, has a quarrel with another man, who is King of England. So these Frenchmen are to kill as many of these Englishmen as they can, to prove that the King of France is in the right. Now, what an argument is this! What a method of proof! What an amazing way of deciding controversies! What must mankind be, before such a thing as war could ever be known or thought of upon earth?

How shocking, how inconceivable a

want there must have been of common understanding, as well as common humanity, before any two governments, or any two nations in the universe, could once think of such a method of decision. Surely all our declamations on the strength of human reason, and the eminence of our virtues, are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded; they have no place; they are a name and nothing more. If even a heathen were to give an account of an age wherein reason and virtue reigned, he would allow no war to have place therein.

Are our countrymen more effectually reclaimed when danger and distress are joined? If so, the army, especially in time of war, must be the most religious part of the nation. But is it so indeed? Do the soldiers walk as those who see themselves on the brink of eternity? So far from it, that a soldier's religion is a by-word, even with those who have no religion at all; that vice and profaneness in every shape reign among them without control, and that the whole tenor of their behavior speaks, "Let us eat and drink, for to-morrow we die."

And what shall we say of the navy, more particularly of the ships of war? Is religion there, either the power or the form? Is not almost every single man-of-war a mere floating hell? Where is there to be found more consummate wickedness, a more full, daring contempt of God and all his laws—except in the bottomless pit? [Wesley's appeal to men of reason and religion.]

In returning to London, I read the life of the late Czar, Peter the Great. Undoubtedly he was a soldier, a general, and a statesman scarce inferior to any. But why was he called a Christian? What has Christianity to do either with deep dissimulation or savage cruelty?

In all the other judgments of God, the inhabitants of the earth learn righteousness. When a land is visited with famine, or plague, or earthquake, the people commonly see and acknowledge the hand of God. But whenever war breaks out, God is forgotten, if he be not set at open defiance.

You may well say, but not in the ancient sense, "See how these Christians love one another!" these Christian kingdoms, that are tearing at each other's bowels, desolating one another with fire and sword! These Christian armies that are sending each other by thousands, by tens of thousands, quick into hell! Who follow after only "the things that make for peace, and things wherewith one may edify another."

Shall Christians assist the prince of hell, who was a murderer from the beginning, by telling the world the benefit of war?

JOHN WESLEY.

—Wesley's Works, London Edition, Vol. 9.

MISTAKES CONCERNING ALCOHOL.

Alcohol, given in the form of beer, wine or whiskey, has in every case the same destructive tendency. I am well aware that some physicians claim a power for alcohol which it does not possess. They prescribe it as a restorative, and assert that in wasting diseases, it is useful in arresting or preventing waste of tissue; neither of which effects, I am positive, it possesses, and for these purposes it is futile to prescribe it. I am quite sure that in a state of health, there is not a single organ or tissue of the body that derives any benefit from its use; and quite as positive that it is a most destructive agent to every organ and tissue of the body either in a state of health or disease. Most mistaken ideas have long been entertained of the efficiency of alcohol in many diseases of the system, and its general effects upon the human body; but actual experiments have convinced several of the ablest and most profound thinkers in the medical profession, that it has always and in every form, proved itself the most pernicious agent that was ever employed mechanically or otherwise. Being, therefore, satisfied that its use in a state of health is never necessary, and in a state of disease it is most injurious, I have for years past abolished its use in the asylum.—*Dr. Dickson.*

THE CHIEF OBJECTIONS TO WAR.

The great objection to war is not so much the number of lives, and the amount of property it destroys, as its moral influence on nations and individuals. It creates and perpetuates national jealousy, fear, hatred and envy. It arrogates to itself the prerogatives of the Creator only to involve the innocent multitude in the punishment of the guilty few. It corrupts the moral taste and hardens the heart; cherishes and strengthens the violent passions; destroys the distinguishing feature of Christian charity, its universality, and its love of enemies; turns into contempt, the test virtue of Christian humility; weakens the sense of moral obligation, banishes the spirit of improvement, of usefulness and benevolence, and inculcates the horrible maxim, that murder and robbery are matters of state expediency.—*Mess. of Peace.*

MILITARY ARMAMENTS.

The military armaments of Europe are steadily increasing. This always threatens war. Vast armies almost necessarily

grow weary of inaction, and some pretext is found for using the dreadful skill acquired by training a large proportion of a nation to fight.

Russia has lessened the term of service from six years to three, which enables her to train twice the number of men at the same cost. Germany has 2,500,000 trained soldiers, and Bismarck has just secured a larger military budget than before.

In France, the military expenses are larger than under the Empire, and almost all the young men are required to render service. European nations seem to depend less than once on national comity and moral force for arranging mutual questions, and more upon physical force. How slow men are to make Christianity include practical obedience to the precepts and commands of Christ.—*Friends' Review.*

THE NEWSPAPERS for the last two months have contained numerous accounts of an unusual eruption of Mt. Etna. On the morning of May 26th, murmuring sounds were heard, which increased in power till noon, when a great cloud was seen rising from the crater of Etna. It stretched over land and sea; and soon specks of ash began to fall. The whole mountain became invisible, and the light was so much obscured that it resembled a total eclipse. Loud reports could be heard from the mountain, and at night great fires could be seen looming through the dense clouds.

The black rain of ashes continued the rest of the day and all night; and at morning the whole face of nature was black—the hills, the plains, the sea-shore, the usually dazzling white roads, the roofs of the houses, the gardens with their flowers and fruits, all were black.

The lava flowed down the mountain into the valleys in red fiery streams many miles in length. This is said to be the greatest and most destructive eruption of Etna for many years.

A HUGE IDOL.—Dr. Dean of Bangkok, Siam, writes to the "Baptist Missionary Magazine," of a heathen idol in human form in a temple there, 177 feet long, covered with gold from his crown to his toes, each of which is three feet long. There are hundreds of other temples in that city alone with their mammoth costly images and daily service. Heathen idolatry costs money, which is freely given.

CASHMERE is a country of Central Asia, nearly surrounded by high mountains. It is far separated from civilization, and from railroads and other means of rapid transportation; in consequence of which the famine in the last year has been very distressing. Thousands have died from the lack of food, and according to recent reports there is still much suffering.

IN MEMORY OF AMOS METZLER, WHO DIED JUNE 19TH 1879. BY HIS BROTHER JOSEPH.

And can it be that I must tell
That dearest Amos now is gone;
Our brother whom we loved so well?
It makes us feel so sad and lone!
He was the youngest of us all;
Yet like a flower in life's fair day,
He heard the Master's heavenly call,
Early drooped, and passed away.
His loving heart refused to beat,
His eyes were closed, his breathing ceased,
His spirit fled his God to meet;
From dull mortality released.

They placed him in his shrouded bed,
And bore him to his resting place;
They laid him low among the dead,
And hid away his loving face.
Our brother's labor now is done;
His weary soul is now at rest;
His race is run, the victory won,
Safely gathered with the blest.
Within the circle of our home
Dear Amos now no more is found,
His seat is empty—there is gloom,
For he is missing all around.

We can no more with him unite
In humble prayer and thankful praise;
His heart and voice so free and light,
Join not with us in tuncful lays.
Let noble thoughts our minds employ,
We'll wipe our weeping eyes, and trust
He's gone to rest, and heavenly joy;
And joins the praises of the just.
Methinks I see him by the throne,
In that celestial, happy land,
With his dear friends before him gone,
With Jesus and the angel band.

We sorrow not so much for this,
That he can be with us no more;
As, that we're not with him in bliss,
Where sighing, pain and death are o'er.
By Jesus' help it won't be long,
A few more years, or months, or days,
And we can go where he has gone,
And sing with him—redeeming grace.
Then farewell world, and sin, and care,
The glorious jubilee has come;
We'll go and meet our loved ones there,
And rest in our eternal home.

OBITUARY.

Died June 21st, in East Buffalo township, Union Co., Pa., Sister LOVINA RIEHL, widow, aged 89 years, 1 month and 8 days. She was buried on the 24th, and her remains were followed to their last resting place, by many relatives and friends. Funeral services by Pre. David Zook of Allentown, Pa., from 2 Tim. 4: 7, 8.

The subject of this notice was born in Berks Co., Pa., May 13th, 1790. Her maiden name was Yoder. While yet young she moved with her parents and family to Mifflin Co., Pa., where she was married to John Riehl about the year 1815, with whom she had 11 children—2 sons and 9 daughters, all of whom, except the oldest, a daughter, survive her.

In the year 1850, she moved with her husband and several children to Union Co., where she lived the remainder of her life. Her husband died in 1864, and she remained a widow to her death. Her surviving descendants are 10 children, 80 grand-children and 3 great-grandchildren.

Our aged sister in the Lord accepted the faith of the Amish Mennonite Church while young and lived consistently with its doctrines to her

end. For the last ten or twelve years she was unable to attend public worship. Frequently sermons were preached at her home, which greatly cheered her on her way to heaven.

Her sickness was of about three weeks duration. About two months before her death she accidentally seated herself beside her chair and sustained a severe injury in one of her limbs. She was never able to walk afterward. Three weeks previous to her death she was prostrated by a stroke of palsy which was soon followed by a second stroke. From the effects she remained confined to her bed till relieved by death from her suffering.

E. B. RIEHL.

Died.

June 29th, in Mt. Joy, Lancaster Co., Pa., of paralysis, Pre. DAVID GARLACH, aged 69 years, 7 months and 10 days. Funeral on the 2nd of July. Text: 1 Cor. 15: 58. Bro. Garlach was a faithful, pious and impartial preacher of the "Old Brethren's" denomination. He was highly esteemed among all who knew him.

July 2nd, near Salunga, Lancaster Co., Pa., of consumption, FANNY HERTZ, aged 17 years, 6 months and 24 days. Funeral on the 5th. Text: Isaiah 40: 6—8. Buried in the family grave-yard. A loud call for the young.

July 5th in York Co., Pa., of apoplexy, Bro. JOSEPH STOKER, aged 75 years and 10 months. Funeral on the 7th. Text: Rev. 14: 13.

July 16th, in Mt. Joy Twp., Lancaster Co., Pa., DANIEL H. ZERBY, aged 5 months and 16 days. Funeral on the 19th. Text: Ps. 89: 5. Buried at Strickler's Meeting-house.

July 18th, near Newtown, Lancaster Co., Pa., ANNA S. SHUNK, wife of Henry H. Shunk, aged 25 years and 5 days. Funeral on the 21st. Text: John 8: 51; 8: 36.

July 26th, in York Co., Pa., Bro. JOHN STAUFFER (deacon), aged 66 years, 10 months and 11 days. Funeral on the 29th. Text: 1 Thes. 4: 13—18. Buried at Witmer's (Stone Bridge) Meeting-house. Bro. Stauffer was a faithful member of the church. He was a brother of Bishop Frederick Stauffer.

August 5th, near Manheim, Lancaster Co., Pa., Sister ANNA BRUBACHER, widow of Bishop John Brubacher de'd, aged 82 years 4 months and 15 days. Funeral on the 8th. Text: Rev. 7: 16, 17. Buried at Hernley's Meeting-house. Sister Brubacher was a faithful member of the church.

July 31st, in Pulaski, Davis Co., Iowa, of dropsy, JACOBINA, born Nafziger, wife of Michael MILLER, aged 66 years and 6 months.

August 15th, near Sporting Hill, Lancaster Co., Pa., ANNA, only daughter of CHRISTIAN and SIMON, aged 3 years, 2 months and 1 day. Funeral on the 18th. Text: Ps. 90: 12. Buried at Erisman's Meeting-house.

July 19th, near Alexandria, Columbiana Co., Ohio, of apoplexy, very suddenly, Sister ELIZABETH SMITH, daughter of Pro. Jacob Smith, who died near two years ago. She was with her brother-in-law Michael Bower at the time of her death. Her remains were deposited in the Alexandria burying-ground, where her father and mother also are buried. Her age was 43 years, 5 months and 26 days.

July 23rd, in Elkhart Co., Ind., Sister CATHERINE BLAUCH, wife of D. D. Blauch, aged 48 years, 5 months and 10 days. Buried the 24th, attended by a large concourse of friends. A husband and six children were left to her. Her disease was dropsy, from which she had much to suffer, yet her suffering was borne with Christian patience. She was a faithful sister in the Amish Church. The funeral services were conducted by B. Schrock, from 2 Cor. 5; and C. S. Miller from Philip. 1: 12.

July 24th, in Summerfield, Ill., MARIA LEISY,

inserted in all the various styles known to the profession. Particular attention paid to the preservation of the natural teeth. All operations entrusted to my care will be faithfully performed. 79-0

Send for a package of my *Horse and Cattle Powders*, and also my powders for the prevention and cure of CHOLERA IN POULTRY AND SWINE. I warrant my powders to give satisfaction. Price 25 cents per package; sent by mail postage paid to any address. ANDISON SHELLEY, Oregon, Ogle Co., Ill., or Gardner, Grundy Co., Ill.

The Mennonite Family Almanac, in English and German,—The Martyr's Mirror in German,—Mennos Simon's Complete Works in English,—Menno Simon's Foundation in German, (new translation.) and the Philharmonia (tune book) are kept in stock and for sale by

OVERHOLTZER & CO.,
BERLIN, WATERLOO CO., ONTARIO.

The Mennonite Church has some distinguishing characteristics, in which are embodied some of the most important Christian doctrines and practices. These are not recognized, save by a few denominations, as being of any importance in a Christian life and experience; but, since they are founded upon the teachings and example of Christ, and were taught and practiced by the apostles and early disciples wherever they preached and planted churches, it is of some importance to examine into the cause why so many of the professors of Christianity are willing to admit only some of the teachings of their Master into their faith and practice. If, in the examination, it is found that the inclination to disregard these doctrines arises directly from the "fruits of the Spirit," and is accompanied by greater manifestations of vital piety than that witnessed of those which practice them, the evidence is in their favor; but if it is found that it arises from worldly-mindedness—"the lust of the eyes, and the pride of life," then these doctrines and practices should be valiantly defended.

No doubt the Mennonite Church, by making the way wider, and teaching doctrines more popular than self-denial and non-resistance, might gain many more members; but this would be no actual advantage to the church; neither would it be of any advantage to an individual to unite with this church in preference to other churches. Leaving the principles of the church, and teaching the easier way taught by some other churches, in order to swell our numbers, would be nearly the same as though we all joined

The work is not obligatory upon the ministers alone; every member should feel that he has responsibility, and that he is *really*, not only nominally, a part of the body. More is often accomplished by privately conversing with individ-

uals than by public preaching; and any member may appropriately engage in working for the Master in this way. Let every brother and sister consider that he or she counts *one*; and earnestly labor to fill well that *one place*. If you are not a minister, or favored with special talent, and feel that you cannot do a great work for the prosperity of the church, do as Mary did when she poured the ointment on the head of the Savior; "she did what she could." J. S. C.

For the Herald of Truth.

CHRIST SAVES FROM SIN.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

Christ's object in coming into the world is here plainly stated—he came to "save sinners." The question might be asked, Save them from what? By bearing in mind who or what class of people he came to save, it is plainly seen from what he proposes to save them. If we should speak of saving a drowning man, everybody would understand that we meant saving him from drowning. Or, if a physician should tell us that he had saved a patient—a sick person—he would of course infer that he had saved him from his sickness, that he had cured him. Precisely in the same way must we understand from what sinners are to be saved, namely, from their sins; from committing sin as well as from the penalty of past sins. The first page of the New Testament confirms this view, for it is there declared that "he (Christ) shall save his people from their sins;" and John, the beloved disciple, says, "And ye know that he was made manifest to take away our sins." 1 John 3:5.

Before Christ came into the world, the prophet Isaiah said to those who should have been God's people, "Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Isa. 59:2. But after Christ had "appeared to put away sin by the sacrifice of himself" ("While we were yet sinners Christ died for us"), the apostle Paul could write, "For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous." Rom. 5:19. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." Rom. 5:10. Henceforth, "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. To have one's sins forgiven, and to be cleansed from all unrighteousness, is the greatest good that could be desired by any one; and this

God's word promises to those who sincerely repent of their sins, since Christ "gave himself for us, that he might redeem us from all iniquity." Titus 2:14. "Though your sins be as scarlet they shall be as white as snow." Isa. 1:18.

Sin is the work of the devil, and by whom we are overcome his servants are we; hence John says, "He that committeth sin is of the devil." But he goes farther and says, "For this cause was the Son of God made manifest, that he might destroy the works of the devil." John 3:8. Now if we are true Christians we are of those to whom Paul says, "Sin shall not have dominion over you."

For when ye were servants of sin, ye were free from righteousness. . . . But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:14-22. The prophet said, "Your sins have hid his (God's) face from you," and Paul instructs us to "follow peace with all men, and holiness, without which no man shall see the Lord." Christ himself says, "Blessed are the pure in heart; (a pure heart cannot be filled with sinful thoughts and desires) for they shall see God."

"All have sinned and come short of the glory of God," but, as we have shown, there is an atonement made for sin and a way prepared that henceforth we should not serve sin." Rom. 6:1-6. Then how carefully, yea, prayerfully should we who know the requirements of the Gospel, conduct our daily life, ever bearing in mind that "to him that knoweth to do good and doeth it not, to him it is sin." James 4:17. Yes, daily and hourly do we need the strength which our Savior alone can impart, that we may walk worthy of our high calling in Christ Jesus; "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary." Heb. 10:26, 27.

SIMON P. YODER.

For the Herald of Truth.

THE SIN OF VANITY IN DRESS.

Continued from the May No.

I pray the Lord that the Holy Spirit may guide me to write the whole truth. Let us consider well the cost, lest, having begun to build, we fall short in the end, and all our labor be lost.

We must all admit that God receives nothing short of the whole heart, body and soul, and all that we have and are, should be used to his glory. We are his by purchased right, and we acknowledge the title; then it must follow that whatever is done for selfish ends is stealing

from God, and grieving the Holy Spirit, if so be that we have received Him.

"He that saith he abideth in him, ought himself also so to walk, even as he walked. 1 Jn. 2:6. Does this not include dress also? That he did not walk in "soft raiment," we can prove from his own words. This may startle a great many; they say they never saw it; though they have read the New Testament through many times. Let us call their attention to the particular passage: examine Luke 7:24. "But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts." This proves that it was not common in those days to wear gorgeous apparel, that there was found only among kings and rulers. If I wish to see a display of dress nowadays I can see it in the church, and upon the preachers. "If any man love the world, the love of the Father is not in him." Now, take this home and settle it as best you can.

Now we will come to some finer points, which may hit some of us that least suspect of being guilty. It is with pride as with covetousness. The rich are universally charged with covetousness, yet we know that the poor may be as stingy as the rich, they may cling as tenaciously to a small object as the rich to their millions; and be just as guilty before God. We hardly ever fail to see some little article worn for mere show; if you speak to persons of it the reply is universally, "O, that is a small matter." Please tell us what is it for? Continue to ask yourself the question until you feel the true answer, which is *self*. Selfish pride grows by that with which it is fed.

How come the evils into the world? they come, so that we can hardly notice their appearance. Were an evil to spring up in all its glaring, daring hideousness, how many would fall in love with it? Had Satan said to Eve that they should not regard the word of God, but do just as they pleased, she would probably have said, "Get thee behind me, Satan." But this something over only an apple—only one ruffle, only a starched bosom, or collar; but look well to it. What is it for? Where will you stop? If pride had come into church in all its horridness as it now is, every Christian would raise his voice against it. O, this little by little! Well could the prophet say, it is the little foxes that destroy the vineyard. The big ones could not get in until the little ones made the openings large enough for them.

Again we say, Brother and sister, if you feel the uprising of pride within you, flee to the cross, and pray until you have the victory; that you may be enabled to say, "I have no more desire for those things; what I once loved, I now hate, not only in pride, but in every other sin that doth so easily beset us." (The pure in heart shall see God.) "Be not con-

formed to this world; but be ye transformed by the renewing of your mind." Did we not promise to renounce the devil and all his works? We put the lie to our profession when we profess to be crucified to the world and the flesh, that we are dead unto sin, that we have no fellowship with the unfruitful works of darkness, and yet our walk contradicts all this. If we are sheep at heart, why wear a wolf's skin? A certain writer says, "It is a violation of the rules of Christian propriety. There is not a physical law of our being, or of beauty, modesty, usefulness, or happiness, which commends it. It chills the sympathies, hardens the heart, degrades the mind; and is evidence of either a vitiated taste or shallow mind, or a vain and corrupt heart." Again, "It excites envy, jealousy, hatred and discontent. It increases the love of the world, it leads to youthful dissipation, and domestic broils." Read J. A. Wood on *Perfect Love*.

In conclusion I would say, don't think that plainness in dress constitutes the Christian; it is the fruit of Christianity. Christians should appear neat and clean, and avoid all appearance of slovenliness, which has caused the truth to be evil spoken of. I noticed an article in the May No. of the Herald of Truth, page 91, an address to the Russian brethren. It speaks of "forms of dress," which might seem to contradict what I have written, but I think if closely examined, the writings will harmonize. How I love that article! Brethren, read it again. It is worthy of being written in letters of gold, yea, diamonds. O, how I love the truth it defends! You cannot read it too often, or practice it too much. When we are filled with the love of God we would gladly pass by these outward things which have caused so much strife to the neglect of weightier matters. Many contend earnestly for truth, and yet may not be saved; the outward form may be right, and yet Christ not be within. We must be born again; then, not only pride, but anger, envy, covetousness, jealousy, will be cast out, and humility, gentleness, charity and love, will take their place. We must have purity of heart, without which no man can see God. May the Lord God waken us up before it is too late.

JOHN O. SMITH.

For the Herald of Truth.

NON-RESISTANCE.

It has been debated in my mind whether an article on this subject is necessary or not, but seeing that the advocates of war and self-defense are constantly active in advocating their doctrine, it seemed to me it would be necessary to give a few thoughts on the subject occasionally, especially for the benefit of the rising gen-

eration, and for those who may be of a wavering or doubtful mind, on this point. Knowing, however, that it is so generally admitted by the masses of the people that war is, in some instances, and especially in self-defense, justifiable, and right, we feel almost as though it were hardly worth while to say anything to the contrary. We know too that there are those who may, and no doubt will, as they have done heretofore, only laugh us to scorn on account of our non-resistant principles, yet so long as we have the undeniable word of God on our side, we need not fear what man may say or do.

Much has already been said on this subject by pious and Godfearing men from time to time; many scriptural and unrefutable arguments have been presented against war and self-defense. We have also the examples of our Savior and his apostles, and many of our Christian fathers, yet notwithstanding all this, the prevailing sentiment among the majority of modern Christian professors seems to be that war is generally right and necessary, and especially so under the cloak of self-defense.

But that such a sentiment prevails among many professors, and especially among those who are depending upon their teachers to lead and direct them in the right way, and do not take the word of God and read it themselves with a sincere heart, is not much to be wondered at as long as the teachers themselves hold forth and practice the same. Says a certain great writer, "The laws of nature, and all laws, human and divine, suffer self-defense." The laws of nature and human laws of course do, but he does not give any proof texts for any such sentiment held forth or sanctioned by the divine law given by our Savior—the law by which we must be governed.

Another so-called great divine says, that the Bible where it says, "Resist not evil," is not to be understood literally. But how then is it to be understood? We suppose he thinks it does not mean what it plainly says, and consequently, as his writings further show, it means just the contrary of what it says. Thus instead of "Resist not evil," it would be, Resist evil. On the same principle he might contend that where it says, "Be ye therefore merciful," it means, Be not merciful; and so on of any other passage of Scripture. But our Savior has fully explained his meaning in the verse preceding this passage, and also in the words following. Read Matt. 5:38, 39.

A very common argument presented by the advocates of war is, that the Jews of old engaged in war and defended themselves against their natural enemies. David, say they, was a man of war; he fought many battles with his enemies, the heathen and overcame them and God was with him and blessed him, and if it was right then it must be right now. But

this does not follow by any means seeing that he was under the law and we are under the gospel, and, as we learn, the law has been fulfilled and brought to an end—"old things have passed away; behold, all things have become new."

This is also shown by the Savior's words where He says, "Ye have heard that it hath been said, (by those under the law,) An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil." This shows plainly that a change has been made, and this change consists in a conversion from a spirit of revenge and retaliation to a spirit of forgiveness and non-resistance.

We might also notice that the Jewish dispensation was, in a great measure, typical of the new or gospel dispensation, shadowing forth in types and figures a dispensation of a more holy and spiritual nature than that of the old. Thus the warfare of the Jews with the heathen; their offerings, and sacrifices; the holy incense; temple, &c., were all so many figures of the different features of the gospel, or perhaps of the Christian life. Now let us notice in particular their warfare with the heathen. According to my limited understanding this plainly shadows forth our spiritual warfare, the heathen representing our lusts and passions, and carnal desires, against which we have to strive and fight. This then is a warfare against the "world, the flesh, and Satan," in which the Christian must engage,—must enlist under the banner of king Immanuel, put on a spiritual armor, and fight with spiritual weapons. Hence the apostle says, "Though we walk in the flesh we do not war after the flesh; for the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds," &c.

Again, we have been told, that even as it is our duty to labor with our hands for the support of our bodies, so also is it our duty to do what we can on our part in defending our bodies, and that God will then bless our efforts and will protect us. Now, we have it pointedly enjoined upon us to labor with our hands for the support of our bodies, and that we have to give to him that needeth; but where is the proof that it is our duty to defend ourselves with carnal weapons? I confess I have never found it. The gospel everywhere conveys the idea that we are rather to suffer wrong, to be evil entreated and persecuted of our enemies, and that we are to bear it patiently and even bless, and pray for, our merciless persecutors. Though in adhering to these principles we frequently bring upon us scorn and contempt, yet this need not discourage us, seeing the apostles and Christ himself fared no better.

Says the apostle Paul, "Even unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and

labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." This is the testimony of one who says, "I suppose I was not a whit behind the very chiefest apostles." We find this same apostle going up boldly to Jerusalem when the Holy Ghost witnessed that bonds and afflictions awaited him. "But," said he, "none of these things move me." And why? Because, say you, He was armed with carnal weapons—sword and dagger perhaps. Oh no; you do not claim this. But why then? It was no doubt because he was armed with confidence in God, being fully persuaded that nothing could befall him of his enemies, save according to the will of God. It was also because the weapons of his warfare were not carnal, and because he did not count his life dear unto him, but was ready not to be bound only, but also to die for the name of the Lord Jesus. The same may be said also of the rest of the apostles. We find them often in stripes, imprisonments, and chains, and finally led to the stake, and to the rack, following the example of their great Master and going like a lamb to the slaughter, without moving a muscle in self-defense.

Indeed, it seems to me that if the Scriptures were silent on this subject, the examples of our Savior and his apostles, would be sufficient to convince any unprejudiced mind that a defensive or revengeful spirit does not belong to the Christian. Our Savior left us an example that we should follow his steps; "When he was reviled, reviled not again; when he suffered, he threatened not." Paul also says to his brethren, "Be ye followers of me, even as I am of Christ." But we are not left to this alone. The Christian law on this subject is decisive and plain. The apostle says, "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for by so doing thou shalt heap coals of fire on his head."

Well, says one, What would you do if a man were to come into your house and roughly assail you, and use abusive language, curse and swear at you? (A question to this effect has been propounded to us.) We will give our Savior's words as an answer to this. "Bless them that curse you, and pray for them which despitefully use you."

But this does not at all correspond with the popular opinion of the present day. Even professing Christians, who claim to be the followers of Jesus, and to walk in his footsteps, do not seem to recognize the true import of such passages. No; they would rather say in such a case,

prosecute him; put him to the full penalty of the law. Or, if he should come with the intention to rob, or murder, shoot him at once if you can; you must defend yourself and family. "Self-defense," they say, "is the first law of nature." Perhaps it is. But what is the first law of God? It is Love; and by this law we should be governed, and not by the first law of nature—self-defense. Love is stronger than carnal weapons; stronger than an army with muskets and bayonets, and far more lasting in its effects.

Love should be our ruling principle in our dealings with our fellow men, whether they are seeking our good or our hurt. Even if they should seek to destroy our lives, love will do more for our protection as well as their good than carnal weapons. We find king Saul pursuing David out of envy with the intention to kill him. David hid himself in a cave at Engedi. And Saul and his men came also to the cave and went in to rest for the night. David remained in the sides of the cave but Saul knew it not. And while Saul and his men slept, David arose and came forth and cut off the skirt of Saul's robe privily, and returned again. Afterwards Saul arose and departed out of the cave. David also arose and followed and called unto him and showed him the skirt of his robe which he had cut off, and how he had spared his life who had been seeking to kill him. And Saul answered him and said, "Is this thy voice, my son David? And Saul lifted up his voice and wept." So he returned from pursuing after David. The like results we have no doubt would almost invariably follow if the law of love were always fully acted out.

But still it is contended that we must defend our country. It is generally considered a great and glorious thing for a man to die for his country, and there are ministers of the gospel who are ready to eulogize such a one to heaven. Now when a great man dies on the field of battle for his country, he receives the honors of a country; the great men of the earth who lay no claim to Christianity; and the world in general will praise and commend him, and honor him with many honors. We fear it will be said of such that "they have their glory of men," and consequently "have their reward." It seems to me when a man dies for his country it shows that he is serving his country and not Christ, as when a man dies for Christ it proves plainly that he belongs to Christ and is serving him. Such a man does not receive honor of the world but his honor and reward are in heaven.

Vestol, the young Quaker, gives a good answer to the official before whom he is making his defense in favor of his non-resistant principles. The officer said to him, "I wouldn't give a cent for a religion that is opposed to my country,"

Vestol replied, "I wouldn't give a cent for a country that is opposed to my religion." This, I think, was a very sensible answer. We should by all means serve God first; attend to the duties and requirements of our religion first, and serve our country secondarily. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

We have already noticed that in adhering to these principles we frequently bring upon ourselves the contempt and reproach of the world and those around us. We have been counted by some as hardly fit to live.

But we need expect nothing else. Our Savior was treated in the same way. After he had raised Lazarus from the dead, the chief priests and the Pharisees gathered a council, and said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." Mark: they were afraid of losing their country. From that day forth they took counsel together to put him to death. And when he was brought before Pilate, They cried out, "Away with him! away with him!" On a certain occasion the people cried against the apostle Paul and said, "Away with such a fellow from the earth: for it is not fit that he should live." Look at Ernest Combier, of whom an account is given in a previous number of the Herald. When called upon by the French authorities to perform military services he replied, "The Lord Jesus has saved my soul and I do not see that he wishes those that are his to kill any one under any pretense whatever." The authorities then got a Roman Catholic priest and a protestant minister to converse with him about it, but both were completely silenced by him. So the authorities sent for a doctor to know whether the young man were in his right state of mind. The doctor, however, pronounced him perfectly sane. The authorities then confined him in prison a year, and then told him to leave France and return no more. No doubt they thought he was hardly fit to live so they banished him from the realm.

We know that this is very unpopular doctrine, and that the world hates us on account of it, but this should only strengthen us for our Savior has told us that, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Let us, therefore, hold fast to our profession and not forsake it, but rather rejoice that we are made to suffer shame for the sake of this Lord Jesus.

DANIEL SHENK.

I know that my Redeemer liveth. Job,

For the Herald of Truth.

THE GIFT OF THE HOLY GHOST

God has promised his Holy Spirit to his faithful servants, as a helper, a comforter, and a guide to truth. Before the gospel dispensation was established holy men enjoyed its influence and were directed by its power; but there are special promises and fulfillments of its blessings to man under the new dispensation. These special promises were made through the prophets who were permitted to see in visions the glory of the "kingdom of God;" and by the Savior himself, when he was nearing the time when he should leave his disciples and go to the Father; and his disciples, after having received its blessings, renewed the promise to them that should believe on him through their preaching.

Reader, let us examine all the principal passages of Scripture relating to this subject.

I. *Promises*.—1. The promises through the prophets. "I will pour my Spirit upon thine offspring," Isaiah 44: 3. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications," Zach. 12: 10. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh," Joel 2: 28.

2. The promises by the Savior. "And I will pray the Father and he will give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you," John 14: 16, 17. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," John 16: 7. "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high," Luke 24: 49. "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" John 7: 38, 39. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," Acts 1: 5. In this passage the writer of the Acts of the Apostles refers to the teachings of the Savior when he was yet with his disciples. In the three following passages, with the promise of the Spirit, is connected a description of his nature and work. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father,

he shall testify of me," John 15: 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," John 14: 26. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come," John 16: 13.

3. A promise by the Apostle Peter. "Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2: 38.

II. *Fulfillments*.—1. On the day of Pentecost. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," Acts 2: 4. "Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear," Acts 2: 33.

2. At the prayers of the disciples after the miracle of healing by Peter and John. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost," Acts 4: 31.

3. At the laying on of the hands of Peter and John on those of the city of Samaria, who had been previously baptized by Philip. ("For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.") Then laid they their hands on them, and they received the Holy Ghost," Acts 8: 16, 17.

4. At the house of Cornelius. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word," Acts 10: 44. As rehearsed by Peter when he contended with them of the circumcision—"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost," Acts 11: 15, 16.

III. *Observations made from the foregoing Scriptures*.—1. On the day of Pentecost, at the outpouring of the Spirit, the disciples, not a mixed multitude of sinners and saints, as that which was soon afterward assembled, "were all with one accord in one place." This was a company of believers, willing to do all that the teachings of Christ required of them, even to suffer persecution and death for his sake; and it is altogether unreasonable to suppose that they had not repented of their sins, and had been pardoned through Christ. These "were all filled with the Holy Ghost." Please observe the character of this assembly.

2. After the miracle of Peter and John, when the lame man was healed, and the

disciples had been imprisoned and released, they were assembled together; and they prayed. The place was shaken, and "they were all filled with the Holy Ghost." This was also a company of true and loving disciples, and not a number of unregenerated unbelievers.

3. When Peter and John had been sent to Samaria to pray for the disciples, who had been baptized by Philip, that they might receive the Holy Ghost, they laid their hands on them, and they received the Holy Ghost. And when Simon, the sorcerer, saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power." But Peter said unto him, "Thou hast no part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart be forgiven thee." Here there were two classes, one, a number of faithful believers, who received and enjoyed the Holy Spirit; and another, which was yet in the gall of bitterness, to whom it was said, "Thou hast no part nor lot in this matter."

4. When Peter preached Christ at the house of Cornelius, "the Holy Ghost fell on all them which heard the word." The narrative does not state even that they believed; neither, that they repented and were pardoned; but it is not reasonable to suppose that they lacked faith, or that they were still filled with sin when the Holy Spirit fell upon them and endued them with power to "speak with tongues, and magnify God."

IV. *Conclusions drawn*.—If the passages of Scripture relating to the promises of the gift of the Holy Spirit, and their fulfillments should be taken separately, and considered apart from the rest, the conclusions thus drawn would in many cases be incorrect. It is only by taking these passages together and considering them in all their different bearings, that correct conclusions can be drawn.

1. From the incidents connected with the preaching at the house of Cornelius, we conclude that an individual may receive the Holy Ghost before water baptism.

2. From the fact that some who had been baptized by Philip, and did not receive the Holy Ghost until the laying on of the hands of Peter and John, we conclude that the gift of the Holy Ghost may follow baptism; and need not follow immediately.

3. From Peter's words on Pentecost, Acts 2: 38; the circumstances attending Acts 2: 4; 4: 31, and 8: 15, 17, we conclude that the Holy Ghost is not given to unconverted sinners, whose hearts are full of wickedness, and have no room for holiness.

4. From the foregoing conclusions, and the Scriptures connected with them, we again conclude that water baptism is not an absolute condition upon which the Holy Ghost is given. It is a happy event that the history of Cornelius' conversion is recorded; otherwise persons might put too much stress upon water baptism, putting it in the place of regeneration, and making it an absolute condition whereupon the Holy Spirit is given. There are even now those that try to make it appear that Cornelius was full of sin when he received the Holy Ghost, in order to make their extravagant notions of baptism appear plausible.

A writer took into consideration three conversions recorded in Acts, 8th, 9th, and 10th chapters, namely, the conversion of the eunuch, and of Paul, and of Cornelius. From these he draws conclusions by which he assumes to prove that Cornelius' sins were not yet pardoned when he received the Holy Ghost. The conclusions are these:—

1. "In the conversion of Paul the Lord Jesus appeared and spoke in person to him, but not so in the case of Cornelius and the eunuch, hence it follows that this circumstance in Paul's conversion was peculiar to that case and therefore not essential to conversion—i. e., a man can be converted without seeing and personally hearing the voice of the Lord.

2. "Paul was struck literally blind, but Cornelius and the eunuch were not, hence it follows that literal blindness is not essential to genuine conversion.

3. "Paul mourned three days before he was baptized; not so with the other two. They were baptized the same day they heard the word preached, hence the delaying of baptism is not essential to conversion.

4. "An angel appeared to Cornelius, but not to Paul or the eunuch: therefore a man can be converted without seeing an angel.

5. "The Holy Ghost was poured out on Cornelius before his baptism, but nothing of the kind occurred in the conversion of Paul and the eunuch. The Holy Ghost was not poured on them before baptism, hence it follows that what thus occurred with Cornelius was not essential to a genuine conversion, but a circumstance peculiar to that case. The nature of the case demanded some extraordinary manifestation, not to convert Cornelius but to convince the Jews that came with Peter."

These conclusions are correctly drawn, and clearly prove a certain fact, namely, that a person need not necessarily receive the Holy Ghost before baptism, as was the case with Cornelius. But there is nothing in these arguments, nor in the Bible, neither in the religious experience of Christians at any time in the history of the church, that supports the theory that Cornelius, while yet a sinner,

or any other unpardoned sinner, ever received the gift of the Holy Ghost.

Let us earnestly labor for the conversion of sinners, that they may become fit "temples of the Holy Ghost;" teaching them to look solely to God through Christ Jesus for this precious gift; and not to anything that they themselves can do by observing ordinances and commandments. Let every one recognize it as the unmerited gift of God.

JNO. S. COFFMAN.

STARVED TO DEATH.

In an attic, cold and dreary,
Lay a mother and her child,
Helpless, hopeless, weak, and weary,
And with craving hunger wild,
Husband, father, toil-enduring,
Working hard for pittance pay—
In a week, enough procuring
For his family for a day.

Neighbors learn their sad condition;
Gather in to render aid;
Husband goes for a physician—
Cannot come, unless he's paid.
Tries another and another,
Until one consents to come,
But too late to save the mother—
She in death's cold arms is numb.

Millions spent in church-adorning—
Millions wasted, making laws;
Millions of the people mourning,
While the demon hunger gnaws.
Oh, ye paid and trusted leaders!
Listen, while ye hold your breath:
In this land of Bible-readers,
Wives and mothers starve to death.
—The Shaker Manifesto.

For the Herald of Truth.

THE LIVING EPISTLE.

The apostle Paul wrote to the church of God at Corinth 2. Cor. 3: 2, 3, Ye are our epistle, written in our hearts, known and read of all men: Forasmuch as we are manifestly declared to be the epistle of Christ, ministered by us, written not with ink but with the Spirit of the living God," etc. Is not this a striking figure and comparison of a living, truly devoted Christian? If we are truly and indeed what we profess to be, followers of Christ, that meek and lowly Lamb, then we will let our light shine with our works, in all our conduct, as the Master himself has commanded us. The light cannot be hid. We will be like an open letter, a living epistle, which all men can read in all our walk and conversation, in all our dealings with our fellowmen; transformed from the world and its foolishness, not indulging in its transient pleasures; but counting the love of Jesus, our Savior for our highest enjoyment. O, that all Christian professors would have that new commandment of love written in their hearts with the Spirit of the living God with fiery letters, burning in high flames, to the honor and glory of God,

JOHN RICHES.

THE SCOPE OF THE GOSPEL.

"Delivering thee from the people (the Jews) and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

This was the commission of the Lord Jesus to Paul. It appears from it that people to whom the Gospel is sent; both Jews and Gentiles, are in darkness—that they are in unbelief, sin, error, and ignorance. In this state, too, they are under the power of Satan. "Ye were the servants (or bond-slaves) of sin." Their sins are unforgiven—are remembered against them—and not yet blotted out of the book. They are unholy, and need sanctification.

Such is the state of sinful, unregenerate, unbelieving men; and to such Paul was, and all true ministers of Christ are sent, being called, gifted, empowered, and commissioned by Him.

The glad tidings come not in word only, but in the power of the Holy Ghost. It opens men's eyes to light, to see themselves as ignorant, unbelieving breakers of God's law, and under the power of the evil one. It brings a knowledge of God's greatness, creative power, holy government, and righteousness; but especially of his love to souls, and his way of restoration for them through Christ.

It brings them to see themselves in the light of the Holy Spirit wherewith Christ enlightens them. They not only hear that they are sinners, but they are convinced of it. They cry, "What must I do to be saved?"

The answer to this cry is of two parts, although sometimes condensed into the latter one, which then necessarily includes the first. It is, "Repent and turn to God, and do works meet for repentance." "Believe on the Lord Jesus Christ and thou shalt be saved," for "Christ died for our sins according to the Scriptures, and was buried and rose again the third day, according to the Scriptures."

This message of glad tidings is witnessed unto by the Spirit within, and in order to obey it, the hearer has His gracious aid. But, too often, people seem to expect to be borne forward by some irresistible power into the kingdom. On the contrary, our Lord said, "The kingdom of heaven suffereth violence, and the violent take it by force." The awakened sinner needs to co-operate earnestly with the Spirit, and if not able at once to repent and believe, he can pray for grace to do so, in fervent expectation, coming to Him who has both repentance and pardon to bestow. At this point, the seeker for salvation may be much helped

by the conversation and prayers of a judicious and experienced Christian. Had Nicodemus, when aroused to seek the truth, not sought instruction from the "Teacher from God," there is no reason to suppose that he would have been found afterwards at the cross, boldly acknowledging his faith in his crucified Lord.

But having now been "purged from his old sins," endued with new life, through the Spirit of Christ, and with sanctification begun, the believer needs to have it carried forward, making his calling, election, and inheritance sure. This is still to be done by faith in Christ, who has not only been delivered for our offenses and raised for our justification, and exalted to give repentance and forgiveness, but is also to His believing ones near, by His Spirit, to give light, strength, reproof, or counsel, and to make effectual the teachings of the Bible and all the means of grace. We are sanctified "through the truth," and the Spirit leads them who will follow into such knowledge of themselves and of God, especially of His demands, promises, and provisions for holiness, as is blessed to their sanctification. Paul saw all these results of his ministry in some of his converts. After picturing the condition of the unrighteous, he says: "And such were some of you; but ye are washed, but ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God."

William Penn, writing of his co-laborers, says: "The bent of their ministry was conversion to God, Regeneration, and Holiness;" and surely, every worker for the welfare of souls, either of his own or of others, should have regard to this full scope and purpose of the Gospel, to which end all his efforts should combine.—*Friends' Review.*

For the Herald of Truth.

STAND FAST.

"Blessed is he whose transgression is forgiven, whose sin is covered."

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him."

We must pray the Lord to give us His Holy Spirit to guide us into all truth; and with a prayerful heart read God's word, which is able to make us wise unto salvation.

A minister in preaching on baptism, said, "Some people baptize by sprinkling, and some by pouring; and that is something that God has not commanded; it is only their own get up." He tried to prove by this assertion that immersion was the only mode of baptism. Now we cannot find anything of immersion in the Bible, and immersionists can find no Scripture

for it unless they use some of their own Testaments gotten up by themselves to suit their own doctrine. In our common version they cannot show any such doctrine. Therefore, it is necessary that we pray daily and hourly that God may give us wisdom and steadfastness that we may not be led into error.

Some of the immersionists, as soon as an individual says he believes that Jesus Christ is the Son of God, are ready to baptize him according to their mode, and pronounce him converted. John the Baptist, when he saw the multitude that came forth to be baptized of him, said: "O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance." But some of these modern teachers say little or nothing of repentance; if sinners are only immersed, the great work of regeneration is considered finished. "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace." "Let him that thinketh he standeth, take heed lest he fall."

BENJAMIN LEGRON.

INWARD PEACE.

You tell us, dear brother, that religion fills your soul with joy. It makes the flowers spring up in your pathway, and paints the clouds with brighter hue, and gives you songs even "in the night season." Well, thank God for this joy, and may it abide! Yet know that there is a higher and richer blessing than this—the blessing of peace. "My peace," said Jesus unto his disciples, "I give unto you." Oh, what a precious gift was that! That peace which filled as with a calm and holy light the bosom of Jesus; that peace which dwells in infinite fullness in God; that peace which is the ripe fruit of holiness—may that be yours now and ever!

Joy is often variable. It flashes like a bright flame, and then sinks to a mere spark. It is a restless feeling, and seems to be like a swollen mountain torrent. There is something of excitement about it, and hence it is seldom of a lasting nature. But peace abides. It does not come to visit, but to stay; and it never ceases to be a welcome guest. It is a heavenly messenger.

Oh, have this inward peace, and all will then be well. You will rise above the noise and strife of a sinful world. Your spirit will not then be ruffled because of the breath of slander. You will not feel the pangs of envy. You will not regret because you are not as great, as rich, or as wise as some who are about you. You have peace, and it is a satisfying portion. It is the smile of God which rests upon you, and you are made exceeding glad.

Have this peace, and you have a treasure which men cannot rob you of, and which time cannot injure. For it is a heavenly gift, and it is immortal. Death cannot destroy it. It comes to the soul of the believer here on earth; it will be with him while he lives, and it will go with him to the land above and dwell with him forever.

It is a good thing to be full of joy; it is a better thing to have that peace which Christ has promised to give to those who love him.

Seek, then, this blessing. Seek it, if needs be, long and earnestly. Draw near to God and abide in prayer. Daily win a victory over the world and over sinful self. Keep a clear conscience, and shun the path of evil. Repress the risings of sinful desire, and nurture every good thought and every kindly feeling. Keep the world with a resolute effort under your feet, where God has placed it, and do not let it creep into your heart. Not an easy thing to do all this, you say. Indeed it is not. We shall fail if we try to do this in our own strength; but look to God, and then your weakness will change to strength. Remember that the pathway to the cross is the pathway to the crown. The conflict first—it may be long and hard; but then comes victory, and after that comes peace.

Be not discouraged. Let your battle-cry be, "Trust in the Lord, for in the Lord Jehovah is strength." Above all earthly seeking, far above it all seek for peace. Let your soul, amid all storms, be stayed on God, for there shines forth in the Word the precious truth, "Thou wilt keep him in perfect peace whose mind is stayed on thee."—*The Methodist.*

THE LORD will not respect men's external practice of good, when their hearts abhor and loathe it, and are bent on other courses. He requires that they be rooted in the love of good, and that they practice it because they love it, and not merely as a matter of policy and selfishness. Men's love towards good must be evidenced by their cordial detestation of evil. Their hatred of evil must kindle their affection to good. Nor is it sufficient that men's affections be set upon good merely because of gain and advantage thereby; or that they abhor evil only because it is followed by suffering and punishment. God requires that men look upon courses of life as good or evil in themselves, and accordingly love or hate them, whatever may attend them; *they are to hate the evil because it is evil, and to hate the good because it is good.* In other words: they must hate sin as sin, and love holiness as holiness. "Abhor that which is evil; cleave to that which is good."—*Evan. Mess.*

THIEF FOOTSTEPS OF DECAV.

Oh! let the soul its slumbers break—
Arouse its senses and awake
To see how soon
Life, in its glories, glides away,
And the stern footsteps of decay
Come stealing on.

And while we view the rolling tide,
Down which our flowing minutes glide
Away so fast,
Let us the present hour employ,
And deem each future dream a joy
Already past.

HUMAN LIFE.

There were none of the infirmities to which flesh is now heir in primitive Eden. Everything bore the sinless imprint of the Divine hand. The morning stars sang together with joy and the sons of God—a higher order of created intelligences—shouted for joy when they beheld a world of such purity roll from the fingers of God. A cloudless sky; unmingled joy; pleasure without alloy; the soft balmy zephyrs bore no malarial poison. But alas! how changed after the gleaming sword of the Cherubim had driven our first parents from the sinless precincts of the garden. What profound sorrow and regret thrilled through every fibre of their being as they tried to recount the terrible misfortune. From them emanated all the dark vicissitudes and sorrows of human life. The moral taint is universal. Persons with unlimited energy, thirsting for knowledge, have visited the far off isles of the sea, and traveled over the burning sands of the torrid zone and back again into the arctic regions where winter holds eternal sway, but all have returned with the old story of a groaning, suffering, dying race. Many facts in the moral and scientific world require deep research for unquestionable testimony to convince the incredulous; but we have a more ocular proof of man's mortality in the tottering footsteps of age, palsied limbs, shriveled faces, hollow cough, hectic, flushed cheeks, burning tears, the solemn march of the funeral train, and the thousands of white shafts which flock our cemeteries. You remember what Jacob said in his extreme old age, when he came into the presence of Pharaoh supported by his noble son Joseph? When that prince asked him, "How old art thou?" he replied, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been." One hundred and thirty years and yet to the venerable patriarch they seemed as a dream. Then what shall we say when the majority fail to reach the age of sixty? How short is life! Probably many of our aged readers, can remember when they were eight and ten years old how long it seemed from

one Christmas to the other. It seemed as if they would never come. But now, how they chase each other in their rapid flight. And yet, notwithstanding all these convincing proofs of the brevity of life, thousands are taxing all their energies, physical and mental, in trying to lay deep and firm foundations, upon which to rear a structure of unflinching competency—toil as if there "was a bank in the shroud," money blind and money mad. Rich provisions for the body, but nothing for the soul. How terribly blinding sin is. It presents to the votaries of earth every worldly pleasure and carnal delight, but throws up a wall of darkness between man and the glories and riches of heaven so thick and high that nothing short of a miracle of grace can pierce it.

Dear reader, don't forget your soul. The earthly house of your tabernacle will soon be dissolved. See that you have a building of God, a house not made with hands eternal in the heavens.—*Farm and Fireside.*

HOPE.

The hope which is laid up for you in heaven. Col. 1: 5.

Our hope in Christ in the future is the mainspring and the mainstay of our joy here. It will animate our hearts to think often of heaven, for all that we can desire is promised there. Here we are weary and toil-worn, but yonder is the land of rest, where the sweat of labor shall no more bedew the worker's brow, and fatigue shall be forever banished.

To those who are weary and spent, the word "rest" is full of heaven. We are always in the field of battle; we are so tempted within, and so molested by foes without, that we have little or no peace, but in heaven we shall enjoy the victory, when the banner shall be waved aloft in triumph, and the sword shall be sheathed, and we shall hear our Captain say, "Well done, good and faithful servant." We suffered bereavement after bereavement, but we are going to the land of the *immortals*, where graves are unknown things. Here sin is a constant grief to us, but there we shall be perfectly holy, for there shall by no means enter into that kingdom anything which defileth.

Hemlock springs not up in the furrows of celestial fields. Oh! is it not joy that you are not to be in banishment forever? that you are not to dwell eternally in this wilderness, but shall soon inhabit Canaan? Nevertheless, let it never be said of us that we are dreaming about the future, and forgetting the present; let the future sanctify the present to highest uses.

Through the Spirit of God, the hope of heaven is the most potent force for the product of virtue; it is a foundation of joyous effort; it is the corner-stone of cheerful holiness. The man who has this

hope in him goes about his work with vigor, for the joy of the Lord is his strength. He fights against temptation with ardor, for the hope of the next world repels the fiery darts of the adversary. He can labor without present reward, for he looks for a reward in the world to come.—*Morning by Morning.*

TAKE YOUR CHILDREN WITH YOU TO CHURCH.

Take your children with you to church, even if they should not understand a word of the sermon. If they fall asleep in the pew, do not shake them and pinch them; just let them sleep. If you keep them half or even wholly awake they probably would not understand much, but take them with you nevertheless. It will form the habit of going, and that is a very important thing. Let them attend Sabbath-school only, and they will form the habit of neglecting the services of the sanctuary; and just as soon as they feel that they are too old for the Sabbath-school, they will be lost to the church altogether. They will act like the Eastern magician who went in search of the philosopher's stone with a piece of iron in hand and applied pebble after pebble to the iron, and as it remained unchanged, he threw the pebbles away. But, as the story goes, he finally found the stone, applied it to the iron; it was turned to gold, but following the habit formed, he threw the stone away and never found it again. Even so with the habit formed of neglecting the public services of the sanctuary. Sabbath-school children, unless they are converted to God, will continue to follow their early habits and neglect attending to the public preaching of the word, although it is God's specially chosen method of saving souls. We were pleased a short time ago to hear Dr. Vincent, "Sabbath-school man" though he is, say: "If children can only attend one service on sabbath, let it be the 'preaching service of the church.'"—*Sel.*

SELFISHNESS, like the aphid, is wonderfully fecund. It breeds other vices with amazing rapidity. In the end it defeats its own aims by making its possessor so hateful that the men without whose aim he cannot rise, turn against him. Hence he resembles the man who set his house on fire that he might roast his eggs. "Loving himself without a rival," he is sure to be unfortunate, and to justify the remark of that philosopher who said of such, "Whereas they have all this time sacrificed to themselves, they become in the end sacrifices to the inconstancy of fortune, whose wings they thought, by their self-wisdom, to have pinioned."—*Zion's Herald.*

For the Herald of Truth.

DRIFTING.

In the few remaining plain churches there has been great uneasiness within the last two years, on account of the tendency to drift away from the original discipline and long-practiced custom of plain dressing.

Among the Friends (Quakers) there is a manifest looseness at present, and many of their members could not be identified by their appearance with the Friends of a few years in the past. It is a sad circumstance in their history, that they should abandon practices, founded upon deep principles, for which all good and sensible people respected and honored them.

Among the Brethren (Dunkers) the tendency is also to act, appear, and dress like the world. At the late Annual Meeting held in Rockingham Co., Va., there was, unmistakably, a painful contrast between the members there assembled. Some, principally the older ones, were clad in the plain garb which graced the church in by-gone years; while the manners and apparel of many others betrayed the fact that a move or two more will send their ship out into the mighty current of fashion. In a late number of one of the Brethren's leading papers we notice the following editorial:—

"There is a great deal said about drifting away from our time-honored customs of dress, but there seems to be another drifting that we are beginning to apprehend more danger from than that of dress. We are drifting away from our principles of honesty and integrity. There was a time when a brother's word was as good as a note, and no person ever thought of a Dunkard refusing to pay his honest debts. How is it to-day? Do we have the same unsullied reputation? We fear that this important subject is too much forgotten or overlooked. A sermon on the importance of being honest, every six months or oftener, would be of great importance."

This but proves that the "drifting away from time-honored customs of dress" is attended by evils that undermine the very foundation of righteousness. When was a brother's word as good as a note? When he was a "living epistle, known and read of all men."

The Mennonites have up to this time published but few of their complaints on this subject; but we have much to fear from the same evil. Let us learn lessons from the experience of others, as well as *our own*. Let us determine to stand, if we must stand alone. Let us examine well whither we are drifting, lest unconsciously we get into the rapids.

And powerless our ship to guide
Go wildly dashing with the tide.

* * C.

"I AM STRONG IN HIM."

The other day I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things about this boy, eleven years of age, who, during three years of sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day of rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move—it was the night before he died—and he breathed into my ear these words: "I am strong in Him." The words were few, and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament was that of a neck, and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you and I and every one be "strong in Him."—*Dr. McLeod.*

A DENOMINATION OF METHODISTS THAT ADHERES TO WESLEY'S IDEAS.

The New York Conference of the Free Methodist Church began its Annual Session yesterday at the church on Master Street, below twenty-third. The only business transacted was the appointment of various committees, and then the Conference adjourned to meet again at nine o'clock this morning.

The denomination numbers only twelve Annual Conferences in the United States, with a total church membership of 10,682 persons. The total value of church property, according to the statistics for 1879, amounts to \$358,290. The Conference now in session in this city numbers 773 communicants, and owns 21,200 in church property.

The Free Methodist Church was organized in the year 1860, in Niagara county, State of New York, by ministers and laymen who disagreed with the mother Church. In essential points of doctrine the Free Methodist Church does not differ from those taught in the Methodist Episcopal denomination. The principal matters of difference are in church government. The ancient discipline of the Methodist Episcopal Church forbade the wearing of gold or costly apparel, the plaiting of the hair or wearing flowers in the bonnet by the women. The discipline has been altered from time to time concerning these matters, until now one

may look in vain for a greater display of richness and attractiveness in outward adornment than may be found on any Sunday within the walls of a fashionable M. E. Church.

The Free Methodist Church holds to the belief that if costly dressing and glittering ornaments were so unbecoming to professing Christians in the time of John Wesley that they were forbidden to be indulged in by the founder of their faith they are equally objectionable now. To be a member of the Free Methodist Church, therefore one must lay aside his golden adornments of every description, the women must discard flowers from their hats, and all must dress after the plainest fashion. If a man or woman belong to any secret society he or she must first throw off all allegiance to the organization before being admitted into membership in the Free Methodist Church. No instrumental music of any kind or description is permitted to be used in their religious worship. In Church government they are essentially republican, the appointing power, which is the form of government in the M. E. Church, being totally ignored, except in locating the ministers over different churches. In all their conferences, General and Annual, the lay members have an equal representation with the clerical brethren and are elected by the members of the respective churches. The General Conference meets every four years, when two Superintendents are elected to preside over the sessions of the Annual Conference during the ensuing four years. The office of Bishop is unknown to the Church. The Presiding Elder, class leaders and all other officers of the church are elected by the members. The ancient usage of free pews formerly observed in all of the M. E. churches, and observed by many of them to-day, is rigidly adhered to by the Free Methodists.

During the session of the present Conference the body will be presented with deed conveying to them the church at Twelfth and Dickenson streets, formerly occupied by the Universalists. It was purchased at Sheriff's sale by a gentleman of this city, who donates it to the use of the Free Methodists.—*Philadelphia Daily Record.*

OBEEDIENCE.—Oh that all world knew what joy, rest, and unclouded communion a life of unconditional, perpetual, voluntary obedience brings with it, and how at last this life seems to become almost an inevitable thing! A partial obedience is a very thorny path; entire obedience is the promised "easy yoke."

THE VALPARAISO Bible Society in their annual report give the encouraging fact that the circulation of the Scriptures is gradually increasing in Chili,

Herald of Truth.

Elkhart, Ind., Oct., 1879.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Postage Stamps.—We can use postage stamps of all denominations, but prefer thirds.

Wanted a few active agents to sell our publications, as the Martyr's Mirror, Menno Simon, &c.

The Mennonite Church and her Accusers.—This work is now ready. All orders can be filled without delay. It contains 200, 8mo. pages, is well bound and will be sent to any address for 60 cents. Send for a copy.

On Thursday September 25th, lots were cast for a bishop, at Millersville Mennonite Church, in Lancaster Co., Pa., to fill the vacancy occasioned by the death of Bishop Jacob Brubacher. The lot fell on Bro. Amos Shenk.

Pre. C. K. Yoder, from Logan Co., Ohio, visited the brethren in Fairfield Co., the latter part of August, and preached a very edifying sermon on the 24th, from John 3rd chapter. We thank God for his kindness.

Bro. Joseph Metzler represents the Herald interests in Mahoning County, Ohio, and any one desiring to subscribe for any of our papers, or if any one desires to get any of our books, Almanacs, &c., they can transact the business with him, and it will receive prompt attention.

John B. Gough, the great temperance lecturer has been actively engaged in the good cause for many years. He is in his 62nd year, has traveled about 420,000 miles and delivered nearly 8,000 lectures within the last 37 years. Notwithstanding his arduous labors he has not been in bed of illness since 1840.

The Dunkers have a missionary, — Hope, laboring in Denmark. His family has accompanied him to his field of labors, and they are supported by their brotherhood here. He states that it is impossible to support himself, by his own labor, on account of the scarcity of work, and the low prices for labor. He re-

ports that eight souls have been baptized since last June.

Conference in Elkhart Co., Ind., as announced in another column, will be held this year at Yellow Creek Meeting-house, and we have already heard of a number of brethren coming from other places. We trust many will favor us with their presence at that time, and that the blessing of God may be with us, and that much may be done for the up-building of the kingdom of God.

Bro. Henry Subert of Pawnee Rock, Kans., writes us that the brethren from Pennsylvania have aided them in their needs, caused by the failure of their wheat crop, by loaning them 1000 dollars, and the brethren in Kansas, farther East, where the crop was good, contributed and sent them 700 bushel of wheat, so that their wants are now supplied and they feel very thankful to the brotherhood for the kindness manifested towards them.

The Words of Cheer.—The old year is fast drawing to a close and with it many of the subscriptions for the Words of Cheer, as well as the Herald, will expire. Now we trust that our young friends have so learned to love their little paper, that they will renew their subscription again before the year expires, so that when we get out the January No., we may know, just how many copies to print, and also that none may miss a number. We would also ask our young friends to make an effort to obtain new subscribers. All that send in now will receive the last two numbers in this year gratis.

The Herald for 1880.—The year 1879 is already nearly gone. Only two papers more and we will start again on a new year. Now we wish to remind all our readers of this, that they may send and renew their subscriptions early, and that they may have time to gather in some new subscribers, so that they may all start in with January, none of them miss their papers. All why subscribe now will get the remaining numbers of this year. We shall try and make our paper more interesting than ever before, and hope in the work our friends will not fail to help us.

The Brethren at Work has been publishing a debate between J. W. Stein and D. B. Ray. Prop. 1st, Brethren (or Tunker) Churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ. Stein—a Brethren (or Tunker) minister affirms. Ray—a Baptist minister denies.

The debate has been continued until twenty affirmatives and twenty replies have been produced. The question is one that there can be no necessity of debating; as every church will be regarded, and stand or fall upon its actual characteristics, as they are exhibited by its individual members.

In the debate it is not apparent that any point has been gained by either party; both have failed to prove that all that the other says to his disadvantage is incorrect; and both have very nearly proven that according to their own church history they cannot claim church succession.

Might not these debaters do infinitely more good in the cause of our common Master if they were as zealous in defending the truth upon which they agree, as they are in trying to make error out of their difference?

In our opinion it is not building up the "Kingdom of Peace" to publish a discussion in which expressions like the following are used. "Personal malignity and open insult;" "Children of the devil;" "Unregenerate child of Satan;" "Tunker blasphemy," &c., especially when they are applied to those who profess to love Jesus, and whose greatest faults are that they happen to differ in opinion from others in regard to some outward forms.

Our Family Almanac for 1880, is now ready for delivery. The Almanac, this year, contains several improvements over former years. The time of the Moon's changes, eclipses, &c., are given for the longitude of Washington, D. C., Elkhart, Indiana, and Lincoln, Nebraska. This arrangement makes our Almanac substantially correct for any locality either in the east or west. The calculations are made by Lawrence J. Ibach; the Almanac is well printed, contains a number of illustrations, and a variety of excellent, entertaining, moral and useful reading, with recipes, &c. Orders for the same may be sent in at once and we hope our friends will exert themselves to sell all they can. By a little effort a large edition could be sold out in a short time.

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THANKS FOR A VISIT.

We again feel very thankful to God, our heavenly Father, for the visit that the brethren J. F. Funk and Henry B. Brenneman, from Elkhart, Ind., paid us the beginning of September, and for the kind admonition they gave us while here. I felt while attending the meetings, that it was good to be there, and am satisfied that the Lord's blessing was with them. I also feel confident that a great deal of good was accomplished while they were with us. Let more of the ministering brethren visit us.

A FRIEND.

Lancaster, Ohio, Sept. 15th, 1879.

CONFERENCES.

The Annual Conference for the State of Indiana, will be held this year at Yellow Creek Meeting-house on the second Friday in October. Ministers and others from other localities, are cordially invited to meet with us at that time.

The Annual Conference for Kansas, will be held this year, near Kill Creek, Osborne county, on the third Friday in October (Oct. 17th). The nearest station is Osborne City, on the Central Branch R. R. Ministers, deacons and others from abroad are invited to be present. A. M. SHELLENBERGER.

QUESTIONS.

1. 1 Cor. 11: 18—10. "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman have power on her head because of the angels." The covering on the head of the woman is not without signification. Does it signify authority, or submission?

2. Did our Lord wash the disciples' feet on the night that he instituted the supper with bread and wine, or two days before, at the house of Simon, at Bethany? Examine Matt. 26; Mark 14; John 12 and 13.

NOTICE.

Sept. 5, 1879.

On the 24th of March last my son Josiah Holsopple took a trip West from Johnstown, Pa. Since that time we heard nothing from him. He either neglected writing or something has happened him. We are very anxious to know his whereabouts. Any information in regard to him will be thankfully received.

JACOB HOLSOPPLE.

Geistown, Cambria Co., Pa.

A VISIT TO HOCKING AND FAIRFIELD COUNTIES, OHIO.

In company with Bro. H. B. Brenneman, I left home on Wednesday evening, Sept. 3rd, and arrived at Logan, in Hocking County, on the evening of the 4th, where a meeting had been appointed in the Dunker Meeting house in the vicinity, where a large audience had gathered to listen to the preaching of the word. We spent some ten days in the vicinity and had services during the time, at the Marion Dunker Church, at Turkey Run, at Pleasant Hill (formerly known as Brenneman's), and also in the Amish Settlement, near Bremen. An earnest interest was mani-

festing in the church throughout this entire vicinity, and during the time that we were there two persons were received into the membership of the church, one from the Presbyterian Church, the other from the Methodist Church, and seven persons were received by baptism, one of whom was an aged father of 80 years. It was a season of general rejoicing, and it seemed as though the Spirit of God was moving among the people, and many felt a very deep interest in the salvation of their souls. There were some also who though almost persuaded still deferred the matter, we trust that such may not defer too long, but before the day of grace is fled, turn to the Lord and seek salvation.

On Saturday Sept. 13th, we bid farewell to the brethren and went to Franklin County near Canal Winchester, where we spoke at the meeting-house, at their regular appointment on Sunday Sept. 14th. Here was a good attendance and good attention, and we had a pleasant meeting.

In Fairfield and Hocking Counties there is now a church of between 40 and 50 members. A good interest is manifested, and the Lord appears to be with them. They have at present only one minister, viz. Bro. Benjamin Hoover. They have two meeting houses, and hold meeting every two weeks, and desire to be visited by ministers from a distance as often as possible, and especially such as are able to speak in English. We trust that ministers traveling that way will bear them in mind and not pass them by. Their nearest station is Bremen on the Cincinnati & Muskingum Valley R. R.

The Church in Franklin County is in charge of the ministers Jacob Bowman, David Martin, and Noah Brenneman. They have meeting on every alternate Sunday, and also desire ministers passing that way to visit them. Their station is Canal Winchester, some 12 or 15 miles south of Columbus on the Columbus and Hocking Valley R. R. We trust the Lord may bless the efforts of our brethren there also.

On Monday the 15th we went to Wood County, where we spent a little time in visiting among the people, and were warmly received. Many thanks for the kindness manifested toward us. May the Lord here also bless the church and prosper it.

We returned home on Wednesday morning. We felt thankful to all for their love and kindness, and especially to God for his blessings and faithful care.

J. F. FUNK.

EVERY ACT of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience and perform a strange work there.

MAKING MENNONITE MINISTERS.

A writer in the *Christian at Work* gives a curious account of the method of making ministers among the Mennonites, a strong sect in this county, which is remarkably different from the method practiced in any other denomination. The Mennonites expect their ministers to serve without pecuniary reward, and hold that both their appointment and the matter of their discourse are directly from the Lord. They therefore choose by lot, believing that the choice is thus made the act of God. In Virginia, two ministers having died, the congregation met for the purpose of proposing suitable names. The meeting was opened with prayer and the first of Acts was read and commented upon. Then followed a season of silence, during which time each person was counseled to heed promptings of the Spirit and to announce whatever name any one might feel constrained to regard as a person fit to minister. Sixteen brethren were nominated. A week was allowed the nominees to reflect upon the question of duty. All consented to go into the lot when the congregation met again. Sixteen copies of the New Testament, uniform in size and binding, were counted out and placed in the hands of two ministers, who retired with them into the vestry. Slips of paper were put into two of the volumes. The books were laid upon a table promiscuously, and left there while the two ministers should return to their places in the church. The President directed two other ministers to go and bring the books in. These went at once into the vestry, and having shuffled the books they carried them into the church and set them up in a row upon a long table in front of the stand. The sixteen books being duly arranged, and the candidates placed near them, prayer was offered that the Head of the Church should show which two of these sixteen brethren should be called into the ministry. Prayer ended, each of the candidates arose in order and took down a book. And when each had taken a book the next thing was to see who had the lot. While the books were being examined the interest and suspense are almost painful to witness. The brethren who find the lot in their books are sometimes very much overcome by an overpowering sense of the duties laid upon them. Others again seem greatly pleased with the call to preach. The chosen ones are ordained on the spot, and from that moment they are regarded as the authorized messengers of Christ, to witness for Him in the presence of the people.

The above we clip from the *Altoona Tribune* and we copy to show how popular ways of doing things make everything else look "curious" in the eyes of popular people. We do not know how nearly this description corresponds with

the Mennonite's system of electing ministers, but we do know that it comes nearer the apostolic plan than the self-electing system that is adopted by the more popular denominations.

The above we copy from the *Primitive Christian and Pilgrim*. Though this description is not strictly correct, yet it approaches the truth so nearly that it is not calculated to mislead except in a few sentences, such as the following. "The Mennonites expect their ministers to serve without pecuniary reward, and hold that both their appointment and the matter of their discourse are directly from the Lord." The Mennonites do oppose the paying of a stipulated salary, both because there is nothing in the Scriptures that favors the "How much will you give me to preach for you a year" of the present time; and that observation teaches that it is the means of bringing all manner of evils into the church. But they never allow their ministers nor their families to suffer for want of anything; and whenever there is necessity for it the members are willing and ready to help their ministers. It is customary to furnish needy ministers with the means to go out from their regular appointments and do special work for the church. But they are also expected to do like Paul did, labor with their hands to their necessities. Neither the church nor her ministers claim that they speak by inspiration as the Apostles did. Their preaching is not with enticing words of man's wisdom; and they are expected to do as James admonishes, if they lack wisdom "ask of God who giveth to all men liberally and upbraideth not." They look to the Lord for "mouth and wisdom," and claim to speak just as Peter says Paul wrote. "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. They study the Scriptures, and apply themselves prayerfully to learn the will of God by them; and by submitting themselves to his will, they expect to speak only such things as are pleasing to him.

We believe that the greater number of our ministers are well satisfied to take the duties of the ministry when called to do so, and no doubt some are even pleased with the calling; but we have never seen any one "seem greatly pleased" at the time of ordination.

The Mennonite Confession of Faith says ministers shall be chosen "by the

united voice of the church." It is always very desirable to choose ministers in this way, namely, to have all the members agree upon one brother; but when this cannot be done we cast lots as described in the above article, and as the apostles did. See Acts 1:26.

For the Herald of Truth. WHERE SHALL THE SINNER APPEAR?

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:18.

In the first place I will try to show who the righteous are, and how hardly they are saved. The righteous are they, who through faith in Jesus, and through obedience to his gospel, receive an answer from God by the Holy Spirit, testifying that He is pleased with them.

"Noah found grace in the eyes of the Lord." He "was a just man, and perfect in his generation." "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." Here Noah received witness that God was with him. He was righteous because he did according to all that God commanded him. We do not find that Noah at any time transgressed the command of God, yet how scarcely was he saved. It was alone through faithful obedience to the commands of God. How scarcely or barely was just Lot saved! who, Peter writes, was "vexed with the filthy conversation of the wicked." The angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city; and while he lingered the men laid hold upon his hands, and upon the hands of his wife, and upon the hands of his two daughters; and they brought them forth without the city." They also said, "escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain lest thou be consumed." Here we see how scarcely, or with how much difficulty, the righteous are saved.

While the righteous barely escaped in the above instances, notice case of the ungodly and sinner; while "Noah only remained alive and they that were with him in the ark;" "all in whose nostrils was the breath of life, all that was in the dry land died." After Lot had left Sodom, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." The righteous were scarcely saved, and the ungodly met an awful end.

Peter writes in the verse preceding that of the text, "For the time is come

that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them which obey not the gospel of God?" We have reason to believe that Peter did obey the gospel of God, yet he says, "if it first begin at us." We must all give an account of the deeds done in the body; they that obey the gospel shall receive life everlasting, and be permitted to enter the glorious mansions of our Father's house. While the ungodly must be hurled from His presence down into the chambers of death, into unquenchable fire; which place was not prepared for man, but for the devil and his angels.

Where shall the ungodly and the sinner appear? The sinner—they that are not willing to come to Jesus, and acknowledge him as their Savior, to confess their sins, to take up the cross and follow him daily: how shall they escape if they neglect so great salvation?

"If any man strive for masteries, yet is he not crowned, except he strive lawfully." We must all come in the appointed way, and accept the plan of salvation upon God's own conditions. "For other foundation can no man lay, than that is laid, which is Jesus Christ." "I am the way, the truth, and the life; no man cometh to the Father but by me."

Why will not the sinner accept the invitation and come? "The Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely." Salvation is free, and can be bought without money and without price. The poor have the same chance as the rich; for salvation is offered to every one. O, sinner, turn to God and be saved! "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Dear reader, let us try to live, as we would wish to have lived, when we come to die.

ABRAHAM H. KAUFFMAN.
East Hempfield, Pa.

For the Herald of Truth. A WORD TO THE YOUNG.

When we examine into the ways of the young people of the present generation, we are forced to conclude that their ways are dangerous. The excessive running together, and holding social parties, engaging in plays and sports, and having the whole mind and soul absorbed in these vanities, must be ruinous. It is claimed that these are only innocent amusements; but if we notice carefully the immediate effects, and trace to the results of these gatherings, we can unmistakably see that it disciplines the mind for vice; and is productive of much evil. Some, in whom there is much prospect of early conversion, are in this way brought to serve the world instead of their best Friend—their Savior. And it

cannot possibly be the means of growth in grace to those who have put on Christ. Considered from any stand-point, we arrive at the conclusion that they are a hindrance to the cause of Christ, and a barrier in the way of many to Eternal Life.

The Spirit and grace of God make but little impression upon a heart that is hardened by constant associations with vain talk and idle songs. A mind thus filled has no room for better things. A full vessel has no room for more.

"Many are called but few are chosen." All the world that hears the gospel is called; high and low, rich and poor, young and old—all are called. The chosen are they that obey the gospel of Christ. God has had his servants calling mankind to righteousness ever since an early date in the history of the world. The ancient prophets called: one of them called to Israel and said, "Turn unto the Lord your God, for he is gracious and merciful. The Savior called the Jews and wept over Jerusalem. The apostles devoted their lives to calling Jews and Gentiles to Christ. Many ministers of the gospel are now calling and laboring from week to week, sometimes almost exhausting their bodily powers; all for the sake of poor dying sinners, that they may be brought from the darkness of death in sin, to the light of the Son of God.

Will you not heed these calls and be numbered with the chosen, and give up the vanities of the world for the great riches in Christ? The earlier in life this is done, the more easily the work is accomplished; the heart is more tender, and the soul is not so much filled with worldliness, to the exclusion of righteousness. Do not wait for a convenient season; we cannot find that it ever came for King Agrippa. The first call is the safest; every time you put off a call you are in danger of putting off the last one. Take warning from those that love your souls, forsake sinful associations; and find real pleasure in Christ, and a happy home in heaven. J. D. HERSHEY.

For the Herald of Truth. THE MOTHER OF JESUS.

Infinite wisdom is displayed in the manner in which the will of God is made known to man through the sacred Scriptures. No doubt it is well for mankind that in the New Testament scriptures so little is written of the mother of our Lord. Undue reverence is paid her, little as there is recorded concerning her life.

Four times only is she mentioned in connection with our Lord's ministry. At Cana in Galilee where Jesus said to her, "Woman, what have I to do with thee? mine hour is not yet come." When she and his brethren desired to speak with him, when he said, "Who is my mother?"

and who are my brethren?" At the cross where he said, to her, "Woman, behold thy son!" and to the Beloved Disciple, "Behold thy mother!" And within the days preceding the feast of Pentecost, when she continued in prayer and supplication with the disciples.

It is noticeable that every time when we read of the Savior addressing her, or speaking of her, there is a sound of reproof in his words, except at the cross. He accepted no authority over himself. Hence the error, which ascribes to her power with which she never was vested, and makes her an object to which men pay honors by their prayers and petitions, asking her to command her son, Jesus. * * C

ASKING AND RECEIVING.

I recollect to have heard a Congregational minister assert, on some public occasion, that to pray aright is to receive. Many persons go to God and ask earnestly for the things they need, and which they know it is agreeable to His will to give; but they appear to have no faith that He will hear them, or that He does not now hear them, unless they have a sign, a manifestation, a visible outward sight, or an inward audible voice, or the definite experience of some preconceived feeling, or something (it makes but little difference what it is) which they expect to use, and which they do use, as a prop for their faith to rest upon, instead of letting it rest upon the sure and blessed word of God. Oh! the unutterable blindness of the human mind, when left to itself! To look at anything but the simple declaration of God, and to require anything but that as a ground of belief, is to go directly out of the true path. It is as it seems to us, deliberately, and of choice, to throw away those precious gifts which faith imparts. It is made known, throughout the Scriptures, deliberately, repeatedly, and with the clearness of a sunbeam, that the life of God in the soul is, and must be, a life of simple faith. And in the exercise of this faith, accompanied with the indispensable condition of entire consecration, it may be regarded as certain that, when we pray for those spiritual gifts and exercises which we know to be agreeable to the will of God, we shall not only have them, but if in God's view the present time is really the appropriate time for them, we do have them now. We do not say that the specific blessing for which we ask, either comes now, or will come hereafter, in precise accordance with our preconceived opinions; but that makes no difference as to the fact. If there is really and absolutely no failure in the consideration and faith, there will be no failure in the fact and promptness of the Divine answer. The answer—God's answer, and not ours—will certainly come in accordance with the reality of God's knowledge and goodness, however it may

fail to come in accordance with the fallibility of our own previous conception.—T. C. Upham, D. D.

EVERY DAY THOUGHTS.

More hearts pine away in anguish for the want of kind words from those who should comfort and uphold them in the trials of life, than from any other cause, or source of trouble in the world. A kind word is like a seed, when dropped in good ground it springs up into a flower. They are cheap and easily given gifts; then, give them freely.

The world is a mirror ever held before our faces, and into which we are constantly gazing. Just as we look at others, their faces reflect back to us, showing us just as we are. If we smile and speak kindly to others, we are sure to receive the same in return. Kindness makes sunshine wherever it goes. It calms the turbulent spirit, and brings from out the secret depth of the heart golden treasures, while harshness and unkindness seal and smother it forever. How balmy the influence of that regard which dwells around the fireside—where distrust and doubt dim not the lustre of purity and love, nor suspicion or jealousy are allowed to disturb the harmony of the scene.

Hard words are like hail-storms in summer, beating down, and destroying what they would nourish if they were melted into drops. Kindness is stored away in the heart like rose leaves in a drawer, to sweeten every object near them. As raindrops refresh the meadows, so do kind words sweeten the world. How true it is that

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere."

—Millie Rexford.

For the Herald of Truth. SCOLDING.

Scolding is an evil habit that persons acquire, almost unconsciously; and by continual exercise they become quite proficient in the art, to their own hurt, and to the misery of all around them. In making up the "bundle of habits" of which man is made, scolding should be left out; there is never an occasion for it. It betrays weakness, and unmanliness.

Scolding is not confined to speaking in loud, angry tones, although this is probably its worst form, but whenever one person speaks reprovingly to another, and in tone or manner betrays fretfulness or ill temper, it is scolding.

It has been said that, "sometimes words wound more than swords." This is true beyond doubt, for sometimes words make wounds that can never be healed. While this may seldom occur, it is certain that

scolding, even in its mildest form is always painful to polite ears.

Reproof should never take the form of scolding; it should always be given in kind words, and usually in the most gentle manner; never should it be allowed to betray anger, or a disposition to be abusive. Whenever a person is assailed by abuse, even if he is guilty, a spirit of resentment is stirred up, and he is most likely to justify himself, even if he is conscious of his guilt, simply because he feels that he himself is an injured party. Reproof when put in the form of scolding, probably always fails to accomplish good, and it seldom fails to injure those for whose benefit it was intended. Not only this, it always puts the reprover to a positive disadvantage, he very materially falls in the estimation of reasonable, thinking people, and he loses authority, and controlling power.

Children are taught to scold, just as they are taught to talk. At first the child tries to imitate the most simple words it hears, afterward, those that are more difficult, then it imitates the manner of its teachers; and soon it has acquired the art of saying in the very same manner, and just what it has heard others say. If what it hears is spoken generally in a high, loud tone, it gradually grows loud and boisterous; if it hears generally a low pleasant tone, its words will be sweet and tender. Close observers are seldom mistaken in judging the character of the parent by the child. Children will imitate.

Is anything broken or spoiled, and the child flies into a passion, and frets, and scolds, don't blame the child too much; it learned that from some one. Are the children first-rate little scolders, don't be surprised at their proficiency in the art; they are only true to their teachers. Do the children sometimes scold and threaten one another in the presence of visitors until the parent feels uncomfortable, and really ashamed, don't feel angry toward them; they, themselves have heard older persons doing the same things. Parents, if you wish your children to be noisy, boisterous scolders just give them the example; they will be true to their teacher. Or if you wish them to be gentle and affectionate, and to speak kindly and tenderly, give them the example; they will be true to it, unless it is overruled by some outside influence.

* * C.

"STRIKE AT THE ROOT."

The Spartansburg Herald, closing a paragraph on the Cox-Alston tragedy, and on carrying concealed deadly weapons, says, "Strike at the root, and let public opinion sternly demand the disarming of the cowardly and always armed ruffian, and our courts deal out swift and sure retribution upon the assassin who is ever ready to shed peaceful blood."

But where is the root? "Public opinion" and "our courts" are rather what the Herald proposes to strike with, but what and where is "the root" that ought to be struck? Is it not the anti-Christian education which the people receive from war teachings? This root has ever found a congenial soil in the hearts unchanged or ungoverned by the Spirit of Christ, and in its upward growth, finds nourishment in the fertilizings of ambition, avarice and revenge; and in its fruitings receives the support of custom and the protection and fencing of civil, literary and ecclesiastical educators of the country.

We agree that the courts and public opinion should put forth their strength against murder, but without a change in current education—in the family, school, the press and pulpit—on the use of firearms, etc., the tap-root of the deadly-weapon evil will not be reached, much less destroyed.

Arbitration has done and will do much toward the abolishment of the custom of appealing to arms to settle disputes between nations, but only that teaching which is under and accordant with the Word and Spirit of Christ, can strike and remove the root of murder by persons or nations.

The blindness of the "encors" of the country as to the agency which the late civil war has had in the wide-spread demoralization among all classes of the people, embosoms more that is ugly and hopeless about the future than any other rack of thunderheads above our blood-tinged horizon. But a clear and close thinker once said, "When people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be."—*Christian Neighbor.*

WHEN THOU PRAYEST.

Apply these promises for the strengthening of thy faith, and for thy hearing,—
"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.

"Pray to the Father which seeth in secret; and thy Father which seeth in secret, shall reward thee openly.

"And in all things whatsoever ye shall ask in prayer, believing, ye shall receive.

"Whatsoever ye shall ask in my name I will do it.

"Ask, and ye shall receive it, that your joy may be full.

"Ask what ye will, and it shall be done unto you.

"Before they call, I will answer; and while they are yet speaking, I will hear.

"Thou shalt make thy prayers unto him, and he shall hear thee; and if thou seek him, he will be found."

Says *The Primitive Christian and Pilgrim*, "We are glad that plainness of dress is becoming a subject for consideration among the different churches. The following we copy from one of our exchanges":—

"The female members of our churches have other duties besides going to the ladies' prayer-meeting, one of which may possibly be to avoid display in dress at church. He then mentions the ease of a lady who is said to save the congregation where she worships ten thousand dollars a year. A woman of wealth and of high social culture and position, she yet makes it a rule to dress for church in a manner so plain and inexpensive, as to throw her whole influence against any undue expenditure in that direction, thus helping to make everybody feel satisfied to attend Sabbath worship with such, and only such, outlay as can be afforded." There are many, some perhaps in every congregation, who may extend more or less of this wholesome influence. There are men as well as women who need admonition on the subject. There are some among the former who are as vain and ostentatious in dress as any among the latter. The house of God is no place for the display of fine apparel."

I FIRMLY believe that war, or the sending of thousands of our fellow creatures to cut one another to bits, will one day be reckoned far more absurd than if people were to settle an argument over the dinner table with their knives, a logic which, indeed, was once fashionable in some places in the "good old times." The world has seen the absurdity of that practice; why should it not come "to years of discretion," with respect to violence on a large scale?—*Leigh Hunt.*

THERE is no doubt but what a good example is more effectual in imparting instruction than precept. As we know a person much better when we see him alive, than when we see his picture, so Christianity exemplified in the living conduct of Christians will be more readily understood than when explained in its principles, however plain and beautiful those principles are.

THE DIVINE service is peculiar, and blessed, and glorious. It is doing the will of God on earth, and only that will. The Master's, not the servant's will, must be done, or employment ceases. This pure, right, fearless service of God is designed for this life. How many place it in the future world, to begin only at death?

If you bring up your children with bad habits, ruin will come, and your tears and prayers to God will be unavailing. But bring up your children with good habits and in the fear of the Lord, and he will bless you and your children, to the third age, to the tenth generation.

Miscellany.

TIME WILL END.

Let no vain hope deceive the mind,
No happier let us hope to find
To-morrow than to-day:
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hastening streams must be,
That into an engulfing sea
Are doomed to fall—

The sea of death, whose waves roll on
O'er king and kingdom, crown and throne,
And swallow all.

ANCIENT MONEY.

"Money is mentioned as a medium of commerce in the 23d chapter of Genesis, where we are told Abraham purchased a field for the sepulchre of Sarah, 1860 B.C. In profane history, the coinage of money is ascribed to the Lydians. Moneta was the name given to their silver by the Romans, as having been coined in the temple of Juno—Moneta, 269 B.C. Money was made of different ores, and even of leather and other articles, both in ancient and modern times. It was made of paste-board by the Hollanders so late as 1574.

"Silver has greatly decreased in value since the Norman conquest; for a pound in that age was three times the quantity that it is at present, and twelve times its value in purchasing any commodity. Homer speaks of 'pass-money' as existing in 1184 B.C. The money of the Lydians was of gold and silver. Gold was coined 206 B.C. Iron money was used in Sparta, and Iron and tin in Britain.

"Julius Caesar was the first who obtained the express permission of the Senate to place his portrait on the coins, and the example was soon followed. In the earlier days of Rome the heads were those of deities, or of those who had received so-called divine honors."

HAPPINESS.

It is found in God.—What have I in heaven but thee? And there is none upon earth that I desire besides thee. Psalms 73:25.

It follows trust in God.—He that handleth a matter wisely shall find good; and whose trusteth in the Lord, happy is he. Prov. 16:20.

Sufferers for Christ generally possess it.—If ye suffer for righteousness' sake, happy are ye. 1 Peter 3:14.

It is satisfying to the soul.—They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. Psalms 36:8.

It is the everlasting portion of the

saints.—Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. Psalms 16:11. Who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life. Rom. 2:6, 7.

THE RELIABLE MAN.

The reliable man, is a man of good judgment. He is not a frivolous man. He does not jump at conclusions. He turns over a subject in his mind, and looks at it all around. He is not a partial or one-sided man. He sees through a thing. He is apt to be a very resolute man. He does not have to talk a great deal. He is a moderate man, not only in habits of body, but also of mind. He is not a passionate man; if so by nature, he has overcome it by grace. He is a sincere man; and not a plotter or schemer. What he says may be relied on. He is a trustworthy man. You feel safe with your property, or the administration of affairs in his hands. He is a brave man, for his conclusions are logically deduced from the basis of the truth, and he does not fear to maintain them. He is a good man, for no man can be thoroughly honest and truthful without being good.—*Sel.*

WORTHY OF IMITATION.

A man died in Baltimore recently who wished no funeral honors should be paid him, and in his will made a special request of that nature. He wished a plain shroud; no followers, "no mock display;" no services in a church; no mark where he was buried, unless some child or children should be moved to place one there; no mourning garments for his family, as he was "persuaded this had become a solemn mockery;" and no eulogies over his remains. "If there was one trait in my character," said he, "worthy of imitation, then imitate it, and with the last look bury my imperfections and my infirmities with my remains." These requests he directed to be read at his funeral. It is said that the leading traits of this man's character were honesty and truthfulness.

ADVERSITY.

It is good that we have sometimes some troubles and crosses; for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing.

It is good that we be sometimes contradicted, and that men think ill or inadequately of us; and this, although we do and intend well.

These things help often to the attaining of humility, and defend us from vain

glory; for then we are more inclined to seek God for our inward witness, when outwardly we be condemned by men, and when there is no credit given unto us.

And therefore a man should settle himself so fully in God that he need not to seek many comforts of men.

When a good man is afflicted, tempted, or troubled with evil thoughts, then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good.

Then also he sorroweth, lamenteth, and prayeth, by reason of the miseries he suffereth.

Then he is weary of living longer and wisheth that death would come, that he might depart and be with Christ.

Then also he well perceiveth that perfect security and full peace cannot be had in this world.—*Thomas a Kempis.*

A LITTLE HELP.

Human arithmetic cannot compute the value of a moderate gift bestowed at the right moment upon a deserving person.

It has made many a mechanic, or tradesman, or farmer, a successful man, and an ornament to society, who otherwise would have settled down into despair and utter thriftlessness. It has saved many a noble intellect for the service of society, in the circles of professional life or of literature, which, without it, would have sunk into some cavern of uselessness and crime.

Nor is the luxury of this enlightened benevolence confined to the rich. You who have no money to give, give counsel, sympathy, and support. A word fitly spoken at the right time has often saved a soul from death, and covered a multitude of sins. If you have but a kind word, an encouraging smile, or a friendly pressure of the hand to bestow upon any needy, struggling, tempted soul, give it freely, and trust gracious Heaven for the result. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper this or that."

A MAN named Rosenheim died lately in Europe who changed his religion frequently. Being the son of a rich Jew, he received a good education. From the Jewish faith he fell into infidelity, afterwards he united with the Lutherans, and from this he went with the Calvinists. He next accepted the Catholic faith and for a time rested in the bosom of the only infallible church, until he traveled to Turkey. There he accepted Mohammedanism, and made a pilgrimage to Mecca. Soon, however, he made the journey to America, and embraced Mormonism. At last he visited the East and united with the Buddhists, and became a worshiper of the Sun, and died without being connected with any church.

PRAY FOR THE ERRING.

Has thy brother gone astray,
Have dark clouds obscured his way
Causing him to stumble? Pray,
Prayer may lift the stricken up;
Prayer may give the hopeless hope;
Prayer may win thy brother back
To the straight and narrow track.
Prayer will move the mighty Arm
That alone shall shield from harm.

Has thy sister gone astray?
Suffer not thy heart to say
Hard, reproachful things, but pray.
Thou may'st well give prayer and tears,
Not of moments, but of years,
One poor struggling soul to aid,
In its hour of direst need.
For thy sister gone astray,
Pray, in tender pity, pray.

Has a Christian gone astray?
"Thy brother: do not say
Words of condemnation; pray.
Hast thou been as sorely tried,
Thou hast wandered far more wide.
Pray with meekest charity;
Pray, with purest fervency—
Pray, his soul cannot be lost
And thy heart not rue the cost.

"Tis his hour of sorest need;
Show thyself a friend, indeed,
For him with the Savior plead.
Pray that God's eternal arm
May deliver him from harm.
Pray. For him the Savior bleed,
Shall that blood in vain be shed?
Bear him to the mercy seat,
Plead for him at Jesus' feet.

—Sabbath Recorder.

The cannibals of New Britain are improving—so says the Wesleyan missionaries find—on close acquaintance. They have not shown the slightest sign of a desire to feast on missionaries since Mr. Brown gave them such a severe punishment. The Rev. B. Danks, one of his colleagues, writes from Kakakadi that he likes the people and the work and the country. "We have," he says, "great influence with the native mind already. Since I have been here I have endeavored to impress upon the people the importance of keeping the Sabbath Day holy, and I may safely say that there is less work done now on Sunday than when I first came. If they are doing any kind of work on Sunday and they see me in the distance, they will at once try to hide it. This in itself speaks much for the influence we are gaining over them. They are not afraid to trust us, for they come about our new house without arms of any description; whereas, when we came here, every man carried his spear, or club, or tomahawk. They believe our word and treat us with civility. On the whole, our mission bids fair to be a successful one and we live in the constant expectation of the manifestation of God's presence in our midst."—Independent.

The principal persecutor of the Christians at Bonney, on the West coast of

Africa, died April 5. On his death-bed he renounced all trust in his idols, that had been unable to save his life, and ordered them to be destroyed. The people, in their furious rage, threw two canoe loads into the river.

JEWISH SABBATH.

The 18th of September was the Jewish New Year, that being the year 5640 of the Jewish Era.

Sir Rowland Hill, through whose influence cheap postage was introduced into England, died in London, Aug. 27, at the age of 84.

AS FIRE without wood turneth to ashes, so doth love without work come to an end and finish.

THE FLOWER of Christian graces grows only under the shade of the cross, and the root of them all is humility.

A market journal of Paris estimates the quantity of wheat required from abroad to be about fifteen million hectolitres (two and five-sixths bushels each), and says it must be bought exclusively in America in competition with England.

THE BIBLE IN 200 TONGUES.—The Bishop of Gloucester has reported to the British and Foreign Bible Society that parts of the Bible have been translated into two hundred tongues. The tongues however, into which the entire Bible has been rendered are only fifty-six in number. Last year the income of this society was \$1,069,055. Less than one-half of this income came from the sale of Bibles.

ARBITRATION VS. WAR.—The cost of the armies and navies of all the nations which call themselves civilized, says the *Advocate of Peace*, amounts to a thousand million dollars each year, in times of peace. In order that those nations may assume a defensive attitude and be ready to protect their rights, or assail the rights of some other nation on slight provocation, five million able-bodied men are taken from the active producing portion of the people, and a burden of twelve dollars per year is laid upon each of those who remain at home and work, for the support of standing armies and navies. When wars occur the expense is, of course, greatly increased, and burdens of debt contracted which require years to wipe out.—*Friends' Review*.

"ECLIPSE" FAN BLOWER.

The merits of the Improved Eclipse Hand Fan Blower, manufactured by Ezra F. Landis, Lancaster, Pa., are now so generally and well known that he is selling large numbers of them in all parts of the United States and Canada. He has also made many shipments—direct from his works and through the trade—to Australia, Cuba, Mexico, South America, England, and other foreign countries. The

trade and all users of these goods will be pleased to learn that Mr. Landis has invented and applied to his blower a lever attachment to be used instead of the crank, so that the Fan can now be operated the same as the Bellows. Either the crank or lever can be used, as may be most desired by the operator, and the extra cost of the lever is but \$3.00, added to the list price, (\$27 for Fan, Tuvyer Iron, &c.) complete. Mr. Landis also manufactures an Exhaust Fan that can be used either with crank, lever or power, for the ventilation of mines of every description. The trade generally handles these goods and those who have not yet done so, would do well to write to Mr. Landis for terms, &c. All work is guaranteed.

A SAD DEATH.

Departed this life on Sunday, Sept. 21st, in Warren township, St. Joseph Co. Ind., ALEXANDER, oldest son of Pre. Samuel and Elisabeth YODER, aged 20 years, 7 months and 16 days.

The circumstances connected with the death of Alexander Yoder are indeed of a sad and painful character. He was a most estimable young man, respected and beloved by all, and we may well say without an enemy in the world, for even the man upon whom lies the responsibility of being the cause of his death, said to the writer that he had no cause of complaint against Alexander; that he never ill-treated either him or his children. He was of a very kind and forgiving nature, and was truly a bright example of all that is worthy of esteem and respect among all good people, and yet he had the misfortune of falling into a difficulty through which he lost his life, but acknowledging his fault, praying to God for forgiveness, and trusting in Jesus, we have hope that he was accepted and has passed away from the sorrowful scenes of this world, to the brighter realities of a better life.

About 1 o'clock, on the day previous to his death (Saturday Sept. 20th), as he was going to work after dinner in the field, digging potatoes with the hired hand, John Haney, they met William Dale and his two boys, Edward and Samuel, aged 12 and 10 years respectively, the latter also going to their work to dig potatoes, Dale carrying a double barreled shot gun. The field in which both the parties were digging potatoes had been leased by Dale, who lives on the adjoining farm, and put out on shares. The field had recently been purchased by Bro. Yoder, and Dale was to dig all the potatoes and put Yoder's share on heaps; but as he was not willing to fulfill this part of the contract made with the former owner of the land, Bro. Yoder, in order to avoid all ill-feeling and difficulty, concluded to dig his share himself. Some ill-feeling had been existing, especially between the hired hand, Haney, and Dale. As they met at the above mentioned time, Alexander first spoke to Dale and their conversation bringing on more violent demonstrations, Alexander retreated and Haney took up the quarrel. At this point, Dale, as angry from the testimony given, called to his boys to "Shoot them." The oldest boy, Edward, took the gun and fired, the charge taking effect on Alexander and lodged in the abdomen, laying open the upper part so that the bowels protruded even through his clothes. When his mother came to him as he was sitting on his knees, his head leaning against a tree she said

to him, "Alec, do you pray to Jesus?" He replied that he did. When she, lamenting over the sad loss which she saw before her, said, "Must I give up my good boy?" He replied that he had not always been good; that he had done wrong too, but says he, "Jesus will forgive me all my sins." When asked by a minister who come to see him, if he felt any spite against those who had injured him, he said, "None," and he freely forgave them from his heart, and he requested that he should pray for him. He was especially cheerful during the early part of the day on which he was hurt, and no one thought that his end was so nigh. But such is life. To-day we live, to-morrow we die. He was calm and collected; retaining his mind to the last. Twenty minutes before he died, his mother asked him if he could not keep awake and talk with her. With a smile on his face he replied, "O yes, I will try," but immediately closed his eyes to awaken no more in this life.

He was buried on Monday the 22nd. His funeral was very largely attended. Services were held by John F. Funk from Jas. 4: 13, 14, assisted by Pre. Peffy.

May the Lord sanctify this sad affliction to the bereaved family and friends, and may we all learn to understand better the frailties of human life and watch and pray that we enter not into temptation, and be ready when the Lord comes, to go in peace.

A SAD ACCIDENT.

Departed this life Aug. 16th 1879, in Henry Co., Ill., ALFRED THEODORE, twin son of Charles H. and Magdalena ROGERS, aged 8 years, 1 month and 16 days. Alfred was with his older brothers engaged in hauling manure, and when the wagon was loaded he was permitted to drive the team and was but fairly started when the front end board of the wagon burst out. Alfred fell to the ground, one wheel passing over his bowels causing death in thirty minutes. Thus death has made its inroad into this family also taking Alfred for the first out of 11 children. The family tie is now broken, and will be again from time to time, until all have passed through the iron gate. But blessed be the God of all comfort, they may be united again in the family above. For it is written, "He that taketh warning shall deliver his soul." Ezekiel 33: 4.

LINES UPON THE DEATH OF ALFRED ROGERS.

Father, mother, parents dear,
The hand of God has brought me here.
His hand was in my life and breath,
Nor did he stay the monster death.
Your love to me was always sweet,
I ever felt your smiles to greet;
But God! the mighty God above
Has stronger claims upon your love.
Think not on me as one that's lost,
Since I've the chilly Jordan crossed;
But think how Jesus children blest,
And let your troubled spirits rest.

I'm now in my eternal home
And hither you may also come;
Oh! father mother, serve the Lord
And enjoy with me the rich reward.

Oh brothers, sisters, learn to pray,
Oh, turn to Christ the living way;
Grieve not the Holy Spirit's voice
But let Christ's kingdom be your choice.

God's word is true and thus it says,
Leave off your sins and idle ways;

Oh, then do try in Heaven to meet,
And there one family be complete!
Farewell father, farewell mother,
Farewell sister, farewell brother;
Perform your duties toward your God
And meet me in that blest abode;

R. J. HEATWOLE.

Harvey Co., Kansas.

OBITUARY.

FANNIE BRUNK, daughter of David and Elisabeth Brunk, departed this life August 28th, aged 4 years, 9 months and 4 days. The deceased suffered intensely for several days, of whooping-cough and typhoid fever; but now she calmly rests in God. Funeral services by Jos. Driver and Gabriel Heatwole. Text: 1 Thess. 4: 13. Interred in the new grave-yard at Weaver's church.

She Rests on the other Shore.

Dear Fannie left this world of care,
And went to heaven so bright and fair,
Where angels dwell forevermore,
Afar upon the other shore.

Her life was like a summer day,
That mildly comes and fades away;
It seemed her life had just begun,
When lo! the Master said, "'Tis done."

Farewell, we know it is her gain,
Although she had to suffer pain;
Her many dangers now are o'er,
And she is on the other shore.

Dear parents, grieve no more I pray
Your darling is with Christ to-day;
Go dry your tears and weep no more,
For she is on the other shore.

D. B. T. HARTMAN.

Married.

Aug. 24th, at the residence of the bride's parents, Jonathan Smucker, by Pre. Isaac Smucker, the bride's grandfather, of Ligonier, HENRY RINGENBERGER and MARY ANN SMUCKER.

Sep. 7th, by Pre. John Metzler, NOAH CHRISTOPHER and ELISABETH WEAVER, all of Elkhart Co., Ind.

Died.

Aug. 31st, in Elkhart Co., Ind., CATHARINE MILLER, wife of Joseph Miller, aged 68 years, 3 months and 20 days. Sister Miller was born in Bucks Co., Pa., and her maiden name was Zellner. It was her lot to suffer much affliction, being rendered helpless by paralysis, she was confined to her bed for nine years and four months. She bore her affliction with Christian fortitude and patient enduring, looking forward with earnest desire to the time of her redemption, having a desire to "depart and be with Christ, which is far better." She was buried on the 2nd of September. Services by J. F. Funk, assisted by J. C. Coffman, Joel Shively and John Metzler. Text: 2 Cor. 6: 1, and 1 Pet. 4: 18.

July 5th at his residence, in Hallett township, York Co., Pa., BRO. JOSEPH STONER, aged 76 years and 10 months. Funeral on the 7th. He was buried in the family burying-ground. Bro. Stoner was a faithful member of the Mennonite Church nearly 40 years. For the last six months he had sat in a chair. He went to bed as

usual on the 29th of December, and was paralyzed that night. His wife died on the 13th of May 1875, and his oldest son, December 1876. They were married 40 years, and his wife was the first death in the family.

Aug. 5th, in Elkhart Co., Ind., ELISABETH SCHUYTER, wife of Charles Schuyder, aged 33 years, 8 months and 15 days. Buried the 6th. Services by H. A. Miller and J. J. Weaver.

Aug. 10th, near Blanchard River, Putnam Co., Ohio, BRO. PETER MYERS, aged 79 years, 3 months and 14 days. He was buried on the 11th, when remarks appropriate to the occasion were delivered by George Brenneman and John Prosser. He leaves one son and one daughter. For several years Bro. Myers was nearly blind, but we hope he now sees clearly what all the pure in heart shall see.

Aug. 11th, in Haldimand Co., Ont., of consumption, BRO. CHRISTIAN HUNSBERGER, aged 81 years, 7 months and 5 days. Interred on the 14th at the Mennonite burying ground, at South Cayuga. Services by Leonard Hoover and Bishop Weaver. Text: Matt. 5: 4. Bro. Hunsberger was a faithful member for five years. He leaves a bereaved wife to mourn her loss, but it is his eternal gain. He bore his sickness with Christian fortitude. His heart was filled with the love of God, and he had a strong desire to leave this world and go to Jesus.

Aug. 11th, in Allen Co., Ohio, DELILA BARNY, aged 53 years, 11 months and 13 days. Buried on the 13th. Services by C. Culp and C. B. Brenneman.

Aug. 27th, in Putnam Co., Ohio, of lung fever, MARY, daughter of Amos and Lydia SMITH, aged 1 year, 3 months and 13 days. Buried on the 28th. Services by C. B. Brenneman.

Aug. 15th, in McPherson Co., Kansas, infant son of John and Lydia BOKSTROEM, aged 4 months and 29 days. The funeral services were conducted by T. Zimmerman.

Nun lieg ich selbes Kindelein,
Und rub in meinem Kaemmerlein;
Ich bin durch einen sanften Tod,
Entgangen aller Angst und Noth.

Aug. 16th, in Kulpville, Montgomery Co., Pa., HELEN E. BONNER, at the age of 74 years, 6 months and 13 days. She was married about 50 years, and had 12 children of whom two are dead. On the 20th, she was buried in the Mennonite burying-ground above Kulpville. Services were conducted by Henry D. Godsalk and Chas. B. Allebach at the house, and by J. Loix and J. B. Munsch at the church.

Aug. 24th, in St. Joseph Co., Ind., of flux, CATHARINE M. LONG, aged 66 years, 11 months and 27 days. Buried at Shaum's on the 25th. Services by John Metzler, —Finch and J. M. Culbertson. Peace to her ashes.

Aug. 24th, in Union Twp., Elkhart Co., Ind., of flux and infirmities of age, GRIZETIE, wife of Bux and RYSTRA, aged 79 years, 7 months and 24 days. Buried on the 25th, at the Whitehead grave-yard, followed by a large concourse of sympathizing friends and neighbors who mourn their loss, but it is her eternal gain. She was a sister of Pre. R. J. Smith. The funeral services were conducted by J. M. Christopher, —Knef and J. M. Culbertson.

Aug. 25th, in Nappanee, Elkhart Co., Ind., MARY WEAVER, wife of Joseph D. Weaver, after an illness of seven weeks with typhoid fever, at the age of 27 years, 7 months and 20 days. She was a member of the German Reformed Church, and lived as a true Christian. She was the mother of four daughters. The funeral services were conducted by Presbyter Holts and Jonathan Smucker at the South West Church on the 26th.

Aug. 28th, near Peru Miami Co., Ind., REBECCA F., daughter of Christian and Martha E. RICHIE, aged 3 years, 7 months and 11 days; was buried on the 29th. Funeral services by D. M. B. Patton from Luke 8: 52. "Weep not;

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Passenger trains after Sunday, May 12th, 1879, leave Elkhart as follows:

GOING WEST.	
No. 3, Night Express.....	2.15 A. M.
No. 5, Pacific Express.....	4.40 " "
No. 71, Way Freight.....	6.10 " "
No. 9, Accommodation.....	7.30 " "
No. 41, Way Freight.....	8.30 P. M.
No. 1, Special Chicago Express.....	4.10 " "

GOING EAST—MAIN LINE.	
No. 8, Night Express.....	8.05 A. M.
Grand Rapids Express.....	5.00 " "
No. 2, Mail.....	12.01 P. M.
Grand Rapids Express.....	2.55 " "
No. 50, Way Freight.....	6.45 " "

GOING EAST—AIR LINE.	
No. 74, Way Freight.....	3.50 A. M.
C. W. & M. Express.....	6.00 " "
No. 4, Special New York Express.....	1.10 P. M.
Indianapolis Exp. (via C. W. & M.).....	4.20 P. M.
No. 8, Atlantic Express.....	9.50 " "
No. 56, Way Freight.....	5.40 " "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.55 P. M.
No. 2, Mail.....	9.25 " "
No. 7, Special Michigan Express.....	4.15 " "

TRAINS ARRIVE—AIR LINE.	
C. W. & M. Express.....	2.10 A. M.
Indianapolis Exp.....	11.50 " "

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 16—No. 11.

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Whole No. 191.

For the Herald of Truth.

"PROVOKE UNTO LOVE."

BY SIMON P. YODER.

"Let us consider one another to provoke unto love and good works." Heb. 10: 24.

"Provoke unto love"—ah, well may we say 'Tis something we know little of; Provoking to wrath we see every day, But what means provoking to love?

Our faculties all were given to use As gifts from a kind Father's hand; Their exercise true and not their abuse Will make us a Christianized band.

We reap as we sow, 'e'en here in this life,— We get as we give,—love or hate; Our actions will yield sweet peace or dark strife— A just recompense we await.

A mirror reflects all things in the light In which they before it appear; A face clothed in smiles, 'e'en cheerful and bright, Ne'er finds there reflected a tear.

The mirror of life throws back to us all An image of our own deeds; Give love or give hate what will these befall But that which from thy life proceeds?

An answer that's soft, a look that is kind, What seeds do they plant in our hearts; An angry reply, grim looks so unkind, What are they but poisonous darts?

How pleasant to see an innocent child, Its soul yet so fresh from above; With sweet winning ways and actions so mild Provoking its playmates to love.

The contrary, then, how grievous to see Among Christians; what shall they reap? Provoking to wrath—it surely must be A sight causing angels to weep.

Provoke unto love and works that are good, By loveliest words, looks, and deeds; What thy life imparts such spiritual food Returns to supply thy own need.

Viola, Ind.

For the Herald of Truth.

PROGRESSION.

There was a time when "the earth was without form and void; and darkness was upon the face of the deep." By a powerful effort we may conceive in part

the solitude over this now beautiful earth as it swung in space a shapeless mass, surrounded with darkness like that experienced when we firmly close our eyes in the blank midnight; without a whisper or the rustling of a leaf to break the awful stillness; and without the feeblest form of life until "the Spirit of God moved upon the face of the waters." This confused chaos was gradually changed; light was brought forth upon the earth, and the darkness divided from it; the waters were divided, and the firmament was made—or the relation between it and the earth brought into action. In noticing the order of creation of objects upon the earth we see that first the grass and herbs and trees were created, then the lower order of animal life, as the moving creatures in the waters, and the fowls of the air; then the "beasts of the earth after his kind, and cattle after their kind"—higher orders of life; and lastly man was created in the image of God, the highest order of life with which the earth has been blessed. God, in his omnipotent power and infinite wisdom continued to make progressive changes until he from chaos had made the earth into a beautiful Paradise, in which man, holy and happy, dwelt, and had sweet intercourse with his Maker.

Man sinned by disobeying God; then came the curse—spiritual death, darkness, chaos. But from this state there has been continual progression, with interruptions of course, until we find ourselves enjoying the blessing of the "New covenant," and are looking for a better time still, under the same covenant, when holiness and happiness in perfection shall be realized by all the faithful in the Spiritual Paradise.

Soon after the fall man received from God the promise of a Redeemer; but the history of the Antediluvian world, as recorded in Genesis, gives a sad picture of the depravity and exceeding sinfulness of man in this primordial period. The first born son of Adam became the murderer of his own brother; him, with whom he should have had pleasant companionship, and to whom he should have been an ever-sympathizing counselor and guide. "Stepping over fifteen hundred years of character-forming, sin-developing human

history, we reach the period when the fearful record runs, 'And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of the heart were only evil continually.' 'The earth also was corrupt before God; and the earth was filled with violence.' 'And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way, upon the earth.' Now, can a more fearful picture come before the human imagination than these three brief sentences? What scenes of utter depravity, oppression, spoliation, baseness, treachery, cruelty, murder, and rapine rise up to our view in this very brief and condensed record. The soul recedes from the picture even as beheld in imagination, which must at that period, have been a most heaven-amazing fact, and an earthly state of society that was self-annihilating and utterly unendurable." This was the darkest age of the world's history. Man may not have been more wicked then than at some other times, or that some are even at present, but surely there was less of godliness, for out of all the thousands of the earth's inhabitants only eight were righteous in the eyes of the Lord.

After the deluge came a better time. God blessed Noah and his sons, and made a covenant with Noah that should be for "perpetual generations." A few generations later the earth was blessed with the remarkable personages Melchizedek and Abraham, one known by the high title of "The Friend of God," the other by that of "Priest of the Most High God." The Lord favored Abraham with personal visitations and visitations of angels, and to him was renewed the promise of the Redeemer. Later Moses received the law upon Mount Sinai and a regular national order of worship was established. As the promise of the Redeemer came looming up in greater power and with more distinctness through the prophecies of Isaiah, Jeremiah, and Joel, the Jews were filled with great expectations; they looked faithfully forward for the glorious reign of the Messiah, and the Christian realizes its blessings. The progress of this age of the world, namely, from the deluge to Christ, was broken in upon by many interruptions. At times there was much

idolatry, and in the reign of Ahab there seemed to be a universal apostasy; so general was it that the holy prophet thought that he alone was left; but even then God said, "I have left me seven thousand in Israel all the knees which have not bowed unto Baal."

The gospel of Christ was at first confined to only a chosen few—twelve apostles—most of whom were unassuming fishermen. As they were waiting at Jerusalem for the Comforter the number had increased to over one hundred and twenty; and at the day of Pentecost nearly three thousand souls were added to the church. At the time of the great persecution one hundred and eighty thousand Christians were slain in France, in the seven days following St. Bartholomew's eve; yet the church grew and the gospel spread until numberless thousands have confessed Christ. The little leaven is still leavening more of the lump. The mustard is still growing stronger and extending its branches farther and wider. The gospel is being rapidly spread over the world at the present time. Christianity has a strong hold upon nations which only a few years back were completely enveloped in heathenism. Mission work is making astonishing progress in Africa, India, China, and Japan. In Alaska, where there were many years spent in mission work without any apparent success, there are now a number of organized churches. While some of the plainest and most important teachings of Christ have been sadly neglected in the centuries gone by, they are now advocated and taught by greater numbers and with greater success than at any previous time. The subject of peace, especially, is every day gaining credence among professing Christians; war is more generally looked upon as dishonorable and unchristian, and many of the leaders in the affairs of government in some of the leading nations are strongly advocating arbitration, instead of war, to settle national difficulties.

The church has passed through many changes, sometimes she was almost entirely lost, but powerful agents were raised up, through whom great reformations were brought about; and notwithstanding the many grievous lamentations made by pious, god-fearing souls that the world was rapidly growing more wicked, the waters that Ezekiel saw issuing "out from under the threshold" are fast swelling into a mighty river, going down into the desert, and into the sea healing the waters. The prophet Jeremiah, in lamenting the moral degeneracy of his people, said, "O, that my heart were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughters of my people! Oh! that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them, for

they be all adulterers, an assembly of treacherous men; and they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth, for they proceed from evil to evil, and they know not me saith the Lord. Take heed every one of his neighbors, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanderers." These exclamations of grief were no doubt called for by the actual wickedness and depravity of that age; but the promises of salvation were sure, and in the divinely appointed time the hearts of men were prepared for the advent of the Messiah. Heart-piercing lamentations similar to those of the Weeping Prophet have been finding utterance by the lips of the godly pious nearly all the way down through the eighteen hundred years of Christendom; and just now we hear the wail, "Infidelity is flooding the land." There is cause for all this, and it is well that the servants of God are ever ready to look jealously upon any departure from the truth; but may not these complaints arise principally from those who are inclined to notice the evils of the world rather than the good? Are there not many sincere, honest souls who, with all their weaknesses, are blessed with pure hearts? Should persecutions revive, and the Christian be brought to the test, are there not thousands who would stand faithful to their Master?

The *Friends' Review* says, "Any one who would thoughtfully examine the religious movements of Christendom will be assured that notwithstanding the evil in the world, and the weakness of the church, Christianity is extending its influence steadily. Slavery has almost been driven out, liberty of conscience grows, Bible teaching spreads as never before, missions increase and are more efficient, intemperance is attacked, and the moral standard required of ministers of the gospel is higher than two centuries ago."

The prophet Isaiah in describing the nature and progress of the kingdom of Christ says, "They shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." These with other prophecies seem to refer to a more general and wide-spread knowledge and acceptance of the gospel of Christ than has yet taken place. There is not that in them which confirms the opinion that some have formed respecting the millennium, or thousand years personal reign of Christ on earth; but the Christian may safely expect further progress in the kingdom of God on earth. "Despite the

powers of evil, God still reigns, and the pure kingdom of Christ still spreads in the hearts of men."

In the latter time there shall be a "falling away," and "Satan shall be loosed out of his prison, and shall go out to deceive the nations;" but "he knoweth that he hath but a short time." Notwithstanding the breaking in upon the progress of Christ's kingdom, the heavenly glory shall soon dawn upon the vision of the faithful, and they "shall go into life everlasting;" they shall enter into the kingdom of the heavenly Canaan, where no weakness shall cloud the understanding and no sin disturb their peace. In these regions of perfection, nothing but love shall possess the soul, nothing but praise employ the tongue; there the righteous shall see their exalted Redeemer at the right hand of God, and sit down with him on his throne; there they shall be admitted into the presence of the Fountain of life, and beholding his face, be changed into the same image from glory to glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him."

JNO. S. COFFMAN.

THE BLOOD OF CHRIST.

Why is it that now-a-days when we read religious papers, or when we go to church, we hear so little spoken, and see so little written of the blood of our Savior Jesus Christ? Yet we read that "*the blood of Jesus Christ cleanseth us from all sin.*" It was alone through the blood that Christ came out triumphant; and it is the only weapon by which believers overcome the powers of darkness. But this enemy of righteousness has greatly succeeded in getting man occupied with self *wherein there is nothing good.* Self-righteousness is like the vilest refuse in the eyes of the Lord. We should see our righteousness alone in Him.

In reading the publications of a certain denomination I find the word *water* mentioned. I think I may safely say, *ten times* where blood is mentioned *once.* It is not so in God's word. Water is a perishable element in which there is no efficiency. I do not believe there is anything more pleasing to Christ, than that his disciples notice, as important above all other things, that he has given us his precious blood to cleanse us from all sin. Think of the great host that John saw in vision, a numberless multitude of saints who had "washed their robes, and made them white in the blood of the Lamb." The Scriptures say we are saved, "Not of works lest any man should boast." Would it not be well for us to look far

beyond our own righteousness, though we may have done our best; look up to Christ and his righteousness?

Dear brother, whoever you may be, if you wish to be successful in your labors in the ministry or in writing religious articles, don't be forgetful of the *blood of Christ.* I agree with Moody, "When a minister is forgetful of the word *blood*, leave the assembly, quit it as Lot left Sodom," because it is, says he, "A whited sepulcher—a rope of sand." If there could be a universal agreement to write and speak more of Christ and his blood, showing that all must be based upon the finished work of salvation through the blood of Christ, the professing church might be more pure than it is. Alas, the adversary has succeeded to a great extent. If there is one word that he hates to hear, it is the word *blood*, because the "blood cleanseth from all sin." Without blood there is no remission.

J M. S.

For the Herald of Truth.

THE NEW LIFE.

"Awake thou that sleepest and arise from the dead and Christ shall give thee light." Eph 5:14.

The Scriptures point out to us two resurrections, a bodily resurrection from the dead at the last day, and a spiritual resurrection from sin and death to a new life, and a change of heart. A man should die spiritually unto sin, and must be spiritually buried and rise again to a new and righteous life. This we are plainly taught in many texts of the New Testament Scriptures. The apostle said "Put ye off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24. Again it is said "Seeing ye have put off the old man with his deeds, and have put on the new man, renewed in knowledge after the image of Him that created Him." Col. 3:9, 10. "For if ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. 8:13.

It is evident that before a resurrection from the dead can take place, the death of the body is necessary; and before death, sickness, pain, and suffering, must be endured which have a tendency to make death still more bitter to the flesh. Likewise, in a spiritual sense, there can be no resurrection from sin and death unless this body of sin be first destroyed and buried and sensibly endured pain and the burden of sin, that is sorrowfulness of heart and sincere repentance on account of sin, as is clearly shown in the Scriptures.

David says, "O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger, neither is there any rest in my bones because of my sin. For mine iniquities are gone over my head; as a heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long; for my loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee, and my groaning is not hid from thee. My heart panted, my strength faileth me; as for the light of mine eyes, it also is gone from me." Psal. 38:1-10.

A man must endure sorrow and distress, according as James says, "Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness." Jas. 4:9. Paul says, "Ye were made sorry after a godly manner," to repentance, "for godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." Behold thus we must die with Christ unto sin if we would be made alive with him, for none can rejoice with Christ unless he first suffer with him, for this is a sure word Paul says, "If we be dead with him we shall also live with him, if we suffer we shall also reign with him." 2 Tim. 2:11, 12.

This resurrection includes the new creature, the spiritual birth and sanctification, without which none shall see the Lord. This Paul testifies in a few words saying, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Again, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This, we say, is the first resurrection. "For if we have been planted together in the likeness of his death," that is through mortifying the sinful nature of the earthly Adam with all his members or wicked lusts, "we shall also be in the likeness of his resurrection," Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:15.

To get a more correct knowledge of this resurrection and regeneration, we must bear in mind that all creatures bring forth after their kind, and every creature partakes of the properties, propensities, and disposition of that which brought it

forth; as Christ says, "That which is born of the flesh is flesh," and cannot be eternal life, and "that which is born of the Spirit is Spirit." That which is born of flesh out of the earth through corruptible seed is carnally minded, that is earthly, and speaks of earthly things and is intent upon earthly and perishable things; all the thoughts feelings and desires are directed towards earthly, temporal, or visible objects. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." The carnal man cannot apprehend or comprehend divine things, for by nature he has not discernment, but on the contrary his mind is depraved; God is not in his mind. A carnal man cannot understand Spiritual things, for he is by nature a child of sin, and is not spiritually minded; hence, he comprehends nothing spiritual; for by nature he is a stranger to God, and so are all men by nature, according to their birth and origin after the flesh.

This is the first or old Adam, and is comprised in the Scriptures in a single word—ungodly, that is, without God, a stranger and destitute of the divine nature; this is the nature and property of the earthly and devilish seed, for as the seed is so is the fruit; for "whatsoever a man soweth that shall he also reap," for he that soweth to his flesh shall of the flesh reap corruption, and bring forth fruit unto death. He that sows is the servant of sin, and does the will and works of him whose servant he is, and whose spirit leads him; for every one is a servant to him whom he serves, whether of sin unto death or of obedience unto righteousness; for he that does not justly shall receive according to his works. "Paul speaks of the dead in sin saying, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.'" Eph. 5:14. On the other hand all those who are born of God and renewed from above through the living word are also of the mind and disposition, and have the same propensity for good as he has of whom they are born and begotten. What the nature of God is we may readily learn from the sacred Scriptures, for Christ has expressly portrayed himself in his word, namely, his human nature, which he would have us understand and follow. In the Scriptures Christ is everywhere represented to us as being humble, meek, merciful, just, holy, wise, spiritual, longsuffering, patient, peaceable, lovely, obedient, and good, the perfection of all things; for in him there is sincerity. Behold, this is the image of God or Christ, whose example we should follow in the spirit till we become like it in nature, and evince it by our walk. All the regenerated children of God are thus minded, for they partake of the nature of Him who has begotten them; and are as the others comprised in one word, namely, godly. Godly persons having communion with him are of one mind and disposition with

him, and have the image of God in them, as the Scriptures both of the Old and New Testaments abundantly show, especially in the epistle of Paul to the Colossians, where he says, "Put off the old man with his deeds;" and "put on the new man, which is renewed in knowledge after the image of him that created him." "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye; and above all these things put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:9-15. "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19. "Let this mind be in you which was also in Christ Jesus," for Christ is the image of God to whom we must conform. "For whom he foreknew he also did predestinate to be conformed to the image of his Son." Therefore they who have conformed to the image of Christ Jesus are the truly regenerated children of God, and have put off the old man, and put on the new, which is created after God in true righteousness and holiness. They have the good Samaritan and the true Physician with them, who binds up and heals their wounds; for he has compassion over our weakness and sickness. Through his stripes and wounds we are made whole.

Nor are the regenerated so easily overcome that they will cast aside their weapons and surrender themselves again to become servants of sin, to be ruled by it; but encouraged anew of the Lord, in the strength of his power, they persevere valiantly in battle, till they, through him, by whom they can do all things, have gloriously conquered their enemy, and say to him, "O death, where is thy sting? O grave, where is thy victory?" and with Paul, say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "The Lord," says Jeremiah, "is with me as a mighty, terrible one, therefore my persecutors shall stumble, and they shall not prevail." And say with David, "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight." "Blessed be the Lord, who hath not given us as a prey to their teeth; our soul is escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped." Escaped from our enemies and out of the hand of those who hate us, the Lord is a rewarder of them that diligently love and serve him; as it is written, "Behold the Lord cometh and his reward is with him."

May the God of all grace, who will in the resurrection gather all his chosen into his kingdom above, grant us such hearts,

minds, and dispositions that we through true faith may die unto ourselves, deny, and renounce ourselves, that we may have part in the first resurrection which does not take place in the bodily resurrection from the dead, as will be the case in the other resurrection at the last day, but consists alone in dying unto, mortifying, and burying, the sinful body, through putting off and dying unto the old life, and to rise and be received into a new divine conduct and pious life.

C. M. HOCHSTETLER.

"MELCHIZEDEK."

Melchizedek, a man who once lived in Salem, now called Jerusalem. According to Paul's explanation, the word Melchizedek signifies righteousness, and the word Salem means peace. He says, "To whom Abraham also gave a tenth part of all; first being, by interpretation, king of righteousness, and after that also king of Salem, which is king of peace." Heb. 7:2. It is thought by many that Melchizedek was not a man. It is as certain that he was a man, as it is certain that Aaron was a man. The account of him in Genesis, chapter 14, is a proof of it. He is there called king of Salem, which place is now called Jerusalem. He set forth bread and wine before Abraham. This proves him a man. Abraham gave him a tenth part of all the spoil he had taken from the kings he overcame. This proves him a man. He was priest of the Most High God on earth. Paul says of Christ, "For if he were on earth he could not be a priest." Heb. 8:4. There is no place in the Scriptures which mentions Christ as a priest on earth. He, as a priest, is passed into the heavens. Melchizedek being a priest on earth, proves him a man. Paul calls him a great man, "Now, consider how great this man was." Heb. 6:4. There are several things mentioned in Hebrews which lead many people to conclude that Melchizedek was not a man. It is said (chapter 7:3) that he was without father, without mother, having neither beginning of days nor end of life; but made like unto the Son of God, abiding a priest continually. This is easily reconciled. Paul is not speaking of Melchizedek as a man, but as a priest. As a man he had a father, mother, descent, beginning of days, and end of life. The priests, under the law, all descended from Aaron, who was a priest. If they could not prove that their father and mother were both of the tribe of Levi, they had no right to the priesthood. Melchizedek had no father who was priest before him. His being without descent means that he did not descend from priests, or from the tribe of Levi. Paul says, "But he, whose descent is not counted from them, received tithes from Abraham." Verse 8.

This is what is meant by his being without descent. It is said he was without beginning of days or end of life. The meaning of this is, that there was no particular time in his life when he should enter into his priestly office or go out of it. The priests under the law entered into their office at a certain age, and went out at a certain age. This was a limited priesthood. Melchizedek had an unlimited priesthood, which pointed to Christ, whose priesthood is said to be unlimited and unchangeable. Christ is said to be after the order, and after the similitude of Melchizedek; but if Melchizedek means Christ, then he is a priest after the order or similitude of himself. We will mention a few particulars in which he is a priest after the order of Melchizedek. First: Melchizedek was a king of righteousness and king of peace. So is Christ. Isa. 23:2. "Behold, a king shall reign in righteousness."—"Prince of Peace." Second: Melchizedek was king and priest. So is Christ a king upon his throne, and a great high priest on the right hand of God. Third: Melchizedek had no relatives before him, nor any after him, that were priests. He did not receive his priesthood from man, nor leave it to any man. It began and continued with him. So it is with Christ. "For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood." God gave him his priest by office, and it remains with him. "But this man, because he continueth ever, hath an unchangeable priesthood." Though the bishop of Rome pretends that Christ gave his priesthood to Peter, yet he has not; he remains a priest forever, after the order of Melchizedek. Fourth: Melchizedek was a great man, and a great priest; greater than Abraham whom he blest. Paul says, "Now, consider how great this man was." Heb. 7:5. So Christ, the high priest is great; he is greater than Moses, greater than Aaron, greater than Abraham, greater than Melchizedek, greater than the angels. The angel said, "He shall be great." Paul calls him a "great high priest." Fifth: Melchizedek set bread and wine before Abraham, when he was returning from the slaughter. So Christ the high priest does. He set bread and wine before his disciples with his own hands the night in which he was betrayed, and now, in that ordinance, he does it by his ministers to all who eat the bread and drink the wine, discerning the Lord's body. Sixth: Melchizedek blest Abraham. So does Christ. God sent him to bless us. "Blessed are all they that put their trust in him." Seventh: Melchizedek received tithes of Abraham. This shows that Abraham belonged to his kingdom. Christ receives a tribute of praise from all who submit to him, and their giving it to him shows that they are entitled to his protection.—Selected.

AIDS TO THE DESPONDING.

BY J. M. GRAYBILL.

A simple view of the arrangements of nature has often arrested the attention and afforded immediate aid to persons in great despondency. When Mungo Park, the celebrated traveler, found himself alone in the waste, wilds of Africa, robbed, mal-treated and then deserted by cruel savage robbers, he sat for some time gazing around him with amazement and terror at his utter abandonment. He touchingly relates, "Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in a vast wilderness, and five hundred miles from any European settlement. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. Can that Being, thought I, who planted, watered and brought to perfection in this obscure part of the world a thing which appears of so small importance, look with unconcern upon the situation of creatures formed after his own image? Surely not! Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, traveled forward, assured that relief was at hand—and I was not disappointed.

What an aid is music to the desponding! The classical reader well remembers how the soft strains of the Eastern harps thrilled many despairing spirits with emotions of endurance and pleasures—an unending source of present and future enjoyment. He will also recall the effect which the works of the hero of the *Æneid* had upon those around him when beset with hardships and dangers. How his own spirit was revived, and how he cheered the drooping spirits of his companions, by adverting to the future, when the very recollections of what they were then enduring would prove a source of lasting enjoyment. Yea! what an aid to weary ones is the pious song! "Sweet is pleasure after pain!" "Last night," says a merchant, "I entered my sleeping apartment with desponding feelings. My dear children had closed another toilsome day, and were softly and sweetly sleeping. The cares of the day prevented my nightly rest for some time. At length I fell asleep, to be awakened by the sweetest strains of music I ever heard. It was one of the loveliest of summer's moonlight nights—an Eden below; and the union of instrumental and vocal music was so inspiring and enrapturing that I was almost literally transported into the new world, where the heavenly music shall thrill every mind and ravish every heart."

And, again, what an aid to the desponding is the presence of a faithful friend! All day long some weary one has been

toiling. How tired and despondent. Only the stars seen overhead, and the glow-worm in the night cold grass beneath; but the sound of familiar footsteps, the voice of tried friendship, the word fitly spoken dispels the gloom and lets in the sunlight of hope and joy. Such a noble friend is "better than houses ceiled with cedar or painted with vermilion." Such friendship sheds its "quiet light far from those who else are homeless." O ye desponding, remember the compensation.

"Though heaven's rays may be obscured,
And round the way a hedge seems set,
Pains become blessings when endured;
By patience every ill is cured;
In narrowest paths the Lord is met."

Cheer up, then, desponding one. The shadows and mists will soon have passed and gone, and you shall see what is fair and clear. Within the gates of the garden of paradise you shall find what you lost amid life's stormy sea—and with great delight you shall enter the mansions of glory. You shall lose this life. Soon it will disappear with its wonderful mystery. Your name, and your place and even your tomb, will be forgotten; but the good you have done will be an everlasting memorial. O, to live again! to meet again! to love again! what a theme! Ages shall pass on to ages—all about you forgotten, save the truth which you have spoken. O, the reward of the earnest Christian! who can describe it! As you are living for Christ, and are Christ's; so shall your dying be; your name on earth unknown, unpraised, unmissed, you shall be remembered in heaven. The beauty of that place no song hath told—enter into thy rest.

"Enter ye the golden city,
Where his saints God's Lamb shall see:
Where to laud his love and pity
Their eternal joy shall be.
Now the strains their harps are sounding,
Bright the forms and robes they own,
Lost in love and bliss surrounding
Jesus on 'the great white throne.'"
—Musical Million.

FRIENDSHIP WITH GOD.

Character is the basis of friendship with God—moral character, and nothing else. God is a righteous being and none can be His friends who are not themselves personally righteous. The righteousness of no other person or being will answer. It must be our own personal property and not another's.

How then shall I who am a sinner by nature and by practice, become righteous? Can I merit it? By no means. It cannot be obtained by good works. "Not by works of righteousness, which we have done, but according to His mercy He saved us," said Paul to Titus.

What was it then He saw about us that led him to be merciful, to forgive us and

save us to a righteous character, and then to fellowship and friendship with Himself? I answer, *faith*, simply faith. This was all we had or could have. This God accounts to us for righteousness, and hence also the moral fitness for friendship with a holy God.

"Abraham believed in the Lord, and it was counted to him for righteousness;" that is, his faith was. So Paul (Rom 4:9.) "For we say that faith was reckoned to him for righteousness." "And he received (verse 11) the sign of circumcision, a seal of the righteousness of the faith, being uncircumcised; that He might be the Father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also."

"For the promise, that He should be the heir of the world, was through the righteousness of faith," (verse 13). "Therefore, (verse 16) it is of faith that it might be by grace; to the end the promise might be sure to all the seed, which is of the faith of Abraham, who is the Father of us all."

His faith was such that he was fully persuaded that what God "had promised He was able also to perform." And, therefore it was imputed to him for righteousness. Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe in Him who raised up Jesus our Lord from the dead; who was delivered for our offenses, and raised again for our justification. (verses 21-25). "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ."

It will be seen that while the faith of Abraham was directed to the promise of God concerning inheritance or posterity, the faith of the sinner is directed to the promise of God connected with the death and resurrection of Jesus Christ. This is the pivotal point. He that believeth on Jesus shall be saved; he that believeth not shall be damned. The faith of the first renders him righteous, while the no faith of the latter, leaves him without a moral character, so that he cannot be afraid of God, and must be driven away from His presence and from the presence of the friends of God; for Heaven is the home of God's friends.

Now, "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying; 'In thee shall all nations be blessed.'" "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3:22.) Thus does God declare His righteousness by putting all on the same level, giving all an offer of the same privilege in Christ, and yet justifying those only who believe in Jesus. This excludes all boasting, and prevents all complaint.

Good works therefore, can have no

part in procuring this character. They are simply the outgrowth of it—the expression of it—the fruits of it. On the other hand, the good works of the moralist spring from another root, and are performed in order to obtain righteousness by them. Thus, he works that *he may be saved*, while the Christian works because *he is saved*. Thus, the same deed done by the different parties, is of entirely different estimation in the sight of God. And every man ought to know from what motive his works proceed. If they are not the fruit of the Spirit they will utterly fail, however good in themselves. The heart itself must first be right, and this can only be done by *believing*—believing on the Lord, Jesus Christ. This will give us character, and character, friendship. Then will our moral deeds be acceptable to God as being the offerings of His friends. And even the humblest offering of friendship will find a welcome.—*Chr. Standard.*

VALUE OF FAITH.

The value of faith in God's word as the foundation of our hopes, far surpassing all seeing of the eye, or hearing of the ear, or touch of feeling, is clearly shown and strikingly illustrated in the Scripture. We have all read the Gospel account of the transfiguration of Christ, when Peter, James, and John were with him, and St. Luke says, "They saw his glory," and St. Peter in his Epistle referring to the same scene, says, "We were eye witnesses to his majesty, and heard the voice from heaven which said, This is my beloved Son," and then he adds, as though it were possible his senses might have been deceived, "We have a *more sure word of prophecy*, which you will do well to take heed unto until the day-star arise in your hearts." If you take heed to the word you will find Christ in your hearts, and nothing can be compared to this.

The case of Thomas is to the point, he knew very well that his Lord was dead and buried, and I do not blame him for not believing the word of the others, for, "they knew not the Scriptures that he must rise from the dead." It is about like this—if one of our intimate friends should die, and we had been to the funeral, and in a couple of days we should meet one we knew well, and he should say to us, "strange things have happened, I saw our friend whom we buried the other day, alive and well!"—we would be apt to say, "Your eyes must have deceived you, when I shall see him and shake hands with him, then I'll believe." So Thomas said, "Except I see and feel I shall not believe," and so the Lord satisfied the utmost wish of his heart, and said to him, "*Because thou hast seen thou hast believed,*" im-

mediately adding the greater blessing on faith—"blessed are they who have not seen, and yet have believed."

Was Jesus willing to satisfy Thomas' doubts to the very utmost, and not yours? What said he to his disciples? "Behold my hands and feet, that it is I, handle me and see,"—"make yourself so familiar with my person, that no doubt will be left." He seems to be burdened with a desire to manifest himself fully to his disciples—has he changed since, then, think you? or is it you who have not "followed on to know the Lord," that you are not resting fully in Jesus.

No persons calling themselves Christians ought to be satisfied until some time in their religious life and experience, they come in the spirit to exactly the position of Thomas, with the hands and fingers of their faith firmly inserted in the nail-prints and wounded side of the Son of God, exclaiming by the power of the Holy Ghost, "my Lord and God," then with doubts gone, hearts filled with love, we should go forth before the world victors over it, and saying to each other, "we have seen the Lord."

The last case we shall bring up is that of John the Baptist, of whom the Lord Jesus said no greater had arisen among men. Certainly none of the Prophets or holy men of old ever had the honor that John had. He had baptized with his own hands the Son of God, was the special messenger going before, preparing the way, and had seen the anointing of the Holy Ghost upon Jesus when the Dove descended, for he said, "He that sent me on my mission said unto me, upon whom thou shalt see the Spirit descending, the same is he who baptized with the Holy Ghost;" and standing before the multitudes he exclaims exultingly, "I saw and bear record that this is the Son of God." This is good testimony, we dare not doubt it. May be some of you are ready to say, "if I had seen and heard these things that John did, no shadow of a doubt would ever have crossed my mind, but that Jesus was the Christ of God. Alas for poor human nature, even the best of us. John had been a few months in prison, probably he was put in so soon after Jesus commenced his labors that he had not seen many miracles wrought by him, but the disciples told him what Jesus did—read for yourselves the whole account in Luke 7,—it is very interesting. We have no account that Jesus communicated with John while in prison, he may apparently have neglected him, that afterwards he might fully establish his faith in himself, as the "Sent of God." Be that as it may, we find John fully possessed of a doubt who Christ really was. How reads the word? "John called two of his disciples, and sent them to Jesus asking, Art thou he that should come, or look we for another?" Is this the same John who but a short time since so boldly confessed

Christ before the multitude, saying, "This is the Son of God." John had plenty of faith at one time, no matter to us now how he lost it, but if any of you are resting upon your faith instead of Christ, look out you don't slip, you must go down to the one only Solid Rock foundation.

Please notice the infinite wisdom of the Lord in removing John's doubts. He did not say to John's disciples, "Go back and tell your master I am the Christ." Such a message from the lips of our God might well satisfy either of us, but John's case was different; he had many times, both in public and private, said the very same thing to others, and now he doubted, or he would not have sent to Jesus. John was familiar with the book of the Prophet Isaiah, and Jesus knew it, so he showed the two disciples some of his mighty works, and simply says, "Go tell John what you've seen." And as the Word of the Lord by the Prophet, had said that the Messiah should do these certain works as the proof of his mission, and these acts of Jesus as reported to John so exactly agreed with the words of the Prophet, that there could not possibly be but one conclusion for the Baptist—this *must be the Christ—the Messiah*. And so, on the Rock at last—doubts gone—he was ready for his sudden departure.—*Words of Faith.*

POINTED QUESTIONS.

To be read in private, when none but God is near.

1. Have you not an immortal soul—capable of intense happiness or unutterable misery, during the endless ages to come?
2. In a few short years at farthest—or, perhaps, in a few days or hours, will not your soul be either in heaven, enjoying eternal felicity, or in the place of torment, suffering anguish indescribable for ever and ever?
3. Is it not worth while considering to which place you are hastening—and, also, how a sinner can escape the condemnation which he deserves, and be made a partaker of endless bliss?
4. If you were suddenly called away from this world—supposing it were this night, by an accident, illness, or otherwise—what place do you think would be your everlasting portion?
5. Is it not expressly declared in the word of God, that unless a man be "born again"—unless he be "converted," he "cannot enter into the kingdom of God?"
6. Shall the love of the world, and the things of the world—its riches, pleasures, amusements, society, dress, or fashion, hinder you from considering these questions, and so occupy your attention and thoughts, that you care not about "*the one thing needful*?" And what shall

these things profit you in the end? "*The end of these things is death!*" Rom. 6: 21.

"What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8: 36, 37.

7. Is not your heart so absorbed in the things of the world, that you find no enjoyment in Christ? and does not Satan make use of those very things to keep you from giving your heart to God?

8. Has not God spoken to you in his word, and called on you to hear; and yet, have you any desire to listen attentively to what he says? Has he not told you of your sinfulness and guilt, and of his abounding grace toward those who are ruined by sin? Has he not told you that he sent his only begotten Son into the world to make reconciliation for iniquity—to save from the fearful consequences of sin; and yet do you not take more interest in some trifle of time—a novel, a dress, a few pieces of silver—than in all the glad tidings of God's grace toward man, and all the "exceeding great and precious promises" which he has given in his holy word?

9. Does not the forbearance of God toward you only embolden you to go on in sin, slighting him and the word of his grace? and does not this—your contempt of his message of mercy to you a rebel against him—aggravate your condemnation a thousand fold? God has made provision for your deliverance "from the wrath to come;" he has done everything to make you eternally happy, and yet do you not practically turn away from him? Do you not wish to be left undisturbed, to perish in your sin?

10. If you continue thus to turn away from him, will not your condemnation be greater than that of Sodom and Gomorrah? They despised the authority of God; but you despise and set at naught, not only his authority, but his love. Alas! alas! "it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Matt. 11: 24.

Ah! dear friend, if your conscience bears witness against you—if it tells you that these questions apply, and apply pointedly, to you—to yourself—take care how you harden your heart by putting off the consideration of your soul's salvation till "a more convenient season." The devil would tell you it is time enough. But, we beseech you, by the blessedness of heaven, by the eternal torments of hell, by the abounding grace of God, by the infinite worth of your never-dying soul, by the awful certainty that if you die in your sins you will be forever lost, let nothing persuade you to neglect this word of warning and encouragement, which we now, in these few lines, address to you in the name of the Lord Jesus. They may be the last message to you from the God of grace. Oh! then, turn

to the Lord *now, this very day, this very hour, this very moment*. Cast yourself upon his promised mercies. Tell him you will not let him go until he bless you. Tell him that you are in earnest. Plead his promise to answer those that call upon him in sincerity and in truth. Don't be discouraged by the insensibility of your heart. It may be cold, and hard, and proud; thoughtless, unloving, sinful, dead; but come in faith to Jesus, and God, by the Holy Spirit, will soften, subdue, and quicken it.

If you have never yet prayed in right earnest, begin now, and ask God, for Christ's sake, to give you grace by the Holy Spirit to think seriously about the salvation of your immortal soul; that you may know yourself to be a sinner in his sight, and be enabled to trust in the Lord Jesus Christ as your Savior; that you may be delivered from "the wrath to come," and be made an heir of his eternal kingdom! Ask the Lord not to suffer you to go on living careless about the salvation of your soul, but to make you to believe in the reality and nearness of heaven and hell, and that, through faith in the Lord Jesus Christ as your own Savior, you may, at once, receive the forgiveness of your sins, and become God's child; that you may henceforth love and serve him, and be truly happy for time and eternity. Amen.—*Dublin Tract.*

"THE TRIAL OF YOUR FAITH."

1 PETER 1: 7.

Faith untried may be true faith, but it is sure to be little faith, and it is likely to remain dwarfish so long as it is without trials. Faith never prospers so well as when all things are against her; tempests are her trainers, and lightnings are her illuminators. When a calm reigns on the sea, spread the sails as you will, the ship moves not to its harbor; for, on a slumbering ocean, the keel sleeps too. Let the winds rush howling forth, and let the waters lift up themselves, then, though the vessel may rock, and her deck may be washed with waves, and her mast may creak under the pressure of the full and swelling sail, it is then that she makes headway towards her desired haven. No flowers wear so lovely a hue as those which grow at the feet of the frozen glazier; no stars gleam so brightly as those which glisten in the polar sky; no water tastes so sweet as that which lives and triumphs in adversity. Tried faith brings experience. You could not have believed your own weakness had you not been compelled to pass through the rivers; and you would never have known God's strength had you not been supported amid the water-floods. Faith increases in solidity, assurance, and intensity,

the more it is exercised with tribulation. Faith is precious, and its trial is precious too.

Let not this, however, discourage those who are young in faith. You will have trials enough without seeking them; the full portion will be measured to you in due season. Meanwhile, if you cannot yet claim the result of long experience, thank God for what grace you have; praise him for that degree of holy confidence whereunto you have attained; walk according to that rule, and you shall yet have more and more of the blessing of God, till your faith shall remove mountains and conquer impossibilities.

—*Morning by Morning.*

HOW RICH THE POOREST CHRISTIAN.

"A pious man once visited a friend who had recently come into possession of a very large landed property. His friend after some conversation, led him to the top of his house, which commanded an extensive prospect, and directing attention successively to a great number of valuable objects, added, after the mention of each particular, 'That is mine.' After he had finished the long catalogue of his possessions, his guest asked, 'Do you see yonder cottage in the waste? There lives a poor widow who can say more than you can say; she can say, Christ is mine.' His friends, did the rich man or the poor widow possess the most valuable property? But the very question is dishonorable to Christ. Could the rich man have pointed to the sun and moon, the planets, and the fixed stars, and said with truth, 'All these are mine;' still his possessions, weighed against the poor widow's treasure, would have been lighter than vanity.

"The Creator must be worth infinitely more than the whole creation. He can do that for those who possess Him which the whole creation cannot do. He can wash away their sins. He can sanctify their natures. He can support them under afflictions. He can prepare them for death. He can fill their souls with happiness, and He can make that happiness eternal; neither of which the whole creation could do for its possessor. Oh how rich, then, how incalculably rich is the poorest Christian! He is the only being who is not now able, and who never will be able to calculate the worth of his possessions. In speaking of Christ he possesses all things, for he possesses Him who created and who disposes of all things. He is a joint heir with Him, who is heir of all things. Well, then, might the apostle say to Christians, 'All things are yours. Well may Christ say to His poorest disciple, I know thy poverty, but thou art rich. Well may every Christian say, Thanks be unto God for his unspeakable gift!'—*Payson.*

ABIDING IN JESUS.

Abide in me—John. 15:4.

"Abide in me" or peace will leave thee,
Love and joy will droop and die,
Sins and fears again will grieve thee,
Soon the song becomes the sigh.

"Abide in me," the branch must wither
Parted from the parent tree,
Fruit and freshness altogether
Spring, the only spring, from me.

"Abide in me," for Satan's watching,
Foes are lurking all about—
Subtle plots for thee are hatching,
Venture not a moment out.

"Abide in me," when storms are raging,
I can whisper, "Peace, be still,"
Wildest winds and waves assuaging—
All obey my sovereign will.

"Abide in me," when all is shining—
Doubly then you need to hide;
Sunny days make sad declining—
Ever, then, in me abide

"Abide in me," whatever changes
Mark your lot,—where'er you be,
There my wisdom all arranges—
All is well, "Abide in me."

"Abide in me," and what can harm thee?
All is under my control;
Death itself need not alarm thee,
I myself will keep thy soul.

—Rev. James Proctor.

JACK'S LESSON.

Here is a true story. Jack—— told it to me of his own boyhood. He was born and reared in the north of Ireland. The winters there are not usually severe, he says, but occasionally they have very deep snows.

Father came through the shed where I was fixing straps to my new snow-shoes one day, and said, "Jack, do you get the sheep together before night, in the lower fold. It looks as if this storm would last all night; and if it should, it may be done easier to-day than to-morrow."

I looked up through the open door at the snow, which was falling gently and steadily. It did not seem to me likely to be much of a storm. But I had been taught unquestioning obedience, and only replied, "Yes, sir, I will," and went on with my work. Before it was finished, Tom Higgins came, and he had a new plan for making a rabbit trap, and we spent half the afternoon trying to carry it into execution, and the short winter day passed, and the sheep were not folded. In short, it quite slipped my memory, only to be recalled by my father's question as he drew the Bible toward him for evening worship: "Jack, have you folded those sheep?"

The blood leaped to my forehead as I was forced to reply, "No, sir. I got to playing with Tom, and forgot it."

The silence that followed my reply was

terrible to me. If my father had upbraided me with violent anger, I think I could have borne it better.

"I am very sorry, sir," I stammered out at last.

"I fear you will have reason to be," said my father. "If those sheep are lost to-night, remember there will be no more play for you till they are found. People who will not take trouble will be overtaken by trouble."

Nothing more was said. The reading and the psalms and the prayers over, I slipped quietly away to bed, taking a peep, as I went, through the shed door, to see how the storm was progressing. I saw it had increased, and the wind was rising.

Nothing had power to keep me long awake in those days, however, so I slept soundly. In the morning I found that the storm was still raging. The snow lay deep on the ground, and the wind was drifting it into the hollows and packing it away into solid masses. Father came in from taking a survey of the weather, bringing a rod full fifteen feet long.

"The snow is deep," said he; "I am troubled about those sheep; they always seek shelter in the hollows and along the hedges, just where the drifts will be deepest. How we shall find them I do not know. I hope you are ready for a week's hard work, my son Jack."

"Yes, sir; I am very sorry, and will do my best," I replied.

"Your best would have gone much farther yesterday than it will to-day. But we won't spend our strength groaning over a bad job. After breakfast we will go out and try what we can do."

"In this storm, father?" said mother, deprecatingly. "It is the worst storm of the year. The snow blows so you can scarce find your way."

"There are two hundred of those sheep," said my father. "I can't afford to lose them."

Breakfast over, we bound on our snow shoes, and with the long pole and a snow shovel went out to seek for the lost sheep. It cleared a little before noon, though the wind still sent the snow whirling about our faces; so it was not easy or agreeable working. Father found one here and another there, and I was set to dig them out. Fifteen sheep were found and brought home that day.

The next day the neighbors came and helped, for the weather had moderated, and there was always danger that a sudden thaw would follow such deep snows and the sheep be drowned before they could be rescued. One by one, or in twos and threes, the poor creatures were found and taken from the snow. But at the end of a week of hard work there were still seventy-five missing.

"How long will any live under the snow, father?" I asked, when a second

week of work had only reduced the number of missing sheep to forty.

"I've heard of their living three weeks. We will keep on as long as we can find any alive," said my father.

The snow had settled into compact masses nearly thirty feet deep in some of the valleys, but we still found now and then a sheep by the hole which the warm breath of the creature made in the snow as it rose. I searched diligently for these holes. Little I cared that I had not had a moment's play in all these days since the storm. I was most anxious that all the sheep should be found alive. I think the first real prayers I ever offered were sent up then that the thaw might keep away till all the sheep were found.

It did keep away wonderfully. At the end of three weeks all but twenty-four were rescued. Still we searched, and now and then found a poor creature famished and emaciated, but alive, which we carried to the farm-house and consigned to my mother and the girls, who chafed and fed and tended it till it was won back to a degree of strength, while we spared no time from the search.

"It's no use to hunt longer; the rest are all dead," said my father, one night when we were coming home, dispirited and weary, having found five of the poor things lying together drowned in one of the hollows. "You look thin and pale, Jack. You have worked well. I think I must release you now."

But I would not be released. The word had been, "No play till every sheep is found," and dead or alive, they should all be found. I toiled alone the next day, but I found three, and one was alive. The thaw carried away the snow so fast that I had less and less area to search over now. But it was poor encouragement to work, for all I found were dead. A dozen times I was tempted to yield to my mother's persuasions not to throw away any more labor. But my father said not a word, and I kept on.

"The sheep are all found now, father; I took off the pelt of the last of the dead to-day," I said, one evening, when he came in late from work.

"Well, Jack, this lesson has cost me almost a score of sheep and both of us a good deal of hard work; but if it teaches you to be faithful to all of your duties in the future, I shall not be sorry."

"Thank you, father," said I; and I vowed inwardly that it should, and I believe that it did.—*Congregationalist.*

Jesus never failed in any of his duties to the government, to society, or to any of his associates. Although he was King of heaven he was a servant on earth.

A good Christian is always a good citizen, friend, and helper.

HAVE I NO FATHER?

I was once in an awful storm at sea. We were for many hours tossed about in sight of dangerous rocks; the steam engines would work no longer; the wind raged violently, and around were heard the terrific roar of the breakers, and the dash of the waves as they broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from an apparently trifling circumstance; it was that the captain's child, a little girl of about twelve years old, was in the cabin with us. He had come two or three times, in the midst of his care and toils, to see how his child went on; and it is well known how cheering is the sight of a captain in such time of danger. As our situation grew worse, I saw the little girl rising on her elbow and bending her eyes toward the door, as if longing for her father's appearance. He came at last. He was a large, bluff, sailor-like man; clad in an immense coat, great sea-boots, and an oil-skin cap, with flaps hanging down his neck, streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched his arms over her, but did not speak.

After a little while, he asked if she was alarmed.

"Father," the child answered, "let me be with you, and I shall not be afraid."

"With me!" he cried. "You could not stand for an instant."

"Father, let me be with you," she repeated.

"My child, you would be more frightened then," he said, kissing her, while the tears were on his rough cheeks.

"No, father, I will not be afraid, if you take me with you. O father! let me be with you," and she threw her arms around his neck, and clung fast to him. The strong man was overcome; he lifted the child in his arms and carried her with him.

How much I felt her departure! As long as the captain's child was near, I felt her to be a sort of pledge for the return and care of the captain. I knew that in the moment of greatest danger, the father would run to his child. I was certain, were the vessel about to be abandoned in the midst of the waves, I should know of every movement, for the captain would not desert his child. Thus in the presence of that child I had comforted myself, and when she went, I felt abandoned for the first time. Fearful, I arose, and managed to get on deck. The sea and sky seemed one. It was a dreadful sight; shuddering, I shrunk back, and threw myself again on my couch.

Then came the thought: The child is content—she is with her father. And

have I no Father? O God, I thank thee! in that moment I could answer, Yes. An unseen Father, it is true; and faith is not as sight, and nature is not as grace; but still I knew I had a Father—a Father whose love surpasses knowledge. The thought calmed my mind. Reader, does it calm yours?

"Oh!" cries the trembling soul, "the storm is fearful; the sky is hid; we walk in the darkness and have no light." "Be still, and know that I am God," saith the Lord. "Be happy, and know that God is thy Father. Fear not, for I am with thee; be not dismayed, for I am thy God." "All things are under the dominion of Christ, and all things, yea, even terrible things, shall work together for good to them that love God." Tempest tossed soul! as the child clung to her father's bosom, so cling thou to thy God. In the moment of thine extremity he will appear to be with thee, or take thee to be with him.

HEED THE SPIRIT.

Were a young heart, just beginning the Christian race, or a soul guiding itself anew for the life of faith, to enquire of me, "What shall I do to keep my peace with God—to retain the near, sweet sense of spiritual things?" I should answer, as one of the most important lessons of my experience has taught, Be careful to obey *at once*, and with a reverent spirit, all those sacred inward impulses that call to prayer and communion with heavenly things. Lay aside the charming book; steal away from the enticing friend; resist the harmless looking temptation, and go into the closet and kneel down to talk with Jesus. Tell him all there is in your heart. Do this as often as you have any feeling that reminds you of prayer; and also make a closet of good thoughts, when your hands are busy with necessary cares. A heart that is kept thus will not cry out for coldness, and darkness, and distress, when it would come near and shelter itself in the light and warmth of heavenly love. A soul that responds to the sacred whisper of the Spirit thus will find no place for corrupt thoughts, for idle words, or evil deeds. This is, indeed, a rare and sensitive virtue; it is one of the choicest and best that make the whole garden of the heart fragrant with the sweetness of heaven.—*Words of Faith.*

WHEN Louis XI sent word to Millard, the preacher, that unless he stopped preaching in that style he would throw him into the river, he replied: "Tell the king that I will reach heaven sooner by water, than he will reach it by fast horses."

"PUT YOUR ARMOR ON."

"Put on the whole armor of God," are the words of the Holy Spirit by an apostle. It is a duty binding on every Christian. God wants them to wear his armor, and they need it. They are his soldiers, and they ought not to be ashamed of carrying the arms of their King. He would not be counted a loyal soldier who would say to an earthly king, "I wish to be considered loyal to you, but please excuse me from carrying your arms. I expect to fight against your enemies, but I do not wish them to know that I am one of your soldiers." Would not the King at once exclude such a soldier from the ranks of his army? And yet is not this the way many of the soldiers of the Lord Jesus Christ act? They do not delight in exhibiting the armor of their King, though they claim to oppose his enemies. But ask about the sword of the Spirit, the helmet of salvation, the shield of faith, and the breastplate of righteousness, and how few of them can reply, I carry that armor, I know that the spirit dwelleth in me and witnesseth with my spirit that I am a child of God. I know his salvation is mine, and I am persuaded that he will keep that which I have committed to his trust, and I bear about in my body the works of the Lord Jesus. Those who can thus speak do carry the armor of their King, and they need not be afraid to meet their adversaries. But as we have said how few there are with this experience, and how many there are who want to be counted on the Lord's side, but who refuse to wear his armor. Of such the great Captain of our salvation says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And not only will those who wear not Christ's armor be denied by him, but they will be wounded by the enemy. As the story goes, Achilles was impenetrable except in his heel, but the arrow of Paris found that one spot and he died; how much more will the fiery darts of the wicked one wound and slay those who are penetrable from the crown of the head to the sole of the foot, and this is the case with all who are not covered with the armor of the Lord. Hence the exhortation of the apostle, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Yes, you need this armor to cover your defenseless body. You need the helmet of salvation for your head, the shield of faith for your arm, the breastplate of righteousness for your body, and the gospel of peace for your feet; then will you be safe, no matter how furiously Satan may attack you. And what is still better, the Savior will own you as his soldier, and give you strength to obtain the victory. Reader, be sure you put this armor on.—*Chr. Press.*

Herald of Truth.

Elkhart, Ind., Nov., 1879.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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Entered at the Post Office at Elkhart, as second-class matter.

The end of the year is now approaching, and quite a number of our subscribers are still in arrears for their papers. Now we would kindly remind all such, if it is possible for them to do so, to send us as soon as they can the amounts due us. We have some heavy bills to meet, for paper, machinery, &c., and hope all who find themselves in arrears will favor us with their remittances.

The Mennonite Church and Her Accusers, by the Editor of the Herald of Truth, is a vindication of the unjust charges made against the church by Daniel Musser and John Herr of the Reformed Mennonite Church. It contains a large amount of valuable testimony, showing the condition, character, and doctrines of the church from 1760 to the present time. The book contains two hundred 8mo. pages, and will be sent to any address for sixty cents.

The Herald for 1880.—The year 1880 is already nearly gone. Only one paper more and we will start again on a new year. Now we wish to remind all our readers of this, that they may renew their subscriptions early, and have time to gather in new subscribers, and all start in with January. All who subscribe now will get the remaining numbers of this year free. We shall try to make our paper more interesting than ever before, and hope our friends will not fail to help us in the work.

Correspondents.—We desire correspondents, who will send us church news and other matters of interest occurring in their neighborhoods, in every church throughout the country. Who is willing to help us during the coming year to furnish our paper with interesting reading matter? We wish to publish a paper that will be edifying and useful to all, and want all our readers to lend us a helping hand. We do not ask you to write long or learned articles; only send us what you have, in the best shape that you can put it, and we

will take care of it. If, however, you have an interesting subject we do not object to long articles; but generally it is better to be brief and to the point.

The Martyr's Mirror in English.—For several years we have been making efforts to awaken sufficient interest among our people to justify the issue of a new edition of the Martyr's Mirror in English, but so far have not succeeded. It was our purpose if we published it also to revise and correct the translation. The existing translation being made from the German, should necessarily be revised and compared with the original Holland, in order to make it correct and reliable. In the present English Edition the list of authorities consulted by the author, Van Braght, has been omitted. This list is a very valuable item and should by all means have been inserted. Within the last year a proposition has been made to revise and abridge the work and publish it in a more condensed form, so as to reduce the size and price, thus giving it a more general circulation. We would here present the matter to our readers and ask all who feel an interest in the publication of this excellent work, to give their views as to whether it would be more desirable to publish it in its full and complete, or in an abridged form. Please write at once and let us know your views on the subject. The book is a very valuable one, and we, as a church, should make an effort to bring it before the people more generally than it now is.

The Words of Cheer.—Our children's paper has visited many of our young friends during the past year, and has brought words of encouragement and good cheer to many anxious little hearts.

Now the year 1879 is coming to a close, and many subscriptions will end, but we hope we may not lose a single name from our list. For this reason we present the matter in the Herald, where the older people, also, and some to whom the Words of Cheer may even be a stranger, may learn of the little messenger, and perhaps be induced to subscribe for it.

We earnestly ask the parents and older ones for their co-operation in this interesting little paper. It should be in every family where there are children and young people. The price is so low that almost every one can secure the means to get it. There are some kind, generous friends who send a number of copies to such as are not able to pay for it themselves, and we trust that many may follow this example, and thus seek to make the gospel light shine forth more brightly, and do some good for the cause of Christ and the church.

We feel very thankful to our friends for the generous support they have already given us, and hope they will continue to do so. We would also ask all the little children who are able, to try and send in new subscribers, so

that the number of names on our list will be largely increased. Many little boys and girls have made up clubs and sent in large numbers of new names, and we trust our little friends will especially exert themselves during the next three months, so that with the beginning of the new year we may add a large number to our list of names. How many of the boys and girls will try? The subscription price is as follows:—

1 Copy, one year,	25
5 " " " "	1.00
10 " " " "	1.75
20 " " " "	3.00

Now any boy or girl who will get five names at 25 cents each, for five copies of the Words of Cheer for one year, may send us \$1.00, and keep the 25 cents for his or her trouble; or, if they can get ten subscribers at 25 cents each, they may send us \$1.75 and keep the balance for their trouble. Now let us see how many boys and girls will be able to send in a club.

Our Family Almanac for 1880, is now ready for delivery. The Almanac, this year, contains several improvements over former years. The time of the Moon's changes, eclipses, &c., are given for the longitude of Washington, D. C., Elkhart, Indiana, and Lincoln, Nebraska. This arrangement makes our Almanac substantially correct for any locality either in the east or west. The calculations are made by Lawrence J. Ibach; the Almanac is well printed, contains a number of illustrations, and a variety of excellent, entertaining, moral and useful reading, with recipes, &c. Orders for the same may be sent in at once and we hope our friends will exert themselves to sell all they can. By a little effort a large edition could be sold out in a short time.

Price per single copy, by mail, prepaid...	.08
" " 2 copies, " " " "	.15
" " 4 " " " " " "	.25
" " 12 " " " " " "	.60
" " 22 " " " " " "	1.00
Price 100 copies, by express, express charges to be paid by the purchaser, 4.00	

All orders by mail should be accompanied with the cash. United States Postage Stamps taken in amounts less than one dollar. Send your orders soon, so as to get them on sale early.

CHURCH NEWS.

WE ARE INFORMED that there are twenty two applicants for baptism in the Deep Run church, Bucks Co., Pa., who will soon be received. It is very encouraging to hear such reports from the various churches, and we hope they may come to us from other places also.

THE BRETHREN, Christian Good and Jonas Blosser, with their wives, from Rockingham county, Va., were visiting the brethren and sisters in this vicinity during the time of our late Conference.

THE BRETHREN, Joseph N. Gross and William Leatherman of Doylestown Tp., Bucks

Co., Pa., also made a brief stay in this vicinity on their way home from an extended trip through Canada, Illinois, Indiana, and Ohio.

ON SUNDAY, Sept. 19th, there was a Deacon ordained at Kindig's Church, in Augusta Co., Va. Three brethren were nominated, namely: David B. Weaver, Henry Grove, and Samuel Weaver. The lot fell on Samuel Weaver. May he be the means of prosperity to the church, and accomplish much good in his calling.

PRE. JONAS YODER, John Yoder, and John W. King and their wives, from Logan county, Ohio, and Solomon Zook, from Champaign county, were visiting the brethren and friends in the vicinity of Lancaster, Fairfield county, Ohio, during the latter part of October. Bro. Jonas Yoder preached two very interesting discourses on the 19th, and the emblems of the broken body and the shed blood were partaken of. Thanks to God for his kindness.

A REQUEST.—The church at Hassan, Hancock Co., Ohio, has built a Meeting-house, but have no minister among them. They have meeting on the third Sunday of each month, at which time one of the ministers from Allen county preaches for them. It is their desire that some ministering brother should settle among them. Traveling ministers are also requested to stop with and preach for them. English speaking is preferred.

FROM THE BANK CHURCH, Rockingham Co., Va. On Saturday previous to our communion meeting at the Bank church, eight persons were received into membership with the church. On Sunday following a large number of brethren and sisters attended the communion services, in which they all manifested a great interest. The discourse upon the occasion was delivered by Bro. Daniel Heatwole, upon the "Divinity and Passion of Our Lord."

FROM THE CHURCHES IN MIFFLIN Co., Pa.—On Sunday Sept. 20th nine young persons were baptized by Bishop Samuel Yoder and admitted to membership in the two congregations in Kishacoquillas Valley over which he has charge. On the following Sunday two persons were baptized and received into the Juniata, or "River" church, near McVeytown. Besides these, there are in this county two churches under the charge of Bishops Abraham and Christian R. Peachy, and another church in which Jonathan Y. Beiler is Bishop. There have been, we believe, a number of persons received into these churches of late but we have not been informed how many.

FROM CANADA.—On the 6th of July, twenty persons were received into the church by baptism, at Cressman's Meeting-house in Waterloo Co., Ont. On the 31st of August twenty-

seven persons were received into the church by baptism at Conestoga Meeting house. On the 11th of September fifteen persons were baptized and received into the church at Christian Fby's Meeting-house, near Berlin. May God bless all these, that they may remain faithful unto the end and obtain a glorious inheritance in heaven. The church in Canada seems to enjoy God's favors and to be prospering. We trust the same blessings may attend the efforts of the church in other places.

FROM THE CHURCH in Columbiana and Mahoning Counties, Ohio. The communion of the Lord's Supper was held on the 5th of October. Preachers Henry Walter and Joseph Ziegler of Butler Co., Pa., were present; also a number of brethren and sisters from Wayne county. Over one hundred partook of the sacred emblems.

On the day preceding the communion a minister was chosen and ordained. The lot fell on John Burkholder. May the Lord give him wisdom and strength to proclaim the gospel in its purity.

During the Summer the brethren here had a Sunday School, which was held in the Meeting-house, before services, every third Sunday in each house. It closed on the 26th. We trust the school may prove a lasting benefit to the church, and that much may be done to the glory of God and the welfare of souls.

CONFERENCE IN WESTERN PENNSYLVANIA.—As previously announced in the Herald, Conference in the western district of Pennsylvania met in Foulke's Meeting-house, near Salisbury, Somerset county, Pa., Sept. 20th. Four Bishops, six Ministers, and four Deacons were present. Bishop Jacob Snyder, of Blair Co., Pa., Pre. Daniel Roth, of Washington Co., Md., and Bishop Josiah and Deacon Abraham Clemmer, of Montgomery Co., Pa., were with us, which encouraged us very much. During the Conference a spirit of love, harmony, and good feeling prevailed. All present expressed a willingness to adhere to the peaceful principles of the church, and to labor more earnestly for the gospel truth. There was public preaching on Saturday; also on Sunday, when the communion was observed. It was decided to hold the next Conference in Cambria county, near Johnstown.

CONFERENCE IN ELKHART CO., IND.—Conference met at the appointed time, in Yellow Creek Meeting-house. There were twenty-two Bishops, Ministers, and Deacons present. Among them were Bishops Jacob Hildebrand, of Augusta Co., Virginia, George Breneman, of Allen Co., Ohio, and John Speicher, of Kent Co., Michigan. Services were opened and the usual discourses on the doctrines and practices of the church were preached by the Bishops, presenting prominently the doctrine of non-resistance, separation from the world,

the necessity of parents seeking earnestly to bring up their children in the nurture and admonition of the Lord, the inconsistency of professors uniting with secret societies, the necessity of denying ourselves all those things which are contrary to the teachings of the word of God, and letting our light shine so that men may see our good works and glorify our Father which is in heaven.

Especial testimony was borne against brethren going into saloons to drink, as it is not a proper place for a professor to be found in. It shows a bad example, and has led many a man to sin and a drunkard's grave. Other points were also presented, and all the ministers present signified their determination to be faithful, and abide in the long-established doctrines and principles of our church. Harmony and peace prevailed, and we venture to say that all present spent a day both profitably and pleasantly. May the Lord bless the work and prosper us.

On Saturday we had a meeting in the forenoon at Yellow Creek Meeting-house, which was well attended and profitable. In the afternoon two persons were received into the church by baptism at Shaum's Meeting-house, where also a good number were present.

On Sunday, communion services were held at Yellow Creek and Shaum's Meeting-houses. Very large gatherings were present at both places, and we trust the impressions made on that day will not soon be forgotten.

On Tuesday morning following, Bro. Jacob Hildebrand left Elkhart for a trip to Kansas, and Bro. John Shenk, of Allen Co., Ohio, with his wife and mother-in-law, who had in tended to spend some time in visiting among the brotherhood, started home in answer to a dispatch that one of family had met with an accident by being scalded.

We have reason to believe that this Conference and the meetings held in connection therewith were, in a high degree, profitable and encouraging to all who attended them. We hope traveling brethren from other parts of the country will not pass us by on their journeys.

It is reported that the authorities of Austria are trying to prohibit all evangelical preaching and teaching, and religious meetings of all kinds. Missionary families may not meet for worship, neither is a single family safe to worship alone unless they are sure there is no listener to betray them.

THE FRIENDS' REVIEW in comparing the war of Great Britain with the Zulus to the wars of the United States with the Indians, makes the following remark, which is a severe rebuke to the government for the cruelty practiced in the administration of Indian affairs:

"The capture of the Zulu king, Cetawayo, closes the war of Great Britain with this African tribe, a war scarcely exceeded in injustice and atrocity by any of the wars carried on by the United States with the Indians."

IF WE KNEW.

If we knew the woe and heartache
Waiting for us down the road,
If our lips could taste the wormwood,
If our backs could feel the lead,
Would we waste the day in wishing
For a time that ne'er can be?
Would we wait in such impatience
For our ships to come from sea?

If we knew the baby fingers
Pressed against the window-pane
Would be cold and still to-morrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they do now?

Ah! those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track.
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by.

Strange we never prize the music
Till the sweet-voiced bird has flown;
Strange that we should slight the violets
Till the lovely flowers are gone;
Strange that Summer skies and sunshine
Never seem one-half so fair
As when Winter's snowy pinions
Shake their white down in the air?

Lips from which the seal of silence
None but God can roll away,
Never blossomed in such beauty
As adorns the mouth to-day;
And sweet words that freight our mem'ry
With the beautiful perfume,
Come to us in sweeter accents,
Through the portals of the tomb.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and rose,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from our way.

For the Herald of Truth.

CULTIVATE LOVE.

Dear reader of the Herald, It is our duty to cultivate our hearts that we may be able to sow "to the Spirit." In order to do this we must do good to all men; we must love even our enemies, and pray for them that despitefully use us and persecute us. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. It requires a great work and careful attention to sow a beautiful harvest for eternity. We must walk in humility that we may be a light to the world; we must be steadfast that we may be the salt of the earth. There must be growth; the mind must, from day to day, be set more upon eternal things, and our life must furnish evidence that we are seeking a better home

in the life beyond." The tree is known by the fruit. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." The heart must be filled with love, as Peter writes, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently." Charity must grace all our actions. "Put on charity, which is the bond of perfectness." Paul writes to the Romans, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another." Christians should be more united in love, and be more of one mind. It is sad, also, to see so many professors of Christianity fail to deal honestly with their neighbors in business transactions. This is not according to the spirit of Christianity, nor the teachings of the Savior.

BENJAMIN LEGRON.

For the Herald of Truth.

WEARING MOURNING.

By reading the article in the October No. of the Herald of Truth under the head of *Worthy of Imitation*, some thoughts have been suggested.

It is customary in this country for the near relatives of deceased persons to wear mourning garments for a certain length of time, especially by the women. When such persons go from home to attend religious services or appear in company, they put on their mourning. Now it becomes a question whether it is worn because of real sorrow for the dead, or because it is customary; for by some it is worn after they seem to have entirely forgotten those over whom they pretend to mourn. May not this be made a "solemn mockery?" If we would honor the dead, it seems to me we should do it by them while living, and by imitating their good examples and worthy traits of character. If we should clothe ourselves in a garb of sackcloth, and lay ourselves in the dust weeping all the day long, what would it profit us if we did not seek pardon for our sins? Let us rather submit to the decrees of God and seek so to live that we may have a lively hope of meeting the redeemed in glory.

JOSEPH METZLER.

If FAITH be the main-spring, devotion winds up the machinery, and keeps it in continual motion. It is as impossible for the soul to remain strong in faith and active in obedience, without continued communion with God, the fountain of all grace, as it is for a clock to perform its revolutions without being regularly wound up.

WORTHLESS PEOPLE.

Pitiable that any people should live who can be called worthless. How is it in the vast and varied industries of any land that there should be worthless people? Who are they? And why can they be so called? 1st. Who are they? They are those who do not properly answer the design of their being. To answer that, they must be industrious, active, benevolent, economical, and reasonably enterprising. But there are many who work remissly—very little will suffice to procure them a modicum of the prime necessities of life, but they do not even have those. Such people can hardly be called active, for they are rather passive, being acted upon by absolute want, and stirring as little in useful and productive labor as possible. They are not wholly worthless, but verge towards it. Then there are those who might do many things, but are rarely on hand at the time. They rise late, are apt to be behindhand, have small efficiency and are not to be relied upon. These are often found in good society, because their birth, their personal attractions, or their wealth place them there. They never did, nor ever would, work themselves up into good society; they are there by adventitious circumstances, but are more a hindrance than a help. We believe that everybody has a place in the world, was rightly designed, and that his or her field of effort is accessible and can be cultivated. But such people are not desirous of finding their field of labor, or of laboring in it. They are usually willing that others should labor. These are not entirely worthless, but oh, how discouraging to be joined to such a one for life. It sometimes happens that an industrious, persevering husband is joined to such a non-formative, inefficient wife, and both are rendered unhappy. As the wife almost always succeeds in bringing the husband to her level; so in this case the husband is almost unconsciously brought to remit effort after effort, give up place after place of profit or of usefulness, till unwillingly, and under the reproach of conscience, he finally occupies quite as low a level as his wife, or betakes himself to some additional vice and sinks immensely lower.

Still more pitiable is it when the wife is enterprising, shrewd, persevering and ambitious, and the husband remiss and indifferent. To see her adopt this measure and that, to obtain the means of livelihood, and the husband simply enjoy it as if his wife were bound to support him! In some cases I have seen a man play checkers all day, or something as profitable, and his wife, sickly and feeble, run a milliner's shop for the support of the family. Sometimes even worse than this—the wife takes boarders and the husband is a tavern haunter and drunkard! Such enormities

are seen, and it makes one's blood boil to see it; but it is the worthless living out of the earnings of the worthy, and living, as far as we can see, to be miserable and increase misery.

Such sights make us ask with Job, "Wherefore do the wicked live?" But shall not the Great Sovereign suffer those to live who seem to us to be injurious? Shall not all phases of sin be seen that men may hate it? Shall not the character of sin be everywhere seen in every phase, so that the greatness of the atonement for it may be seen and appreciated? These pictures of human beings serve to reveal to us universal human nature. All are worthless in one sense, exceeding sinful, at fault in every point of view, and in God's sight censurable wholly. Yet for these Christ gave His life.

"Greater love hath no man than this, that a man lay down his life for his friends, but God commendeth his love toward us in that while we were enemies Christ died for us!" Shall we not have patience with the worthless and strive to reform them? God waits to be gracious to them, and why not we?—T. S. Hubbard.

For the Herald of Truth.

FURNISH THE CHILDREN WITH READING MATTER.

Most children, as soon as they are able to read and understand what they read, eagerly seize upon every new book and new paper that comes within their reach. Persons of all classes read much more now-a-days than they did in times past; because under the present system of education there is opportunity for nearly every one to get a common school education, and reading matter is much cheaper and much more plentiful than formerly. A taste for reading and a desire to obtain knowledge is also more cultivated in the family and school than it was one generation in the past.

The country is flooded with literature of every kind, from the Bible down to the most obscene and profane that can be imagined. The country is so full of reading matter that it would almost be impossible, if it were even advisable, to keep it out of the hands of young people and children. Every careful observer knows that a child, with few exceptions, will grow corrupt and vicious, or virtuous and pure, according to the character of the company in which it mingles. Reading matter has the same influence. It has been said that the more one reads a good book the better he gets, and the more one reads a bad book the worse he becomes. While this may not be strictly true, there is much truth in it. It cannot be denied that reading corrupt literature has ruined many a soul, and that

reading pure literature has raised many a one from ruin to virtue.

When we seriously consider these facts, namely, that children will read, that there is all kinds of reading matter in the country, and that the matter they read *will have an influence upon them*, does it not become a matter of vital importance that parents see well to it that their children are supplied with proper reading matter?

Words of Cheer is the name of a paper published at Elkhart, Indiana, in the interest of the children. It is filled with interesting and instructive reading matter, which is put in plain, simple language in order that children may more readily comprehend the meaning. In each number there are published "Letters from the Children." The children that use this method of exercising their minds will find it a lasting benefit; it cultivates the power of thinking logically, and telling accurately what they know. Other important features of the paper are "Scripture Questions" and "Bible Queries." These may, by a very little effort on the part of parents and older brothers and sisters, be made very pleasing and profitable to the children. Every one that has the care of children, and teaches them to read the Scriptures, knows how dull and tedious it is to many of them to sit down and read one chapter after another without some plan or some questions to fix their thoughts upon what they read. These questions are intended to furnish subjects for the children that they may read and study the Scriptures with some object in view. In this way truths are impressed and will be remembered. In order to make the best of these questions children should be left to get all out of them they can without assistance; then the passages of Scripture containing the answer should be pointed out, but allowing the children to frame their own answers; help the child only after it has done all it can without assistance. Let it write out the answers and send them to the Editor, Joseph Summers, Elkhart, Indiana. The answers to the "Bible Queries" are always published in the next month. In order to encourage the children the names of all who send in proper answers are published in the paper.

If every one who reads this, that has the care of children, would send the small sum of twenty-five cents and receive the paper one year, and would help the children only a little, they would find it money well invested. It would help the publisher to get out a better paper. How encouraging it is to the little ones to have them get a paper in their own name, and save them till the end of the year, and then put them together in the form of a book! This is the only children's paper published in the English language by the Mennonites in America, and every Mennonite family ought to support it. Let

the church support her own publications. Let her members furnish their children with good reading matter, that their time for reading may be profitably spent, and their tastes for reading be cultivated in such a manner that they may love to read the Bible.

A FRIEND OF THE CHILDREN.

PRETENSION AND PHARISEISM.

The special characteristics of ancient Pharisees were hypocrisy and conceit. They "trusted in themselves that they were righteous, and despised others." In trusting in themselves they showed the power of their own conceit, and their contempt for others exhibited their innate selfishness. Wherever persons lay claim to special sanctity we may be on our guard against special corruption, for the Adversary himself seeks to wear the guise of an angel of light. It was of those who said to others, "Stand by, for I am holier than thou," that the Lord said, "These are a snare in my nose, a fire that burneth all the day." The only proper place for poor, erring mortals to occupy, is the place of the sinner saved by such grace as excludes boasting, and leaves him humbled in the dust. And when any man or any people arrogate to themselves special excellencies, and proclaim themselves as the people of God in an especial sense, despising others and boasting of their own wisdom, light, and grace, two things may well be expected. First, sins and falls of the most grievous character; and second, a hypocritical concealment of the same for the glory of God and the good of his cause which they profess to represent. They have made such especial pretensions as it respects piety and righteousness, that they feel themselves under an obligation to maintain the position which they have taken. And so whenever you see the whitewash of sectarian exclusiveness and pharisaic pride, you will not have far to dig before you find that the sepulcher is so full of dead men's bones that lime cannot deodorize or disinfect.

That was a very sensible remark which a father made to his son as he was leaving home, "John, you are going out into the world; I want you to remember one thing, you are just as good as any body else, and *not a bit better*."

In a certain sense this counsel is good. The Pharisee with his, "God, I thank thee" disdains the publican who smites his breast in penitence; but God frowns on the Pharisee and pardons the publican. So those men or those sects which boast of special excellencies, thanking God that they are not as other men are, are simply taking the Pharisee's place, trusting in themselves that they are righteous, and despising others. The Jews of

old erected the barriers of sectarian exclusiveness, but the apostle was taught that "God was no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." Three times over the "great sheet" taught Peter this important truth. The same lesson needs to be respected and emphasized for the benefit of honest but misguided souls, lest they fall into pharisaic error. As for the Pharisees themselves, instruction is wasted on them. "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

—The Christian.

MIRACLES OF BIBLE TIMES.

If miracles were so plentiful in Bible times, why are they not of common occurrence still? Let us consider for a moment: "Plentiful in Bible times?" What are Bible times? One would like to know within a few thousand years, or a trifle like that, what times are meant. If you think miracles were abundant during all the centuries and millenniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles which come in at random as they do in the old heathen mythologies; but those who pay any attention to Bible perspective know better. Have you ever considered that in the book of Genesis, covering more than two thousand years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracle; Abel works no miracle; even Abraham works no miracle. Nor one of all the patriarchs. How different from all the old mythologies, and how different from what it would have been if this book had come to us merely from some mythological past! Even when God himself is represented as doing things out of the general course of nature, it is only at long intervals, and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac, &c.

Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspective, you will learn, first, that all through Bible times, miracles was not the rule, but the exception; and more particularly that the miracles cluster around particular epochs, when there was special need for such signs of divine presence and power; as the time of the Exodus, after the long, dark interval of Egyptian bondage; at the time of Israel's deepest declension,

when the prophets Elijah and Elisha were called in a special way to witness for the Lord; and above all in the times of Christ and the founding of the Church, after the long and silent interval from the Restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different and altogether reasonable light?—Dr. J. H. Gimson, in *Ages before Moses*.

THE BIBLE.

It is the book of Laws, to show the right and wrong.

It is the book of Wisdom, that condemns all folly and makes the foolish wise.

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It is a book of Travels.

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It is the best covenant that ever was agreed to.

It is the best deed that ever was sealed.

It is the best evidence that ever was produced.

It is wisdom to understand it; to be ignorant of it, is to be destitute.

It is the King's best guide and the Magistrate's rule.

It is the housewife's best guide and the servant's best instructor.

It is the young man's best companion.

It is the schoolboy's spelling book.

It is the learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's Dictionary, and the wise man's Directory.

It affords knowledge of witty inventions and is its own interpreter.

And that which crowns all, is that the author is without partiality, without hypocrisy, with whom is no variableness, neither shadow of turning.

COVETOUSNESS—WHAT THE BIBLE SAYS OF IT.

It is offensive to God.—For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. Isa. 57:17.

It has its origin in the heart.—Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man. Mark 7:22, 23.

It leads to injustice and oppression.—And they watched Him, whether he would heal him on the Sabbath-day; that they might accuse Him. Mark 3:2.

It leads to all manner of foolish and hurtful lusts.—They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 Tim. 6:9.

It is inconsistent with the character of the saints.—Covetousness, let it not be once named among you, as becometh saints. Eph. 6:3.

It is idolatry.—Covetousness which is idolatry. Col. 3:5.

It excludes man from heaven.—Covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

TRIMMING HER LAMP.

An aged Christian, who for a long time had been gradually sinking into the embrace of death, was one day rejoicing in the goodness of God. She was very happy in his love, and appeared to enjoy in a high degree his presence and blessing. Her companion in life remarked to a friend, that she seemed to be "trimming her lamp to go through the dark valley." This beautiful expression had the force of prophecy, for in a few days she was called to pass through that valley to her heavenly home.

Reader, is your lamp trimmed, and are you ready to pass through the "valley of the shadow of death?" Perhaps you are strong and well, and looking for many happy days on earth, but you may be very, very near the chilling tide of that stream in whose cold waters you must go down. That appointed bound which you cannot pass may be near at hand, and your sun even now be going down for the last time on earth.

THE BOMBAY (INDIA) GAZETTE says it is stated that the city of Serinagar, the capital of Cashmere, ordinarily containing 300,000 inhabitants, has had only 30,000 since the famine.

Miscellany.

THE FROST SPIRIT.

He comes—He comes—the Frost spirit comes!
You may trace his footsteps now
On the naked woods and the blasted fields
And the brown hill's withered brow;
He has smitten the leaves of the gray old trees
Where their pleasant green came forth,
And the winds, which follow wherever he goes,
Have shaken them down to earth.

PICTURES OF THE MISERIES OF WAR.

BY SAMUEL JOHNSON.

It is wonderful with what coolness and indifference the greater part of mankind see war commenced. Those that hear of it at a distance or read of it in books, but have never presented its evils to their minds, consider it as little more than a splendid game, a proclamation, an army, a battle and a triumph. Some, indeed, must perish in the successful field, but they die upon the bed of honor, resign their lives amidst the joys of conquest, and, filled with England's glory, smile in death.

The life of a modern soldier is ill represented by heroic fiction. War has means of destruction more formidable than the cannon and the sword. Of the thousands and ten thousands that perished in our late contests with France and Spain, a very small part ever felt the stroke of an enemy; the rest languished in tents and ships, amidst damps and putrefaction; pale, torpid, spiritless and helpless; gasping and groaning, unpitied among men, made obstinate by long continuance of hopeless misery, and were at last whelmed in pits, or heaved into the ocean, without notice and without remembrance. By uncomfortable encampments and unwholesome stations, where courage is useless and enterprise impracticable, fleets are silently drenched and armies sluggishly melted away.

Thus is a people gradually exhausted, for the most part, with little effect. The wars of civilized nations make very slow changes in the system of empire. The public perceives scarcely any alteration but an increase of debt; and the few individuals who are benefited are not supposed to have the clearest right to their advantages. If he that shared the danger enjoyed the profit, and after bleeding in the battle, grew rich by the victory, he might show his gains without envy. But at the conclusion of a ten years' war, how are we recompensed for the death of multitudes and the expense of millions, but by contemplating the sudden glories of paymasters and agents, contractors and commissioners, whose equipages shine like meteors, and whose palaces rise like exhalations!

THE CHILD-DIKE.

Holland is a beautiful country, full of green fields with cattle and sheep grazing in the pastures, but there are few trees and no hills to be seen. The ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature of any kind was left alive.

A large part of the water that came in at the time of that flood still remains. It is known as "The Maas," and in one part of it there is a little green island—a part of an old dike or dam—which is called the "kinder-dike," or child-dike, and it got its name in this way:

The waters rushed in over one of the little Friesland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old-fashioned cradle, made tight and strong of good stout wood.

By the side of the cradle lay the old cat, baby's friend, probably purring away as comfortably as possible. In came the waters with a fearful roar. The old cat in her fright jumped into the cradle with the baby, who slept through the turmoil as quietly as ever. The people were drowned in their beds. The house was torn from its foundations and broken in pieces. But the little cradle floated out on the angry sea in that dark night, bearing safely its precious burden.

When morning came there was nothing to be seen of the villages and green meadows. All was water. Hundreds of people were out in boats trying to save as many lives as possible, and on this little bit of an island that I have spoken of, what do you think they found? Why, that same old cradle, with the baby asleep in it and the old cat curled up at her feet, all safe and sound.

Where the little voyagers came from, and to whom they belonged, no one could tell. But, in memory of them, this little island was called "kinder-dike"—the child-dike—and it goes by that name to this day; and this story is told to thousands of little people all over Holland as a remarkable instance of God's providence.—*The Nursery.*

THE CAMP-MEETING NUISANCE.

Camp-meetings, especially when held on the Sabbath, are in a high degree objectionable. Much has been written and said against them. Several of the most influential Conferences of the Methodist Episcopal Church adopted strong action

against them. They held that in communities well supplied with churches, there is not even the shadow of a necessity for such meetings, and that there are many weighty objections to them. All the surroundings of such meetings are in a high degree unfavorable to real serious and Scriptural devotion. Why then leave God's consecrated sanctuaries, where worship can be conducted with solemn propriety, decency, and order, and go out into a grove where there is so much to interfere with real and acceptable worship? Thousands of people are drawn away from Churches and Sunday Schools, not to worship God, but to gratify curiosity and for mere pleasure. Special trains are run on the railroads, and hundreds of vehicles of various kinds are brought into requisition to convey people to the great gathering. Huckster stands are numerous, and Sunday traffic is the order of the day. The holy day of God is desecrated in a most shocking manner. An irreverent spirit for the Sabbath is engendered on a large scale. God only can fully know the widespread demoralization which is caused by these Sabbath-breaking movements. It is, indeed, astonishing that persons with any proper sense of what is right and pleasing to God, should be willing to countenance them for a moment. It is sad to be forced to the conclusion that the leading motive for such meetings is worldly, a desire to make money. But who cannot see the sin of such a motive? The holy day of God is sold for money, the same consideration for which Judas sold Christ. We are confident in the belief, that were it not for the money interest involved, the country would soon be rid of this abomination. We are glad to know that many connected with denominations which are in the habit of holding Sunday camp meetings are heartily sick of them and are using their influence to have them suppressed. It is earnestly to be hoped that through the efforts and prayers of all who fear God, and who "remember the Sabbath day to keep it holy," Sunday camp meetings may be speedily brought to an end.—*Lebanon (Pa.) Courier.*

SUGGESTIONS FOR THE SICK ROOM.

In preparing a meal for any one whose appetite is delicate, it should be made to look as tempting as possible. The tray should be covered with the whitest napkin, and the silver, glass, and china should shine with cleanliness. There should not be too great a variety of viands, and but a very small proportion of each one. Nothing more quickly disgusts a feeble appetite than a quantity of food presented at the same time.

The patient should never be consulted

beft rehand as to what he will eat or what he will drink. If he asks for any thing give it to him with the doctor's permission; otherwise prepare what he is known to like, and offer it without previous comment. One of the chief offices of a good nurse is to think for her patient. His slightest want should be anticipated and gratified before he has time to express it. Quick observation will enable her to detect the first symptom of worry or excitement, and to remove the cause. An invalid should never be teased with the exertion of making a decision. Whether the room is too hot or too cold; whether chicken broth, beef tea, or gruel is best for his luncheon, and all similar matters, are questions which should be decided without appealing to him.

Household troubles should be kept as far as possible from the sick room. Squabbles of children or servants never should find an echo there.

In the event of some great calamity occurring, of which it is absolutely necessary the sufferer should be informed, the ill news should be broken as gently as possible, and every soothing device employed to help him bear the shock.

Above all, an invalid, or even a person apparently convalescent, should be saved from his friends. One garrulous acquaintance admitted for half an hour will undo the good done by a week of tender nursing. Whoever is the responsible person in charge should know how much her patient can bear. She should keep a careful watch on visitors of whose discretion she is not certain, and the moment she perceives it to be necessary, politely but firmly dismiss them.

She must carry out implicitly the doctor's directions; particularly those regarding medicine and diet. Strict obedience to his orders, a faithful, diligent, pains-taking following of his instructions will insure to the sufferer the best results from his skill, and bring order, method, and regularity into domestic nursing.—A TRAINED NURSE, in *Scribner for September*.

THE SLAVE TRADE IN CENTRAL AFRICA.

The transportation of slaves from the coast of Zanzibar has been almost stopped by the British navy, but large numbers are still brought to the coast, mostly from the tribes living to the east of Lake Nyassa. Huge caravans pass north, along the coast, with slaves from Somali country. Others are smuggled into *chovos* by two, or three at the coast towns. The presence of Europeans, even single and unarmed, in the interior, has done much to discourage kidnapping. The chiefs do not wish to sell slaves if their wants can be supplied by other means. The trade

is carried on stealthily in the Red Sea. Col. Gordon is breaking it up in the Sudan. In the last half of 1878 he arrested forty-two caravans and liberated the slaves. Suleyman, the principal slave dealer, attacked him with 11,000 men, and was utterly routed. The speedy capture of all the positions which now serve as slave trade centres is considered certain.—*American Naturalist*.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, October 2nd, at half past three o'clock, P.M., Frederick S. Winston, Esq., Vice President, in the chair.

The committee on Finance reported the receipts for September, from auxiliary societies, churches, and individuals, \$8,030 37; rents, \$888 65; legacies, \$5,266 28; for books sold, \$10,606 20; total, \$24,791 50. Disbursements, upon their audit and warrant, \$31,816 61.

The Committee on Publications reported that the issues for the month of September were 72,550 volumes; and that 3,224,000 copies of the Agate Testament had been printed from duplicate sets of plates made ten years ago, and recommended a new set of plates to be made.

Among the important grants recommended by the committee on Distribution, and approved by the board, were the following: To the Society's Agency in Russia, 10,000 copies of the Reval-Estionian Bible, manufactured at the Bible House, for distribution in Reval in Esthonia; to the Presbyterian Board of Foreign Missions, for the Zulu Mission, 400 copies of the Mpongwe Scriptures and 200 Gospel of St. John, in the Dikele dialect; to the German Mission of the Meth. Ep. Church, \$8,900 in funds for printing Scriptures at Bremen, for distribution in Germany; and \$2,500 in books for colportage work in destitute portions of this country.

The Committee on Agencies reported that during the past five months eighty-six colporteurs had been employed by this society in thirteen different States. As the result of their labors, 83,842 families were visited, of which 17,720 were found to be destitute of the Scriptures, and 13,638 of these were supplied; and that 58,137 copies of the Scriptures had been distributed by sale and gift through this agency. The cost to the society for the labor of colporteurs was thirteen cents for every family visited, or nineteen cents for every copy of Scripture distributed. This expense was met by the sale of books entrusted to them, and in addition, \$4,110 48 returned to the society.

Important recommendations were made to the Board by the Committee on Legations, respecting their department of the

Society's business, which were adopted. Two auxiliaries were recognized, one in Iowa and the other in Colorado.

THE FRUITS OF RIGHTEOUSNESS.

In the golden autumn we sometimes see in an orchard a fruit tree, which on one side has an abundance whilst on the other side we find none. It may be that the east wind has nipped the buds on the unfruitful side, or that it stands too close to other trees on that side, but from some cause the tree only partly brings forth its fruit. You may sometimes discover a similar phenomenon among Christians. You are called to admire a man whose benevolence is most exemplary. He is a pattern of giving to God's cause, and the praises of his good deeds are on the lips of many. And when you come closer to examine that tree in the Lord's garden, you sometimes find the benevolent man is very irritable, or proud, or self-willed, and, therefore, is but partly a fruitful tree. It is equally so with some who are distinguished for the exhibition of other graces. It often happens that Christian professors put forth their whole strength in one direction, and forget that it is by the perfection of every part of their Christian character that a comely and beautiful whole is presented to us. We are not to be one-sided trees, but to be "filled with the fruits of righteousness" on every side.

How can this take place? "By Christ Jesus." The tree with abundance of sap need never be barren of fruit. As sap is the life of the tree, so Christ is the life of the saint. In just that proportion that we are permeated with the virtue of Jesus shall we be fruitful in every good word and work. The stem of the vine cut from the parent tree is not more worthless, as it lies on the ground, than are we without Christ; the same stem through which passes the juicy blood, and from which hang the ripe clusters of delicious fruit, is not more fruitful than are we when filled by Jesus Christ.

Let no day pass without reading a portion of the blessed Bible. A single verse, may be as the pebble out of the brook which David slew the giant; or, as a guardian angel, to protect you from many an evil spirit. "It is written again," said our Lord, when the tempter assailed him, and with this sword of the Spirit, the Adversary was overcome.

PROFESSOR TICE says, by astronomical calculations, that on the night of November 15th there will be the most brilliant shower of stars seen since 1833. The grand display will commence at one o'clock in the morning and it will be well worth while to lose a few hours sleep to view so beautiful a sight.

THE LARGEST church in the United States is the First African Baptist Church of Richmond, Va. It has 3,300 members. On one Sunday its pastor baptized 593 persons and added nearly nine hundred to the church.

REV. LAWES of the New Guinea mission stated, at the anniversary of the London Missionary Society, that the South-Sea Islanders are the most proud of tattooing marks on their skin which mean that the man who wears them has shed human blood. He has no right to this distinction unless he has murdered a man.

THE LATE Thomas Wilson, a retired merchant of Baltimore, bequeathed \$500,000 for the endowment of a sanitarium for the children of the poor, and \$200,000 for the endowment of a fuel-saving society to aid the poor.

GLASS which was once considered as the most brittle of all articles, can be made so as not to be broken. On one of the English railroads glass sleepers are being tested, and are said to be not only cheap but indestructible.

WE MUST never fall into the delusion that the purposes of God set aside the use of means. I have heard thoughtless or capricious talkers say, "If God works out his purposes, then there is no need for preaching, or any other means." Ah! simoleon that thou art, if we teach you that God works out his purposes by means, how mad must you be to charge us with thinking lightly of the means!—*Spurgeon*.

Christ himself thy sins hath borne;
Weeping soul, no longer mourn,
View him bleeding on the tree,
Pouring out his life for thee.
There thy every sin he bore,
Weeping soul, lament no more,
Fix thy hopes on him who died;
In his work be satisfied!

REV. HENRY MORGAN, of Boston, publicly announces that the first church in that city that advertises or promotes a lottery this season shall be prosecuted to the full extent of the law.

How LONG is your building to stand? surely not longer than the foundation. If upon the Savior you have fixed your rest, upon that foundation will you remain forever, for Christ, the living God, lasteth through time into eternity for evermore. If upon this world's pleasures, how long will they last?

THE CATHEDRAL at Cologne, which was begun in 1248, will be completed next spring, having been more than six and a quarter centuries in building. The topstones and crosses have yet to be placed on the towers.

THE CROPS in Europe will fall short, it is estimated, one-third. This while it opens up a market for American products, will doubtless bring hardship and want to many European homes.

COMPULSORY education is now the law in Madagascar. The queen is not willing that her subjects should remain in ignorance.

OBITUARY.

JOHN SMILEY, son of Nathan and Anna Smiley, was born in Somerset Co., Pa., Oct. 2nd, 1822. In 1842 he deceased with his parents emigrated to Elkhart Co., Ind. In 1845 he returned to Pa. on a visit, and while in Mifflin Co., Pa. he made his covenant with God, and became a faithful member of the Amish Mennonite Church. Jan. 15th 1846, he united in matrimony with Mary Conrad, of Wayne Co., Ohio. The following spring they established their home in Elkhart Co., Ind. In 1849 he was ordained minister of the Gospel. In 1866 he and his family changed their residence to Wayne Co., Ohio, where, on the 18th of September, 1879 he died, unexpectedly and unseen by man. On that day he was as well as usual, and was helping to thresh grain in his barn. For some years previous he complained of heart disease, and it is supposed he died of that disease. He was helping to thresh grain, and it is thought they continued threshing about fifteen minutes after he had expired. When they stopped and prepared for supper; and when supper was ready and hands were waiting he was missing. He was then called and searched for, and found lightly covered up with straw in a nearly empty straw mow, where he was working when last seen.

He was buried on the 21st, on which occasion remarks were made by J. K. Yoder in the German and C. Holdeman in the English language, from Revelations 16:15. Through his departure the family mourns the loss of a devoted husband and benevolent father; the church, the vacancy in the ministry and council. From the large number that assembled to pay their last respects towards him there is evidence that he was greatly respected. Aged 56 years, 11 months, and 16 days. * *

Married.

Sept. 25th, by George Howe, A. TUTWILER and LIZZIE E. HEATWOLE, daughter of Abram Heatwole, Pleasant Valley, all of Rockingham Co., Va.

Sept. 28th, at Dale Enterprise, Rockingham Co., Virginia, by Wm. T. Price, Wm. H. SUTER, and LYDIA SHENK, daughter of Jacob Shenk, all of Rockingham Co., Va.

Oct. 16th, by Solomon Funk of Singer's Glen, DANIEL F. HEATWOLE and SARAH LINAWEAVER, all of Rockingham Co., Va.

Oct. 16th, by Samuel Godshalk, JOHN GANGLER, of New Britain, and BARBARA HIGH, of Bedminster Twp., Bucks Co., Pa.

Oct. 9th, at the residence of the bride's parents, by Christian Sommer, ABRAHAM GEBBER and BARBARA MOSER, both of Wayne Co., Ohio.

Oct. 14th, in Mahoning Co., Ohio, by J. KURTZ, JOHN C. MARTIN of Holmes Co., and SARAH METZLER, of Mahoning Co., Ohio.

Found parents, calm the heaving breast,
The Savior called him home;
Grieve not your darling is at rest
Beyond this vale of gloom.

Sept. 29th, near Bremen, Fairfield Co., Ohio, DAVID A. SHATZER, aged 24 years, 9 months, and 16 days. Brother David united with the Mennonite Church about the 1st of September, when yet in good health. The day before he united with the Church, he said he came to the conclusion to live a Christian while here, for he thought that his time is short. He was buried at the Pleasant Hill Church. Funeral services were conducted by Benj. Huber, from 2 Cor 5:10.

Oct. 17th, in Harrison Twp., Elkhart Co., Ind., of a lingering illness, ELIZABETH, wife of Pre. David Y. MILLER, aged 64 years, 6 months, and 22 days. Her maiden name was Schnellert; was married to — Sayler, and after the death of her first husband, nineteen months ago she married her second husband who survives her. Funeral services by John Metzler, Daniel Stutzman, and Samuel Lear, from Matt. 24:44.

Oct. 11th, in St. Joseph Co., Ind., Diphtheria, JAMES, son of Frederick and — Fox, aged 2 years, 10 months, and 17 days. Services by John Metzler from Matt. 18:2, 3.

Aug. 31st, in Medina Co., Ohio, SARAH RIFE, aged 58 years, 11 months, and 10 days. Buried Sept. 2nd. Funeral services by J. Good, from 2 Tim. 4:18.

Aug. 24th, in Waterloo Twp., Ont., of intermittent Fever and Inflammation of the Lungs, Bro. JOHN HEISTAND, aged 53 years, 7 months, and 22 days. He bore his suffering with Christian patience. He was unmarried.

Aug. 27th, in Jewell Co., Kansas, of Inflammation of the bowels, CLINTON S., son of Charles and Fanny ATKINS, aged 1 year, 10 months, and 14 days. Buried at Pleasant Hill the 28th, on which occasion John Snyder made remarks from Matt. 24:44.

Sept. 29th, in Lancaster Co., Pa., of cancer in the mouth, Sister MARY LINTNER, wife of Bro. Daniel Lintner, aged 68 years, 2 months and 24 days. For three years her sufferings were severe, yet she bore them with Christian patience. She was the mother of 12 children, 9 of whom are here to mourn their loss. Buried Oct. 1st, in the Mennonite burying-ground at Millersville. Services by Amos and Christ an Herr from Luke 10:41, 42.

Sept. 7th, in Miami Co., Ohio, SUSAN E. SLAUG, aged 5 months and 20 days.

June 17th, in Clarke Co., Ohio, Sister LYDIA ANN HUBER, aged 17 years, 10 months, and 19 days.

Sept. 29th, in Allen Co., Ohio, of consumption, LORENZO D. GOOD, aged 25 years and 4 days. He was buried on the 30th; Services by C. B. and George Brenneeman. Bro. Good has been illing for a number of years. He bore his suffering with Christian fortitude; his one concern was on account of leaving his children without a father to care for them; but he left them in the care of their mother and their Savior. Soon it pleased Jesus to call one of them away, and on the 16th of Oct., MAGGIE, aged 3 years, followed her father. He left a bright evidence of his hope of heaven. Twelve hours previous to his death when the writer (C. B. B.) bade him farewell, he asked him if he felt that if we were made and by his departure, that he was going to gladden his friends in heaven; to which he answered, "O yes, I go to meet glad friends in heaven." "I turned to leave he called me back and said, 'I have resigned my all to Jesus. A wife and two little daughters are still left to mourn their loss. May they realize that the Lord is the widow's God, and a father to the fatherless.'"

Oct. 4th, in Clarke Co., Ohio, JONAS HAINES, aged 78 years, 7 months, and 6 days. Upon this occasion remarks were made on Romans 1:2, 3. Oct. 9th, at the residence of Brother Jacob Kolb of Mahoning Co., Ohio, Sister CATHERINE

Died.

tence nothing of the Spirit is mentioned, only the sound is spoken of, "it filled all the house," it here refers to sound for its antecedent and has no reference to the Spirit. What is said here of the Holy Ghost is that, they, — the disciples — were all filled with it.

John the Baptist was a priest under the law. The evangelist, Luke particularly states that his father Zachariah was a priest, and that his mother was of the daughters of Aaron. John was a priest, and without question was subject to the forms of the law, Christ's own life, and the writings of the apostles, furnishes evidence that *He* was under the law, and John as his forerunner *must* have ministered according to the forms of the law. Neither John the Baptist nor Jesus began their ministerial or priestly labors until they arrived at the age of thirty years, which was the proper age for the anointing or consecrating of priests, under the Mosaic law, according to the Aaronic order. This is evidence that they both submitted to the law in the forms connected with their priesthood as well as in its other forms. Christ means anointed; and Jesus received the outward form of his anointing at the hands of John by water baptism, which was approved by the baptism of the Holy Spirit, which descended upon him, and audibly acknowledged him as the Son of God as he stood upon the banks of Jordan. If Christ was not anointed at Jordan at his baptism, we cannot find in the Scriptures when nor where it was done.

From the preceding remarks we see that John the Baptist ministered under the law; that consecration under the law was always performed by the pouring upon of oil and the sprinkling of blood; that the consecration under the law was a type upon the consecration of the Christian, by the blessing of the Holy Spirit, and the sprinkling of blood, a type upon the shedding of the blood, of the Savior; that the types upon, the prophecies and promises of the blessing of the Holy Spirit all signified an outpouring or an affusion—an application of the blessing to the individual; and that the Holy Spirit was on all occasions, where it was given, a coming upon—an affusion. With these facts in our minds it is an easy matter to arrive at a correct understanding of the mode made use of by John in his baptism.

All the prophecies upon the blessings of the new dispensation represent the Spirit as coming down from above, falling upon, pouring out, &c. All these symbols and figures agree in form, and the fulfillments agree in every particular where we have an account in the Scriptures that the Spirit was given. When all the prophecies, all the promises, all the symbols, and all the fulfillments agree in form, is it reasonable

that the last symbol of the gift of the Holy Ghost, the most direct, and most closely connected with the fulfillment, namely, water baptism, shall differ, in form from all the rest?

When John said, "I indeed baptize you with water, but ye shall be baptized with the Holy Ghost and with fire," his language would have been difficult to understand if his form of baptism had differed materially from the baptism it foreshadowed. There *must* have been some similarity in form between the two baptisms. We have a minute description of the mode of the baptism with the Holy Ghost in that of the Savior and that on the day of Pentecost; in both, the substance was applied to the individual, and not the individual to the substance. "But ye shall be baptized with the Holy Ghost." In this passage the sacred writer describes the baptism performed by the hand of God, and says it shall be *with* the Holy Ghost; we know the form in which it took place, and it is an example of the use of the word *with*; what shall we understand the sacred writer to mean when he says *with* water? An application of water to the individual, of course. John's baptism cannot be reconciled to any mode or form except the mode of consecration used by the Aaronic priesthood under which he ministered. There is no difficulty whatever in the way of understanding his baptism to be a pouring. None of the circumstances are unfavorable to that mode, while there are many and strong evidences, as has already been shown, favoring it. The only evidence that can be produced to favor immersion is that he baptized in (or at) Jordan, and that the Savior came up out of the water; but this does not interfere in the least with the idea that he baptized by pouring. The prophets always represented the blessings of the gospel by sprinkling and pouring, then how could the Jews recognize the symbol of those blessings in dipping? The Jews, who were so scrupulous of exact forms, brought no complaint of any departure from the forms of the law in John's ministry.

There could have been no change, either in the form or signification, from the baptism of John to the baptism used by the disciples of Jesus. We find nothing of the kind in the Gospels, the Acts of the Apostles, nor the Epistles. If there was a change in mode from pouring or sprinkling to immersion, then are immersionists mistaken at least in the baptism of Jesus, for they are unrestrained in making unscriptural expressions like the following: "Jesus bowed his head beneath the waves of Jordan." "He must be buried in the same watery grave in which the Savior had been laid." "Follow Christ in baptism—(immersion)."

Christ gave his disciples the sacrament with bread and wine in commemoration

of his death, and he certainly did not give them another sacrament for the same purpose. Christ's water baptism was not death, burial, and resurrection, nor was that of his disciples, neither is the water baptism of Christians to-day. It is not so taught in the Scriptures; and was not so taught by the quite early Christians. The doctrine of burial in water baptism was brought out later by some that taught also other erroneous doctrines.

When the Savior said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," he had reference to the coming down of the Spirit on the day of Pentecost. Peter was there and saw what took place, and he called to mind immediately the prophecy of Joel in which he said, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Joel prophesied of this occurrence and called the form or mode in which the pentecostal blessing came an outpouring; Jesus called it a baptism, and Peter saw it and recognized it both as an outpouring and a baptism. We suppose no one is ignorant or presumptuous enough to deny, in the face of divine authority, that pouring is a baptism when God sends his Spirit upon his faithful children to consecrate, guide, and comfort them; then where is the authority to deny pouring to be baptism, whether performed by God himself, or by his faithful servants at his express bidding?

JNO. S. COFFMAN.

For the Herald of Truth. "ESSENTIALS" IN "NON- ESSENTIALS."

The term "Non-essential," is applied in common language to things that are not strictly commanded or forbidden in the Scriptures; of which it is claimed there is liberty to use or not to use. But can there be two professors of religion found that will agree in just what is, or what is not, "non essential?" The reader may say there is no positive command for this or that thing, therefore I have a right to use my privilege or pleasure about it, which is correct so far as this privilege can be used to the honor and glory of God, and the up-building of his kingdom, here on earth, and will be used no farther by those that claim to glorify God, and edify the church. That there is such a thing as "non-essentials" and "essentials" in what is called "non-essentials" we will endeavor to bring before the reader the best we can, with our limited abilities.

To illustrate our views more clearly we will draw a line between the kingdom of God, and the kingdom of the world, placing the commands and essentials into God's kingdom, and the forbidden things into the kingdom of the world.

The reader will bear in mind that this

line is only an imaginary one, and, by many, is hard to discover. The "non-essentials" will naturally come between the things commanded and things interdicted, close to, or upon this line of division. Here then is the field where Satan labors with the most success, for the nearer we approach to the line of his kingdom, the more power and influence he is likely to wield over us. Here is where we find him "transformed into an angel of light," and applying his wily arts to make his lies look plausible and his offers enticing. He often uses such forcible arguments with Scripture quotations blended together with his wicked designs trying to distort the understanding, distract the imagination, and divest the mind from truth and righteousness through his Satanic shrewdness, that it is frequently a trying task to discriminate between right and wrong. For example, in Matt. 4, see in what manner he approached Christ when he had fasted forty days; also his argument with Adam and Eve at the time of the fall.

On this line is where we find the forms and practices called "Essentials" or "Non-essentials," as the case may be, from which arise at the present time, so much discord, envy, contentions, strife, bickerings, and such like, in so many of the churches of the different denominations; the cause of which is the lack of that spirit and charity, which Christ and the Apostles so particularly charged the disciples and churches to cultivate. We all believe that Paul's Epistles were written through the divine influence and inspiration of the Spirit of God, and we must consider them equivalent to the commands of God. Let us see what he says in regard to this matter.

"But meat commendeth us not to God; for neither, if we eat are we the better; neither if we eat not, are we the worse." 1 Cor 8 : 8. This appears to be a "Non-essential," yet there is an "Essential" in it; for he says, "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak." Verse 9. And "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Verse 13. "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." Chap. 10 : 23 "Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God." Verse 32. "Even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved," verse 33. "but if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Rom. 14 : 15. see also verse 21.

The reader will notice that these quotations mostly have reference to the use of meat, but in 1 Cor. 10 : 31, we have the

evidence conclusively that all things of the same nature are included the same as meat; for "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." We might quote many more passages of like significance, but these already referred to teach us that, if we abuse this liberty so as to wound the weak conscience of the brethren, we "sin against Christ." There are many things that might be lawful for man to do, yet not always expedient. We all know that it is lawful to eat meat, yet, it was essential to Paul to abstain from its use where it was a hindrance to the advancement and welfare of the Church. Does it not therefore behoove us to sacrifice some of our preferences, rather than to abuse our liberty? We should rather abstain from the use of those things that do not better our condition spiritually, but are continually causing strife and discord in our Church. This is the way in which Paul surmounted the difficulties connected with non-essentials. All who desire to follow his example, and wish for scriptural evidence about such matters, need only to peruse his epistles with an eye to righteousness, and they can find it sufficient to cover this whole "Non-essential" ground.

The so called "Non-essentials" in which liberty is claimed, are without number. We will name but a few, such as, fairs, theaters, shows, picnics, political gatherings, church fairs, festivals, &c. It is a different thing to be accidentally brought to look upon scenes enacted simply for carnal gratification, or to indulge in all these worldly amusements simply to gratify the lust of the eyes, and the pride of life, as many Christian professors do. But such a profession amounts to nothing more or less than professing one thing and acting out another.

Can it possibly be managed to indulge in these things and still keep "unspotted from the world?" Can any sane man believe it? Such conduct has a demoralizing influence upon the rising generation. Many parents are doing all they can to restrain their children from indulging in these things, and fail, while they might succeed were it not for the abuse of exercising and advocating liberty in this "Non-essential" idolatry. J. R. ZOOK, Gunn City, Mo.

For the Herald of Truth. PAUL AS AN EXAMPLE.

"Lord, what wilt thou have me to do?" Acts 9 : 6.

Every Bible reader is acquainted with the history of the conversion of Saul of Tarsus. His change, from a cruel and relentless persecutor of the followers of Christ, to the most zealous upholder and faithful promulgator of the Christian religion, may well be regarded as one of the

most wonderful miracles recorded in the New Testament. He, himself says, "For ye have heard of my conversion in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; But when it pleased God, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Gal. 1 : 13-16.

When the "light from heaven" shone round about him and he fell to the earth and heard a voice saying, "Saul, Saul, why persecutest thou me?" he humbly asked, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks," and he, trembling and astonished, said, "Lord, what wilt thou have me to do?" He did not wait to consider what people would say if it should be found out that he had become a follower of Christ; neither did he ask his companions what they thought he had better do. He did not wait to see whether it would be convenient for him to forsake the popular religion of his time, and unite with the despised Nazarenes; and although he had letters from the chief priest to the synagogues of Damascus, giving him full authority to arrest for punishment those who dared to do that which the Lord and his own conscience now required of him, yet he "conferred not with flesh and blood," but immediately asked, "Lord, what wilt thou have me to do?" And the Lord revealed to him what he would have him to do, as he always does to those who so sincerely desire to know his will.

Then this question is strictly personal: "Lord, what wilt thou have me to do?" Paul desired only to know the will of the Lord in regard to himself. He did not point to his companions in sin and say that they had as much need of repentance as he; neither did he try to excuse himself by saying that the high priest had given him authority to persecute the Christians. No, he felt his own guilt, and without stopping to see what his partners in this persecution would do, he took the question home to himself, and there, on the road to Damascus, while that heavenly light shone round about him, his prayer was, "What wilt thou have me to do?" And when he had received forgiveness, and his eyes were opened, he "was not disobedient unto the heavenly vision, but showed first unto them of Damascus, and at Jerusalem, and throughout the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. Acts 26 : 19, 20.

In looking back to his former life, he says, "I thank Christ Jesus, our Lord, who hath enabled me, for that he hath counted me faithful, putting me in the ministry; who was before a blasphemer,

and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. . . . Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." 1 Tim. 1: 12-16. Not only was his conversion a pattern showing the long-suffering or mercy and pardoning grace of our Lord, but his whole life thereafter is an example of Christian fortitude and victory over sin. He even refers to his own life as an example for imitation, for he says, "Brethren, be followers together of me, and mark them that walk so as ye have us for an example." Phil. 3: 17. And the turning point in his life was when he lost sight of everything else, and simply asked, "Lord, what wilt thou have me to do?"

And then, knowing the will of God, nothing could hinder him from obeying it: but in the face of the greatest danger he followed his Lord and Master whithersoever he went. This is his testimony, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11: 24-28.

Again Paul says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 35-39.

Paul was not a lukewarm Christian, and there was no danger of mistaking his position. On the contrary, he has left us the most earnest expression of holy ambition,—"Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14. This expression alone is a clear illustration of his daily life after his conversion.

His missionary labors were doubtless

more extensive than those of any of the other apostles, and his fourteen Epistles teach us more of the fundamental doctrines of the Christian religion than do the Epistles of all the other apostles combined. We may well take to ourselves the words which he spoke to the elders of Ephesus, "Wherefore, I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Acts 20: 26, 27.

He gave up his whole will to the will of the Lord, and he asserts his identity with Christ in such passages as these, "For me to live is Christ." Phil. 1: 21. "I can do all things through Christ which strengtheneth me." Phil. 4: 13. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20. Hence he can say with authority, "Be ye followers of me as I also am of Christ." 1 Cor. 11: 1.

Let all earnest truth-seekers who sincerely desire to know the will of the Lord for the sake of living up to the same, bear in mind that when Paul cast aside his own wisdom and all the pharisaical teachings of his sect, acknowledged his own blindness and fell at the feet of Jesus, crying, "Lord, what wilt thou have me to do?" The divine will was not only revealed to him, but grace was therewith given that he could live in obedience thereto. Yes, so faithfully did he follow the footsteps of his Lord and Master that in words inspired by the Holy Spirit, he still calls to us who follow him, and says, "Those things which ye both have learned and received, and heard and seen in me, do; and the God of peace shall be with you." Phil. 4: 9.

SIMON P. YODER.

Vistula, Ind.

For the Herald of Truth.

THE DEAD.

We cherish the memories of the dead with peculiar solemnity. Well we may, for death is one of the most momentous things connected with our existence. It is the King of Terrors laying hold upon his subjects with his resistless hand and leading them to their reward, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Lazarus was in Abraham's bosom; the rich man was in torment. "In the place where the tree falleth there it shall be." Whatever is left undone, through neglect, in this world can not be done in the next, even if it be the seeking of salvation. While the dead are no more in a time of grace to make reconciliation with an offended God, through a mediating Savior, let the living make haste to obtain pardon, and take Solo-

mon's counsel—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

When we go mourning, and feel sad that our friends have gone from us, and left us in this vale of sorrows never to see them again, when

"We scarce can think earth's minstrelsy,
Will cheer our hearts again."

what a consolation it is to us if we can have the hope that they have only gone before, and are waiting for their loved ones on the other shore. How comforting if we have the assurance concerning our departed friends that Jesus gave his disciples concerning Lazarus when he said, "Our friend Lazarus sleepeth."

"Asleep in Jesus, blessed sleep!"

Do we remember the gentle pleadings of a dear departed friend, who in his last hours grasped our hand with his bony fingers, and encouraged us to stand firm in the Lord, or earnestly entreated us to come to Jesus and be saved? How we cherish those last words; how distinctly we remember them. But do we heed them? Do we live as we shall wish to have lived when we come to the end of our pilgrimage? How many of our friends, and young friends too, have lately been called away. They wept with us; they rejoiced with us; they aided in bearing the burdens of life; but they are gone, "leaving the thousand streams of affection to flow back in an Alpine torrent upon our hearts." But blessed thought, we have a hope to meet them again, to meet them in our Father's house. Shall we know them? What shall the redeemed not know, and what heavenly pleasure shall they not enjoy? "Behold, now are we the sons of God, and it does not yet appear what we shall be; and we know that when He shall appear, we shall be like him; for we shall see him as he is."

Let us so live that when our short pilgrimage is over, we shall be numbered with the just, and be prepared for that "building of God, a house not made with hands, eternal in the heavens."

"A few more years shall roll,
A few more seasons come,
And we will be with those that rest,
Asleep within the tomb.

Then, O my Lord prepare
My soul for that great day;
O, wash me in thy precious blood,
And take my sins away."

JOSEPH METZLER.

For the Herald of Truth.

NECESSITY OF SPECIAL WORK.

The time has come when there is urgent necessity to work for the prosperity of the church. More direct work should have been done long ago, and as there has been neglect in this respect, it is the

more important that special efforts be made at once. If we but look over the field we can see, too plainly to be mistaken, the necessity of sending out laborers into the harvest. There are many of our brethren who do not see the necessity of this work as many others do, and some would even oppose evangelizing; but if some of our brethren who are settled down, with a prosperous, growing church, should go to visit and preach for the weak, scattered churches, and those members who live entirely away from our organizations, they would see the necessity of special work as they never saw it before. There are many places where we have only a few members, where zealous efforts, properly directed, might build up strong churches. Many of our members are living in newly settled parts of the west, where they seldom hear preaching of any kind; there is no denomination at work in many such places; and those societies who go to work soonest and work most zealously will first succeed in building up their churches. Other societies make use of the advantages which every one has in newly settled places, and are rapidly building up; and our chances are equal to theirs if we could only be aroused sufficiently to act out our own convictions.

Thousands of souls are hungering and thirsting for the preaching of the word, and there is none that will serve them. Many of our ministers remain at home surrounded by plenty, living in comfort, (possibly in luxury), while souls are perishing on every hand. These facts are too little thought of; and the few that do consider them, from modesty or some other cause, fail to speak or write much concerning them. Is the matter of too small importance? Are so few willing to sacrifice comfort, time, and means for the salvation of souls? Is not the church willing to help her ministers to the means, to labor for the conversion of those for whom Christ died? Or are our practices and forms of doctrine of so little value that we will leave the work almost entirely to those who teach a form of doctrine that we believe to be vastly inferior?

There are, at the present time, influences at work against us that must be met or we must suffer. In many places where we have organized churches, other societies are holding their meetings right among our members, preaching their doctrine with power and effect manifesting a zeal in the cause of Christ and a love for the souls of men that should put us to shame. It is almost useless to state that these special efforts are crowned with success; many are brought into their societies by their zealous continued efforts. Many that have been brought up under the influence of the Mennonite church unite themselves with other churches, not because these churches are their choice in principles and doctrine, but simply because they have been convicted

by their preaching, and because they are more active in the work. The special efforts of others need not necessarily be against us; they would be for us rather than against us if we were only as active as others; then converts would choose their church from a scriptural standpoint. How often do we hear persons say, "I would have united with the Mennonite Church if they would have had preaching here?" Doctrinal books and papers by thousands are published, and every effort is made to get them into the hands of every one. These all have their influence, and do much to advance the doctrine they hold forth. Will not our publications, if used in the same way, have the same influence?

We are convinced, beyond a doubt, that the most zealous workers, with few exceptions, meet with the highest success. Some might argue that when we hold pure principles and teach only gospel truth, that God will prosper us in upholding that doctrine without special effort on our part. But it is a noteworthy fact, that no doctrine, however pure, has ever spread to any great extent unless it was zealously advocated and valiantly defended; and on the other hand error has been believed, wide-spread and general, when powerful efforts were made for its advancement. True, God has overthrown powers of evil and brought error to shame even when men used their most powerful efforts to sustain them; but He is pleased to prosper a good cause through patient, enduring, zealous workers.

Christ called the fishermen from the shores of Galilee to preach the gospel of the kingdom, and they became mighty workers, spreading christianity over most of the known world; and their efforts were crowned with the conversion of thousands. Paul did not settle calmly down in Jerusalem and wait for anxious souls to come and hear his preaching, neither did he try to convert all the people of one place before he went to another, but he traveled over nearly all western Asia, preaching the gospel to the despised (of the Jews) Gentiles. He traveled to Greece and Macedonia, and to Rome, distant from Jerusalem 1233 miles; and modern historians feel assured that he went to Spain and even to the British Islands, and established churches there. Menno Simon did not remain quiet in his native Whitnarsum. He did not confine his labors to Friesland, nor even to the Netherlands, but from the German Ocean to the Gulf of Finland was the broad theatre of his apostolic life and labors—an extent of over one thousand miles. He was persecuted, and pursued for his life; yet he did not hide away in some secluded spot, where he might enjoy peace and safety, but went boldly forth, in the face of opposition and danger, laboring with untiring zeal to bring souls to Christ.

My dear brethren, what are we do-

ing? Is not the "go teach all nations" written for us as well as for Paul, Menno Simon, and hundreds of others, who are to-day earnestly laboring for the advancement of gospel truth? If many of these zealous modern teachers do not preach the pure doctrine of the Bible, or do not teach all the truth, it becomes all the more necessary that we as a church that holds higher opinions of Christianity than to justify the swearing of oaths, conformity to the world, war, &c., should put forth determined efforts to make known the gospel as it was taught by the Savior and his apostles. We should make known the leading Bible principles upon which the church is grounded outside of our immediate surroundings. Sometimes there are flattering things said, and truthfully said, by members of other societies, concerning the history and faith of the Mennonite Church, while our own actions indicate that they are worth but little. This is not intended to argue that we are doing nothing at all for the spreading of our doctrine and the prosperity of the church, but to show that the work we do is nothing to compare with what might be done by us in preaching and printing if we would only make the effort. Remember, "He who undertakes little, gets little done." Who will dare say that he or she, as an individual, is doing all in his or her power? Who will dare say that the church is doing all she can for the up-building of the kingdom of God and the salvation of souls? Will we admit that we are not doing our whole duty, and then take the position that we are justifiable in not working more directly because some, who are workers in other societies, do not work according to plans which we could approve? This is no argument, because we have our own plans, and not those of others, to conduct our regular work, and we can have our own approved plans for our special work. Let us so live and labor that, when our work here shall be ended, the Lord may say unto us, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." J. S. *

For the Herald of Truth.

THE TEAR.

Do not suppress the weeping tear
Of love or sorrow in the eye,
Let not unmanly, knavish fear
The feelings of the heart deny.

For why should brother seek to hide
The dewy pearl from brother's sight,
And why mistaken, silly pride
Him chide for what he knows is right?

O, priceless boon, thou glistening tear,
When anguish deep the heart doth move;
For where thou art, relief is near
A soothing balm to thee 'twill prove.

Elkhart, Oct. 31st, 1879.

J. F. S.

A CAROL.

BY THE AUTHOR OF "JUST AS I AM."

There came a little Child on earth,
Long ago;
And the angels of God proclaimed his birth
High and low.
Out on the night so calm and still,
Their song was heard, [hail]
For they knew that the Child on Bethlehem's
Was Christ the Lord.

Far away in a goodly land,
Fair and bright,
Children with crowns of glory stand,
Robed in white;
In white more pure than the spotless snow,
And their tongues unite
In the psalm which the angels sang long ago
On Christmas night.

They sing how the Lord of that world so fair,
A Child was born;
And that they might a crown of glory wear,
Wore a crown of thorn
And in mortal weakness, in want, and pain,
Came forth to die. [reign]
That the children of earth might forever
With him on high.

He has put on his kingly apparel now, [~]
In that goodly land;
And he leads, to where fountains of water flow,
That chosen band.
And for evermore in their garments fair,
And undefiled,
Those ransom'd children their praise declare,
Who was once a Child.

For the Herald of Truth.

CHRIST THE LIGHT AND CHRIST THE LIFE.

We read in Luke 1:79, that He came "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." John 12:46, "I am come a light into the world, that whosoever believeth in me should not abide in darkness." He is spoken of as the *light*, Luke 1:78, 79; 2:32. John 1:9; 3:19, 20; 8:12; 9:5; 12:35, 46; Rev. 21; also Isa. 49:6.

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This was plainly shown at the cross on calvary. He, who never knew sin; who healed the sick, made the lame to walk, the blind to see, raised the dead; was in every way perfect, was filled with kindness and mercy; who loved even his bitterest enemies, was pure and holy, the Son of God, was nailed to the cross, and Barabbas who raised sedition and committed murder, was preferred before him, and released at the vociferous clamorings of the multitude.

Surely we have nowhere a plainer picture of man loving darkness rather than light. Why? Because their deeds were evil, they did not wish to come to the light. Christ exposed their sins. He showed that even they that were in schools of philosophy, moralists and magistrates, who assumed to judge between right and

wrong, that *even* they did the very things which they condemned, and would not touch them with one of their fingers. The Jews as well as Gentiles were all guilty (Rom. 3). Christ alone fulfilled the law. Their sin was exposed. They were proud and self-righteous, therefore they hated the light, because they saw *their* deeds were evil. At the cross man can see his hatred to God, and God's love to man. Even when in agony on the cross, He cried, "Father, forgive them; they know not what they do."

Dear reader, do you also love darkness rather than light? Can you look to the cross and see Him who knew no sin dying for you, and yet say, "I, too, want Barabbas rather than Jesus?" Remember Christ's words, "Except a man be born again he cannot see the kingdom of God." Do you believe that He was made to sin for you? that he took upon himself the very sin that is your burden? that he died for you nailing it to the cross? If you do, you have believed on his righteousness; because we read "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." If one is true the other is true. "By him all that believe are justified from all things." Remember that there is no good in you, it is all in Christ. You cannot save yourself by anything you can do; the law is here, but you have broken it; you are guilty, (Rom. 3) "By the deeds of the law there shall no flesh be justified in His sight." You may claim to be moral, but we read, "There is none righteous." "All have sinned and come short of the glory of God." "The wages of sin is death"—eternal death. All have deserved it.

Do not claim your right of entering in to life by your works. The Scripture says, "Not of works, lest any man should boast." "For if Abraham were justified by works, he hath whereof to glory; but not before God." Rom. 4:2. I would refer you to this chapter to read it carefully.

We also read "For if righteousness come by the law, then Christ is dead in vain." The law which Paul speaks of in Rom. 3:19, is no other than the ten commandments; he did not mean Jewish sacrifices and offerings, but he meant the law that was "written with the finger of God" upon tables of stone, which if we transgress we sin. The Jewish offerings, were not a law of right or wrong, but simply means through which forgiveness for transgressions was obtained. If man had not transgressed the Holy law given to Moses—sacrifices and offerings would not have been needed, just as little as the perfectly *righteous* would now need Christ. But he shows in Rom. 3:10 that all the world is guilty before God.

Dear reader, if you are trying to justify yourself by keeping the law, you will never reach justification, because we read,

He that is guilty of breaking one of the least commandments is guilty of the whole. Remember, that a little hole in a ship will sink it; that a fort is not stronger than its weakest place; and that Christ is the only refuge from the enemy of souls. He is the only safe fort.

Paul says, "In my flesh there dwelleth no good thing." But does he say so of the Lord Jesus? Read carefully this text, "For of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. The apostle also says, "That no flesh shall glory in his presence." "But, he that glorieth let him glory in the Lord." "Set your affections on things above, not on things on the earth." Col. 3:2. And especially not upon self, for it is one of our greatest errors. The third verse explains that self is dead, but "your life is hid with Christ in God." This was written only of such as believe, and are justified by the atonement.

Christ is the light, outside of him all is darkness. Christ is the life and outside of him man is under death. "He that hath the Son hath life, and he that hath not the Son of God hath, not life." "In Adam all died." We would refer the reader to the following Scriptures showing eternal life in Christ. Luke 20:36, John 3:15, 36; 4:14; 6:27, 54; 10:28; 14:19; 17:23; Rom. 2:7; 6:23; 1 Cor. 15:12, 57; 1 Peter 1:4; 1 Jno. 1:2; 2:5; 5:11; Jude 21; Rev. 2:17; 7:14; 17; 21:4, 6.

By reading the above Scriptures we are made to think, how wonderful must be God's view over this world when he says, "The whole world lieth in wickedness." All is darkness except the few Christians who have Christ. We might imagine the Christians in this dark world of sin, like men here and there in a dark night carrying torches.

How important that the believer let (not make) his light shine. Again, we might liken it to a large graveyard, and only those who have Christ have arisen from among the dead. We have no time in this world but the present; and live only one moment at a time. Therefore, sinners, flee to the cross at the present moment. The whole weight of eternity hangs upon the thin cord of a moment. Soon moments, hours, days, and years will be no more. Time will then have ceased. No clock there to measure time, for time with its changes has ceased; then it is forever too late. Oh, how will the lost soul think then of the moment that once was the present moment! Time is yet rolling on with its burden of sin, and the world rejects Christ. It has never known him; but no light will be there to illuminate the eternal night of dark despair.

Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken. Habakkuk 2:15.

FAITHFUL.

"Be thou faithful unto death."

What would you think if your hired man should loiter away more than half his time, then should spend the other half working for himself, occasionally making a feeble effort to do a few chores for you? And at the close of the month, if he should come to you and say, "I know that I have not worked for you as much as I should; indeed I have not filled out half my time in your service, but please pay me my full wages, and I'll call it square," what would you tell him?

Even if you talk with him kindly and firmly, and explained that as he had not fulfilled his part of the contract, you, of course, were not obliged to fulfill yours; what if he should go away and represent that you were a hard master, and did not do as you agreed? Would it be true?

You arise in the social meeting, and say, "I know that I am not as faithful as I should be, for I leave a great many things undone that I should do, and do a great many things that are not right, but pray for me that I may at least hear the words, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.'"

Have you ever found in your Bible that "to him that *knoweth* to do good, and doeth it not, to him it is sin?" And, "That servant which *knew* his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes." "If ye were blind, ye should have no sin; but now ye say, 'We see,' therefore your sin remaineth. If I had not come and spoken unto them, they had not had sin." In your own testimony, that little word "know" condemns you.

The first meaning of the word "faithful" is "full of faith, disposed to believe especially in the declarations and promises of God." "Whatsoever is not of faith is sin." Sin is transgression of the laws or commands of God. One command is to believe Him.

Have you had unbroken faith in God's care and love for you ever since you first believed? As you look back over your life, can you not see places shadowed by doubt, darkened by wicked unbelief? You said that He was not doing just the thing that He was surely accomplishing, that is, making all things work together for your good. You declared that He had forgotten you, or would thrust you from Him, if you came and claimed His promise, when He was thinking upon you; and the idea of His refusing to give to you that which He offered before you asked it.

Do not let the tempter thrust unbelief into your heart, and embitter it, as your past throngs before you. I did not speak of it to taunt you, but only to give a fresh, sweet glow of gratitude and praise to your heart, and to incite you to unbroken faith

hereafter. Listen! "The blood of Jesus Christ, His Son, cleanse us from *all* sin;" and that includes the hideous sin of unbelief. We *must* have faith, for "without faith it is impossible to please Him."

Another meaning to the word "faithful" is firm in adherence to promises, contracts or other engagements. Does not God give you an example of this faithfulness? Hath one word of His promises ever been broken? Doth He fail in His part of a covenant?

You promised God that you would serve Him, confess Him in all places, trust Him, live for Him. Have you kept your promises? Vow after vow, promise after promise, reiterated with tears—broken, broken! I am not saying this to vex you. God forbid that I, one of His weakest little ones, should seem in any way to upbraid. All these things are freely forgiven of God, and cast into the bottomless abyss of His fathomless love, when brought to Him in sincere repentance, But "shall we continue in sin that grace may abound? God forbid."

God's faithfulness condemns you in such a course, for He has promised to make a way of escape in every time of temptation; promised grace sufficient; has promised never to fail you in any way. And yet you go on, doing the things that are wrong, and wish your friends to pray for you, that you may at last hear the words, "Well done, thou good and faithful servant."

"Faithful" means "true and constant in affection and allegiance to a person to whom one is bound by a vow, or by ties of love, gratitude or honor." You say that your feelings are changeable, and that to be depended upon, and you cannot say or do anything unless you feel like it. Love is not a feeling but a principle. Are there not "ties of love, gratitude and honor" calling for constant service to your God?

Another meaning to the word "faithful" is "firm in observance of duty." It is the life of unflinching obedience that pleases God. What if the tears come and the heart yearns with an irrepressible longing for the things that cannot be; what if the cry goes from your lips, "It is all that I can bear;" what if you reach out your arms for loved ones, and feel that it will break your heart to let them go; what if you get almost overwhelmed with memories of past sins and unfaithfulness, and it seems impossible to think or pray; what if friends wound and misunderstand, and enemies speak bitterly; the message to you is, "Be thou *faithful unto death*, and I will give thee a crown of life.

Courage, child of God! Forget the things that are behind; press forward, resolutely facing the enemy. Look to God to nerve your arm with strength for the battle; "put on the whole armor,"

"above all, taking the shield of faith." The Lord's eye is upon you. He knows when you have borne all that you can, and will send some willing, loving messenger with a cup of cold water for you.

The Captain of your salvation has been made perfect through sufferings. Follow Him, and you can pass through the shocks of battle with the grand battle hymn ringing from your lips, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."—*Christian Standard*.

SANCTIFICATION.

Jacob and Theodore Shoonerhoven were brothers, and strikingly alike in some things; among which was quick and strong perception, which gave them a talent for gaining property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike in what philosophers call conscientiousness. They were educated in the sternest Calvinism. Theodore expected every good thing, and that every advantage belonged to him, and had a vague but comforting assurance that he was elected, if any one was. Jacob, however, who was generous and unselfish, felt that if anybody was reprobated it was most likely to be himself. When the brothers were sixteen and eighteen a fatal epidemic prevailed, and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins and on the bearing of such sins on the law and honor of God, and the welfare of men as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted.

Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted but little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a re-

markable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon: what a gift in prayer and exhortation, and how he shouts!

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob labored by precept and example to save men, making no display. Few knew him.

* * * * *

Jacob Schoonerhoven was asked to give his views of "sanctification." The interrogator walked him in to the altar, and each seated himself in a chair. It was the interval between services, and they were alone. "It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, and shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive higher wages than others for public service or mechanical labor; what he sells ought to bring a higher price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible, young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment but of a lifetime; agreement, union, and harmony with God; selflost in humanity; selflost in God; living for the honor of God and for human welfare, at all times, seven days in a week, three hundred and sixty-five in a year; in all places, at home and abroad; in the sanctuary, at the mill or at the market; in all business; laboring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said, 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, 'I do, Lord,' and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, 'I do, Lord.' The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.' I went to my house in a happy frame, singing hymns. A week after this I took down a book on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book and never took it up again. I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on, and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now, Mr. Schoonerhoven, the fact is, I must sell them to save my house and land, which is mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price he offered, when the Lord said, 'Jacob, remember thy word.' I said, 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for mine own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the Lord, 'Jacob, arise and be sanctified. Remember thy word.' I arose, and coming from my lodging room I met a committee of three, informing me that for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood by my trial, and was excluded. To be separated

from the church of my early choice, tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered, 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stopped in my barn and cried: 'Speak, Lord, for thy servant heareth.' The Lord said, 'Jacob, art thou ready to be sanctified in the loss of all?' I said, 'Yea, Lord, take all. Thou gavest, and if thou takest away; blessed be thy name.

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said, 'Will you send us back?' And the Lord said, 'Jacob, wilt thou obey my laws or the laws of man?' I answered, 'I will obey thy laws, Lord.' 'Come in' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in heaven."

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never heard you speak of it."

"I never speak of it," said Jacob; "the word has become a term of reproach. Selfish, willful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy professions. We should, however, be sanctified every day in all our volitions, motives, purposes, and designs; in our affections, in our temper and spirit; and in all our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor."—*Wesleyan Methodist Magazine*.

THINGS THAT ENDURE.

The tomb of Moses is unknown; but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with cedar, and gold, and ivory—and even the great temple of Jerusalem—are gone; but Solomon's reservoirs are as perfect as ever.

Of the ancient architecture of the Holy City not one stone is left upon another, but the Pool of Bethesda commands the pilgrim's reverence at the present day. The golden house of Nero is a mass of ruins, but the Aquia Claudia still pours into Rome its liquid stream. The Temple of the Sun at Tadmor, in the wilderness, has fallen, but its fountain sparkles in the sun's rays as when thousands of worshipers thronged its lofty colonnades. It may be that London will share the fate of Babylon, and nothing be left to mark its save mounds of crumbling brickwork. The Thames will continue to flow as it does now. And if any works of art should rise over the deep ocean of Time, we may well believe that it will be neither a palace or a temple, but some vast aqueduct or reservoir; and if any name should flash through the mist of antiquity, it will probably be that of the man who in his day sought the happiness of his fellow-men rather than glory, and linked his memory to some great work of natural utility or benevolence. This is the true glory which outlives all others, and shines with undying lustre from generation to generation, imparting to man's work some of its own immortality, and, in some degree, rescuing them from the ruin which overtakes the ordinary monuments of historical magnificence.—*Sel.*

For the Herald of Truth.

GREAT GAIN.

"Godliness with contentment is great gain." 1 Tim. 6:6.

If we are living out true religion, and love our Savior with all the heart, strength, mind, and soul as we should, we shall have "great contentment," because we will then be satisfied with what God gives us in this world. All things are his, and we have nothing of ourselves; "For we brought nothing into this world, and it is certain we can carry nothing out."

We live here upon the bounties that God is pleased to lend us, just as tenants. When the time is up the tenant cannot remain, nor claim, as his own, the property upon which he lived, and from which he has had his support. When our time comes we must leave these earthly possessions; we cannot take them with us; they are not ours. Then it will be great gain to us if we have not been too closely attached to these things, and can feel that Christ is more to us than the whole world. We should remember that God sees everything we do, and then live a godly life that he may be pleased with us, and that others may see our good works and glorify our Father in heaven.

When a person really desires godliness he will not be contented or satisfied until he has it, but when once he has godliness, he gets contentment; then he can realize

that "godliness with contentment is great gain." If he has gained peace to his soul it is far better than the gain of money, the love of which is "the root of all evil." There is no contentment in riches; when persons have them they still desire more, and are not contented with what God has given them; consequently they will not have that great gain. May the Lord bless us, brethren and sisters. Let us "fight the good fight of faith, lay hold on eternal life," and receive great gain for your souls.

B. M. RUTT.

For the Herald of Truth.

A SUBJECT TO THINK OF.

The great demand that seems to exist in a great many places for the faithful preaching of the word of God; is a subject that presents itself to our earnest and prayerful consideration. The most earnest solicitation, from various congregations, from scattered members and families of our church, and others continually press themselves upon our ministers to such an extent that many of them must be left unfilled; and in thinking over these things, we have often been made to feel that as a church, we should do more than we are doing for the promulgation and spreading abroad of the gospel.

When we consider these things in connection with the commands of Christ, with the example of the apostles, the unwearied efforts and labors of all earnest Christian men, the prophets of old, the martyrs, Peter Waldus, Menno Simon, and many others whose names it is unnecessary to mention, we all certainly have reason to think that we are not doing what we ought to do, and we should most earnestly and prayerfully, think over and meditate upon the subject.

There is so much to be done; there are so many who are famishing for want of the bread of life; hundreds and thousands are perishing, and who will open his hand to give them to eat? The Preacher says, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether both shall be alike good."

Many of our ministers do not go away from their homes to preach the gospel as much as they ought. They should remember that, the Savior's commission to his ministers is, "Go, preach the Gospel to every creature," to "go into all the world." Some indeed may think when they have attended to their customary services, at the usual time, they have done their whole duty, but let us read the Acts of the apostles, and the life of Menno Simon and see what they thought on this subject, and what they practiced in regard to the matter.

There is much more to do in the work of Christ, than most of us realize. The Savior also said, "The harvest truly is

great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he may send forth laborers unto the vineyard."

We should all, as ministers of the word of God, endeavor to do what we can to spread the gospel, to extend the limits of the church, to proclaim the glad tidings, and gather in those that are without. There are everywhere souls under conviction; the Spirit is ever striving in the hearts of men; there are everywhere those who are halting between two opinions; those whose faith, like a grain of mustard seed just germinating, has not yet so far developed itself as to enable them to lay hold and take the decisive step. These need encouragement and guidance. They look upon the ministers and older Christians to do this, and shall we live and go on unmindful of these solemn responsibilities resting upon us? Let us therefore not go only to our rich friends or to those who are already in the church, that is to the usual places of preaching, but let us also according to the command of the Savior, go out into the wilderness, on the mountain, into the highways and hedges of sin, and show them the way of eternal life. Brethren let us work while it is to-day. * * *

OLD FOLKS.

Do the young people ever think that they will be old; that they will soon feel that the grasshopper is a burden and a fear in the way? Only a few years ago that aged man and feeble woman were young, strong and full of life; their loving hearts were gushing with tenderness and care for the little ones who now stand in their places. Do not jostle that aged couple out of your pathway, but rather lift them with tender care over the rough, declining road. You may have forgotten how carefully they kept your tender feet from stumbling, and with what care they watched your advancing steps. But they have not forgotten, and the time will come when you will be forcibly reminded of it, by the love you have for your own little ones. Will they hand you the same bitter cup to drink that you put out for that aged father and stricken mother? Verily, "with what measure ye mete, it shall be measured to you again." Think of the anxious days and nights your mother has watched by your sick-bed; remember her loving care; her patience and long-suffering with your fretfulness, and then let the blush of shame dye your brow, that you should be impatient or unkind to her now that she is old. Old folks are such a trial! Yes, they know it; they feel it! and so will you be such a trial to your children in the days that will surely come; aye, and you will remember, too!—*Sel.*

Walk in wisdom toward them that are without, redeeming the time,

Herald of Truth.

Elkhart, Ind., Dec., 1879.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

To our Readers.—The year is drawing to a close. This is the last issue of the Herald for 1879, and in a few days our minds will again be directed to the duties and the labors of the coming year. With this issue a large number of the subscriptions to our paper expire and for this reason we take occasion to say here, that we return our heartfelt thanks to all our patrons, for their kind and generous support in the work. This is a work in which both the giver and the receiver are benefited. By taking a paper and paying for it, the publisher is enabled to prosecute his work, and reach, with his publication, thousands of persons; at the same time the person taking the paper reaps, in common with others, the benefit of the publisher's work.

But the benefits of a paper published like the Herald, does not stop with its readers and its publisher; many others have received and are daily receiving much benefit, by way of comfort, encouragement, warning, reproof, and admonition. The church thereby is strengthened and built up and influences are extended in many directions, the extent and value of which eternity alone will reveal.

In view of these facts, we believe it is right for us to encourage and to urge our people everywhere to lend a helping hand, not only for the good they can do to themselves, but also for the good they can do to the church and to others. We hope all will renew their subscriptions immediately, and ask all their neighbors and friends to subscribe for it also. We should like to have every one make an effort to extend the circulation of the paper all they can. By a good, strong, earnest effort, we feel sure our subscription list could be doubled. Times are now a little better; the long winter evenings are at hand and we know that it is not only a pleasure, but a real benefit for members of the church to be informed what is transpiring in other places among the brethren. We should have a common love and a common interest for each other; this is greatly promoted by knowing more of each other, and this is just the province of a

church paper. When we think of the earnestness of the Mennonite Church in the days of Menno Simon, when against so much persecution, difficulties and opposition, he secured a printing press and published his teachings and doctrines to the world, regardless of the powers that opposed him and the mandates issued against him, how should we not in these days of gospel liberty, make use of the privilege and do what we can.

Therefore, kind friends, thanking you for past efforts, and your support, we ask you to continue to stand by us in this important work, and labor for the good of mankind and the spreading of the truths of the gospel.

Correction.—In an article in the September number of the Herald of Truth, page 169, it was said that the Swiss Mennonites, in Putnam and Allen Counties, Ohio, numbered 890 members. This was an error, it should have been 480.

Brenneman and Kell, at Orrville, Ohio, will receive subscriptions for the Herald of Truth and other papers published by us. They will also sell our books, and persons in that vicinity may find it convenient to transact business with them.

Premiums.—Some of our Correspondents have written us desiring to know whether we still give premiums for new subscribers. We reply, that we do. We give just the same as last year. See Herald for Jan., 1879. In our next issue we will publish our list again, and in the mean time, we hope our friends will work with a good will for the circulation of our paper.

The End of the Year is now approaching and quite a number of our subscribers are still in arrears for their papers. Now we would kindly remind all such, if it is possible for them to do so, to send us as soon as they can the amounts due us. We have some heavy bills to meet, for paper, machinery, &c., and hope all who find themselves in arrears will favor us with their remittances.

The Martyr's Mirror in English.—In reference to the publishing of the Martyr's Mirror in English, as proposed in the last number of the Herald, but very few—of our correspondents have yet written. Let all who are interested in this matter write without delay and give us their views. The work is certainly one which should have our attention, as it is really one of the most valuable works extant.

The Russian Mennonite Hymn Book.—The publication of this work was commenced by the Western Publishing Company and during the fire by which that office was destroyed last Spring, a portion of the work was burned. A little more than one third of the printed sheets were saved, and as the Western Publishing Company, for the time being, could not complete the work, the Mennonite Publishing Company purchased what was left, and is now at work completing it as rapidly

as possible, and expects to be through with the printing by about Christmas, so that they will be able to commence delivering the books very soon after New Year's, if no unforeseen circumstances prevent. Those desiring any of these books may now send in their orders and we will fill them as rapidly as we can finish the books. We would especially request all who wish the book to order without delay.

From Maple River, Dakota, the brethren write that they had a good harvest. Bro. Jacob Simons died, and was buried on the 18th of October.

The Brethren Michael Shenk of St. Joseph County, and Jacob Buzzard of Elkhart County, Indiana, made an extended visit to the Church in Canada during the month of November.

Bro. Daniel E. Kinsport, of Kearsport, Wabash Co., Illinois, desires very much that some minister or ministers would visit him. Who will go? Brethren in the ministry, let us not forget the scattered sheep of the flock.

Bro. Samuel Brunk, near Harrisonburg, Rockingham Co., Va., has kindly consented to look after the interests of the Herald in his neighborhood. He will receive old dues, take new subscriptions, &c. All business transacted with him will receive prompt attention.

To Oregon.—On the 3rd of November, Bro. John Biery, with his wife and daughter of the Sonnenberg Church, in Wayne County, Ohio, started for Oregon, where he expects to settle in the neighborhood of Salem, where C. C. Wenger and others reside.

Bishop Samuel Coffman, of Rockingham County, Va., with several others, left home on the 22nd of October for a trip to Pennsylvania, intending to remain absent about four weeks. He stopped in Maryland on his way, and preached at Millersville, Lancaster County on the 18th of November.

Deacon ordained.—In the Toamencin Church, in Montgomery County, Pa., a deacon was ordained on the 13th of November. Eight brethren were presented as Candidates. The lot fell on Jacob Gottshalk. May the Lord bless him and make him an instrument for good in the Church and through his efforts may many be brought to God.

Changed again.—The so called United Mennonites of Canada, Michigan and Indiana, and the Evangelical Mennonites of Eastern Pennsylvania, held a Conference during the early part of November for the purpose of forming a union between these two branches. After three days of deliberation they accomplished a union and the new organization takes the name of the "Evangelical United Mennonites." How far this action will affect the character of either organization remains to be seen.

A Brother from Montgomery Co., Pa., writes on the 1st of November, as follows: The meeting-house near Souderton is ready for the roof, and if the weather is favorable the house will, in a short time, be ready for services. May the Lord add his blessing that many may be brought from darkness to light, and converted from the power of Satan to God.

From Mifflin County, Pa.—The churches in this county, have been much favored the past Summer by visits from a number of ministering brethren. Among them were John Werel, John P. Kinig, Christian K. Yoder and John K. Yoder of Ohio, and Moses Yoder of Missouri. Such visits may be the means of quickening the zeal of the brethren and sisters and promoting unity among the Churches.

The Brethren Joseph Yoder of St. Joseph County, Michigan, with his brother, Gideon Yoder, of Noble County, Ind., and several others recently made a visit to Iowa and Nebraska. On their return they brought with them Noah Troyer and his wife of Johnson County, Iowa, who intend to spend some time in visiting their friends. Troyer is the author of "Troyer's Sermons," recently published and for sale at this office. The published Sermons were delivered in an unconscious state, and it is probable that he will preach almost every night as he visits among his friends.

A Small Beginning.—The Western Publishing Company, by aid of the Kansas Conference, has established a Tract-Fund, which is to be applied to the publication and distribution of tracts. She has received her first contribution recently, consisting of fifty cents, given by Cornelius Hiebert. This is indeed a small beginning; but from small beginnings, sometimes, large results have been attained. The distribution of a pure literature is one of the most important duties devolving upon a Christian people, and every church should do in this direction what it can. The Mennonite Publishing Company has, since she has been engaged in the publishing business, been the means of circulating a good deal of reading matter by free distribution; and many kind friends have aided us in this work both by assisting to distribute it and by their contributions; but much more could be done, and we hope ways and means may offer themselves in the future, through which we may continue a work so beneficial, and through which so much good can be accomplished. The Western Publishing Company is also making active efforts to secure a new outfit (which it will be remembered was destroyed by fire), and thus enable herself to do her own work.

From Kansas.—According to the announcement in the Herald, Conference was held on the 17th of October, in Osborne Co., Kansas, one mile north of Kill Creek Post Office. Bishops Henry Yother of Blue Spring, Neb., and Henry Nenswanger of Osborne County, Preacher Jacob Holdeman and Deacon Neu

swander of McPherson County, and deacon A. Shallenberger of Osborne County, Kansas, were present. The Conference was a pleasant, and we hope, a profitable gathering. All expressed a willingness to live faithful to the principles, and to abide in the doctrines of the church, and Christ and the apostles; also to labor more earnestly for the advancement of the gospel and the upbuilding of the church. We were much encouraged, and hope God will bless the work to his honor, and to the salvation of souls.

On Saturday at 2 o'clock there was public preaching, after which two brethren were nominated for the ministry, namely, John Shallenberger and Caleb Winey. At the Sunday morning service Caleb Winey was chosen by lot and ordained. Bro. Winey removed from Richfield, Juniata Co., Pa., and is a son of Bishop Samuel Winey of that place. We hope our brother may be the means of much good to the church and the cause of Christ, seeing he is in a field where labor is much needed, and where well directed efforts will have much influence.

Christmas.—This is the season of the year in which we commemorate the birth of our Savior, and with many it is a season of rejoicing, but with many too, pressed by bitter sorrows, heavy trials, sore disease and pinching poverty, it will bring but little relief to think of Christmas and the way the world commemorates the day, were there not connected therewith, the comforting and consoling thought that Jesus is the sufferer's Friend, a "Friend above all others," a Friend that "sticketh closer than a brother," a Friend that "can all our sorrows heal," a Friend who will bring to the believing, trusting soul, the joys of an eternal Christmas in heaven. We wish all our patrons and all the world a happy Christmas not only on the 25th of December 1879, but a Christmas of eternal joy in the life beyond.

A QUESTION.

Is it right for a person to have his likeness taken? Some appear to be strongly opposed to it, while others seem to think there is no harm in it.

The fact that some are strongly opposed to it, while others go so far as simply to see no harm in it, proves it to be an act of doubtful propriety. In addition to this there are few devoted Christians who would be willing to take the ground that it is beneficial, or that it conduces to the welfare and growth of the spiritual man; in fact it would be difficult to find many who would undertake to bring a plausible argument of benefit arising from it in any direction, whether temporal or spiritual. All that can be said of it at best, is, that it is simply a gratification of the natural affections and senses, and how far we should gratify these the Scriptures teach very plainly, besides this hundreds and thousands of dollars are thrown away in the

gratification of the idle vanities and lusts of the mind which would often be needed by those who thus spend their money, for a more useful purpose. If the one hundredth part of the money thus spent would be given towards the support of the Lord's poor, how many hearts could be made to rejoice. If a portion of it could be given to ameliorate the sufferings of the human race, how much better it would be; if a small portion of it only would be given to aid ministers who have the ability (who would willingly sacrifice their time and strength to do it), in defraying their traveling expenses, to visit small churches, scattered abroad through the land and preach the gospel, how much good might be done, and how many souls might be gathered into the fold, by means of that which men now so lavishly give simply to gratify their own selfish desires.

A VISIT TO BRANCH CO., MICH.

On the 4th of October, Bro. and Sister Summers of Elkhart accompanied me to Branch Co., Michigan. There is an interesting little flock of brethren and sisters at this place. Bro. Harvey Friesner is their minister, and Bro. Daniel Beery their deacon. They have a comfortable and convenient meeting-house, in which they hold regular services every two weeks. They are very anxious to be visited by ministering brethren, and seem to appreciate a visit to the fullest extent. Bro. Friesner is a young man and has been laboring in the ministry only a few years, and earnestly requests to be visited as often as possible; he says it is encouraging and is a great help to him in his labors.

During our short stay we held three meetings, which were well attended, and nearly all joined heartily in the worship. There was much interest manifested by the members, and by some outsiders. We hope and pray that this interest may grow until many become sufficiently interested to accept Christ as their Master and covenant to serve him in humility. J. S. C.

FROM MARION CO., KANSAS.

In the latter part of October we were visited by a number of our friends from Elkhart County, Indiana—the former home of many of us. We rejoiced greatly to behold their faces and enjoy pleasant conversations with them once more in this world; for I suppose it will be the last time for some of us on this side of the grave and eternity. I hope we may all live pleasing in the sight of God, and have a lively hope of heaven, and meet at last where parting will no more be known.

About the same time we were also visited by brother Jacob Hildebrand of Augusta County, Virginia. He preached

to us the word of God, and I believe that if there were any souls under the sound of his voice who hungered and thirsted after righteousness they could be filled. It is our desire that more of our ministers in the east come to visit us and preach for us here in the far west. Let us so live that we may be worthy of the blessings of Jesus. Let us hunger and thirst after righteousness that we may be filled. Let us be poor in spirit, be peace-makers, pure in heart, merciful. Let us at all times be proper subjects for his special blessings, and soon he will bless us in heaven. MICHAEL KILMER.

FROM MANITOBA.

Being aware that many of the readers of the *Herald* have a desire to hear how the Russian Mennonite Brethren, in this portion of the country, are doing, I feel it my duty to give a brief account of their condition.

On the 14th of October I arrived in the Pembina Settlement, and traveling through many of their villages, I found them all in good health, except the family of Jacob Wiens. Two of his children died recently and his wife and two children still lay sick.

The harvest here was very good, except in two villages, where it was greatly injured by hail. There are a number who have raised from 1500 to 2000 bushels of grain, consisting of wheat, oats and barley. The poorer ones, such as have only one yoke of oxen, have raised from two to three hundred bushels, and others who had more means to start with, have raised more. Most of them also have horses now.

In this settlement they have nine steam and seven horse-power, threshing machines. The settlement consists of 37 villages, of from 12 to 36 families in each village. Several villages also have less, but their numbers will be increased by families moving in from the other settlements. In this settlement they have a very excellent soil, and are well satisfied. They also have one steam mill, and one wind-mill for grinding their grain.

The question whether apples will grow in this climate, I was surprised to learn that in the different orchards, a few apples ripened, on trees that I sent up there three years ago, and which then were only of three year's growth. In another place I saw an apple on a tree that was sent there only one year ago.

In the settlement on the east side of the Red River, known as the Rat River Settlement, the harvest was not so good, as some of the villages have too low and level land, and on account of the incessant rains during the months of June and July, the grain suffered from the water standing on the surface, and in some of the villages where the land is higher, the hail, did much damage; but there are

still some of the villages which escaped the effects of the rains and the hail, and they had a good crop. In the Pembina Settlement the yield was from 15 to 35 bushels per acre for wheat, 40 to 55 bushels for barley, and 45 to 75 bushels for oats. In the Rat River Settlement the yield was hardly half the above.

They have much better buildings than the settlers of other nationalities. It is not customary on the prairies to have barns, but only stables for the cattle, but many of these people have already large barns with their stables in them, strong and warm. Their houses are often 30, 40 or 50 feet long, while their barns measure 30, 40, 70, and even 80 feet long, attached to the houses. Some, however, have not yet been able to build barns, having only stables for their cattle. There are probably 70 families, who have moved from this to the first-named settlement, and in the coming spring many more intend to do so, for the reason that the land is more rolling there, and still unoccupied.

JACOB Y. SHANTZ.

A TRIP TO THE WEST.

Elida, Allen Co., Ohio. Nov. 11th, 1879.

I left my home in Augusta Co., Va., on the 7th of October 1879, and arrived at Bro. John F. Funk's, Elkhart, Ind., on the morning of the 9th, at half past three o'clock. I found all well, and was kindly received by the brethren and sisters in Elkhart. I remained with them until the 14th, and attended the Indiana Conference, held at Yellow Creek Meeting-house. Leaving Elkhart I arrived in the State of Kansas on the 16th with my dear sister Anna Carson, who is quite poorly of a disease resembling cancer, from which she is not expected to recover. I was glad to find her fully resigned to the will of God, and ready to depart if it was his will. On the 20th I left for Marion Co., Kan., and remained with the brethren and sisters until the 28th, when I left for Illinois, arriving at Washington on the 30th. Met with the brethren and sisters, in the evening, in their Meeting-house near by, and tried to admonish them to love God supremely and serve him truly. The next evening we met for worship at the house of brother Snyder where we had a pleasant time. From there I came to Livingston Co., Illinois, where we had four meetings with the brethren and sisters. On Sunday we held a communion service at one of their school-houses where they hold regular services.

I next visited my brother Henry Hildebrand in Hamilton Co., Ind. I found him in rather feeble health. We were glad to meet once more, and enjoy ourselves together for a little while. I made a short visit to the brethren and sisters at Arcadia, Ind., and had a pleasant meeting at brother John Kauffman's, on the

evening of the 7th. I arrived in Allen Co., Ohio on the 8th, and am still here. I feel thankful to God for his blessings thus far upon my journey, and hope he will be with me still and prosper my way, and bring me safely home. If I arrive safely at home I will give a further account of my journey. The Lord be praised. JACOB HILDEBRAND.

THE MENNONISTS.

The following interesting account in reference to the early settlement of the Mennonites in America appeared in the Public Ledger, Philadelphia, a few weeks since:

MR. EDITOR:—I see an interesting report in your paper of to-day of the lecture of Samuel W. Pennypacker, Esq., at the Hall of the Historical Society upon the settlement of Germantown. In this letter he makes mention of the "Mennonites" that were formerly called "Mennonists," whom he speaks of (as I understand) as being here in 1683.

The "Mennonists" (I use the term by which they were spoken of in our early records) were on the Delaware (although not in Germantown) previous to 1664, or from 18 to 20 years earlier than Mr. Pennypacker makes mention. In 1662 the Dutch city of Amsterdam, which, at the time owned the land on the western side of the Delaware, from the southern bank of the Christians to below Cape Henlopen (now forming the greater portion of the State of Delaware), made a grant of land near Lewistown to an association of these Mennonists for the purpose of settlement. Their association was to consist of married males and single men who had attained the age of 24 years who were not bound to service or indebted to the association. The following were their rules and regulations.

No superiority or office was to be sought for by any of them, but all persons were to obey the ordinances for the maintenance of peace and comfort. No minister of the gospel was to be allowed in the association, for being composed of various religious opinions, no one minister could preach in accordance with the sentiments of the whole of their community, and to get one of each sect, it was argued, would not only be impossible, but an inevitable pest to all peace and union. This association numbered thirty-five, the principal of whom was Pieter Cornelius Ploekhoof, of Zierikzee. The city of Amsterdam agreed to loan each one of them one hundred guilders. The whole community were to be security for this loan.

As to the exact date of their arrival, history is silent. But they were here in 1661. For a few days before or after Sir Robert Carr stormed Fort New Amstel (formerly Fort Casimir), at New Castle,

which took place on the 1st of October of that year, the sailors and soldiers of his squadron plundered these Mennonists, leaving them (as the records of the period state), "not even a nail." As to what became of them history is silent. It is probable they moved to the upper part of Delaware or Pennsylvania, and finally joined their brethren of the same faith in the latter State. Sir Robert Carr took numbers of the Dutch, it is asserted, and sold them as servants, but the records make no mention of any Mennonists as being carried away, although they speak of them being plundered. At any rate, at a census taken of the whorekills (as Lewistown was then called by the English), in 1675, no mention is made of them, although the names of the heads, and the number of persons in every family are given. With great respect, yours, &c.

FRANCIS VINCENT.

For the Herald of Truth. PREPARE FOR THE DAY OF THE LORD.

Dear friends and fellow travelers, it is necessary for us to watch and pray, that the day of the Lord may not come upon us as a thief in the night. We must all appear before the Judge of the quick and the dead, and our time is short, in which we must make the preparation. The Savior said, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Our Savior was once told that his mother and his brethren were standing without desirous to speak with him; but "he stretched forth his hand toward his disciples, and said, 'Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'"

The teachings of Christ are so much abused at the present time that the professed followers of Jesus can go to war and kill their fellow-men, go to law with their neighbors, and swear oaths, and still be considered good Christians. John in his General Epistle writes that we should "try the spirits whether they are of God, because many false prophets are gone out into the world." "If the righteous scarcely be saved, where shall the ungodly and the sinners appear?" If those who are trusting to the directing of the true spirit are scarcely saved, where shall they appear who trust to deceiving spirits? We should labor more to advance these teachings of the Savior which are generally neglected. Let us labor to bring sinners to the pure Fountain of Life that they may escape the divine wrath and need not cry to the rocks and mountains to fall upon them and hide them from the face of him that sitteth on the throne. "The Lord Jesus shall be revealed from

heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

BENJAMIN LEGRON.

For the Herald of Truth. TO THE CHILDREN. FROM AN OLD FRIEND.

Dear little readers of the *Herald*: A few years ago we were intimate friends, and enjoyed many pleasant talks together. Scarcely a single number of the *Herald* failed to bring you an article from your friend written for your special benefit; and thus our friendship and intimacy were kept up from year to year. But about two years ago, when the Children's Department was omitted, and the *Words of Cheer* took its place, our writing stopped, and we have heard very little from each other since.

During the last year we have heard of a good many inquiring about us, asking, "What has become of Brother Henry? Why don't he write for the children any more?" The only answer we can give is, because the Children's Department was taken from the *Herald*. But we have not forgotten our many warm friends; we often think of them, especially those with whom we were personally acquainted; and we still love them, and feel as much interest in their welfare as ever; and to renew our friendship and stir up our love and warm feeling for each other, is our object in writing this article.

Time is rapidly moving on, hurrying us along toward the end of life's journey, and we have no time to be idle, and to be wasting the precious moments as they pass by, but we should try to improve every one of them. Life, you know, is our seed-time, and if we wish to reap a plentiful harvest at the end of our journey, that is, if we want a home in heaven and be forever happy after we die, we must be busy sowing the seed that will bring us that harvest.

We read in the New Testament, that "whatsoever a man soweth, that shall he also reap;" which means, that whatever the kind of work is that we do in this world, so our pay will be when we die and leave this world. You know that one who is a good worker always gets more and better pay than one who is lazy and does not do his work well. So those who are wicked, and do not obey God in keeping the commandments that he has given us in his word—the Bible, will have to reap the harvest, that is, they will get the pay that God says they must have, which is everlasting punishment and misery; while those who love God and obey Him, and sow the good seed of love, in working for Him and for Jesus, doing all

the good they can to others, to make them happy, and work in the way the Bible tells them to work, will reap a great harvest—will reap everlasting life, everlasting joy and happiness in heaven.

It is often said, The world is very wicked, that is, the people who are in the world are wicked. [The people who are on the earth are called the world.] The world is just what the people make it, we can all help to make it better; and you, my little friends, boys and girls, can, if you will, help to make the world a great deal better. If the world is wicked now, and the children who are growing up and in a few years will take the places of the men and women who are now living, will be wicked too, the world will be no better by their being here; but if all the boys and girls now living would resolve to do all the good they can, and grow up to be good men and women, the world would be a great deal better than it is now.

Will not each of you, my little friends, think and resolve within yourself: I am determined that the world shall be a little better by me being in it; I will try to be a good man, or a good woman, and do all I can to make the world better? Let every one of you who reads this make this resolution, and then, to carry it out; pray to God and ask him to help you, and, depend upon it, the world will be better, and you will be happy through life, others will be made happy by you, and we shall altogether reap the great harvest of unspeakable joy and happiness in heaven, and God shall be greatly honored and glorified.

Christmas will soon be here again, which will be a good time for you all to make a beginning to sow good seed. There are many poor people and poor children in every neighborhood, and you can all help to make some of them happy by giving them something which they need, or do something for them which they cannot do themselves, and in this way make them happy, and God will bless you for it, and you will be a great deal happier for having done a kind act.

I have written a longer article than I intended when I began, but I hope this will arouse at least a few of you, to resolve from this time on to sow good seeds—seeds of love and kindness, that the world shall be made a little better by you. There are yet a good many of you who do not get the *Words of Cheer*, and I think I shall try to write an article now and then for the *Herald* for you to read. We want you to read good reading, such as will make you better, and give you lessons how to live to be good men and women. Read first the Bible, which is God's word, read the *Herald of Truth*, and the *Words of Cheer*. Now farewell, little friends. Hope you will remember your old friend

BROTHER HENRY.

For the Herald of Truth.
DESPAIR.

Despair! with dread and sullen sound
The word falls on the human ear;
'Tis more than sorrow, pain or wound,
'Tis far more terrible than fear—
There is nothing to compare
With the anguish of despair!

Though outward calm the face may seem,
Which seeks to hide the dreadful tale,
The tearless eye with baleful gleam
Bespeaks the heart's despairing wail:
What is there for me to care—
I know nothing but despair!

J. F. S.

GOD AND HIS LAWS.

Thoughts concerning God and his Laws, and
their operations in Man and Nature.

BY J. R. HOFFER.

FRIDAY, MARCH 21st, 1873.—As the successful farmer not only prepares his ground, and plants good seed, but watches the growing plants, keeps down weeds, mellowes the soil, and prunes or suckers, so will he who wishes to cultivate the love of the Lord and neighbor in his heart, frequently enter within himself, stir up the hard and dry soil of his heart, allow the good seed to be dropped therein, as loving thoughts flowing into words of kindness and acts of mercy, keep down all kinds of selfishness, and prune away all passions and lusts that have a tendency to hinder him from being most fruitful in good affections, words, and acts. He that thus gardens his mind and heart always eats the first and best fruits himself, for there is no greater joy to him who loves goodness and truth than that resulting from doing good and being useful to others. And this he enjoys even before the kind acts are done; nor will such enjoyment ever cease, for it ever remains a pleasure to think thereof. It is a fountain from which, so far as one drinks, he will never thirst again; for it continually satisfies. Just so far as a person ceases from self-love can he get into this love and wisdom, and the enjoyments thereof.

SUNDAY, JULY 6th, 1873.—Grace is a free gift to the internal man, as are the air, sunshine, rain, soil, and the things which support vegetable and animal life, to plants and animals. And as a stone placed on the richest soil, with rain and sunshine pouring upon it, will not grow, nor allow anything else to grow in that place, so even grace cannot produce the fruits of eternal life in a hard, unfeeling heart. By removing the stone from the soil and the hardness from the heart both soil and heart will become very productive. But then good seed must be sown and cultivated, or weeds will spring up and cause conditions no better than exist-

ed before. If in a man's heart the Savior is entombed beneath a stone, there can be no resurrection unless that stone is rolled away; but whenever that person turns to go to his sepulchral heart he will find the stone rolled from the Savior's tomb and in the garden a liberated Savior.

SUNDAY, DECEMBER 13th, 1874.—The love of rule which is the highest degree of self-love, deceives many as regards the true happiness, and the true character of heaven and hell. Where the love of rule is there must be restraint, and restraint is ineffectual without fear, nor can fear be inspired without affliction. Fear itself is painful in a very high degree. Heaven, in order to be a state free from pain, must be without fear, consequently without outside restraint; and where restraint is unnecessary there is no desire to rule, neither hatred, nor love to be exalted above others. To the selfish such humble love would be painful self-denial, but to those who love God and the neighbor it is the only delightful work; as is the case with all persons in regard to those whom they adore. If that degree of love which honors a few select friends is so delightful, it is evident that the love which embraces all mankind and God himself, is eminently more delightful; and yet selfish human nature so revolts at the idea of loving others as one's self as to regard it to be a sacrifice of everything that is dear.

TUESDAY, MAY 4th, 1875.—That God is a being in form, so unapproachable as to character that he is described as "a consuming fire," and yet everywhere present, even so near to man that "in him we live, and move, and have our being," is apparently an incomprehensible mystery. But is it not even so with man? His seeing, hearing, and smelling are not confined to his body, but extend from the body even a very considerable distance. And his thoughts seem to have no limit to their extension. Here is a sphere of sight, hearing, and smelling which extends far beyond the limits of our bodies, but certainly not beyond our actual being. The sun, too, as a body, is many millions of miles from the earth, but no one can conceive where is the limit of its light and heat, even beyond the remotest planet; yet it is very plain that all light and heat shed upon the earth and all the planets of our system, belong to, and are a part of, the sun. And the fact that fixed stars, or suns of other systems, are seen from points within the sphere of our sun's light and heat, shows that the light and heat of the various suns of the universe blend, and thus unite the whole universe into one mass or body, with suns and worlds circulating therein, as does the blood in the body of man and animal. This does not seem to be incomprehensible, and why should it be a mystery that there can, and indeed must, be a Being in

form, with an unlimited sphere absolutely his own, which embraces this whole universe, and also the whole spiritual realm?

SATURDAY, OCTOBER 23rd, 1875.—The most subtle way of being deceived is by promising ourselves to do hereafter what can, and therefore should, be done now. No person succeeds thus in business, much less in religion. Every neglected opportunity is so much detracted from what a person is capable of accomplishing and being. All of a person's capacities and opportunities fully developed and utilized constitute the measure of his perfection. His spiritual perfection is the will and the desire to accomplish all the good to others and develop all the love to God of which he is capable. No one can claim to have this love in perfection while he is willing to let one opportunity or talent go by unimproved.

WEDNESDAY, OCTOBER 27th, 1875.—The fruit by which God knows men are not so much their various deeds done in this life, as the effect which these have upon their spirits or souls. By thinking and doing evil the soul is hardened against good, while by good deeds it is softened. Hence the soul of man is the book in which his character is written; and if his life is not heavenly it is not of life.

PRAYING TO CHANCE.

A lady, who had forsaken her God and the Bible for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a sailor one morning, how long they should be out.

"In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor.

"If it is God's will!" said the lady; "what a senseless expression! don't you know that all comes by chance?"

In a few days a terrible storm arose, and the lady stood clinging on the side of the cabin door in an agony of terror, when the sailor passed her.

"What do you think," said she, "Will the storm soon be over?"

"It seems likely to last for some time, madam."

"Oh!" she cried, "pray that we may not be lost."

His reply was, "Shall I pray to chance?"—*Sel.*

"THE MORE you feel your weakness, the more you should cleave to Jesus who is your strength; let the ivy be your example, and as that cleaves to the oak, so do you cleave to Christ; he that doth this shall never fall. What is cleaving to Christ? Turning the thoughts, desires, affections, hopes, and fears to him continually running to his throne, on all occasions."

Miscellany.

Our birth is but a starting place;
Life is the running of a race,
And death the goal;
There all our glittering toys are bought—
That path alone of all, unsought,
Is found of all.

See, then, how poor and little worth
Are all these glittering toys of earth
That lure us here:
Dreams of a sleep that death must break;
Alas! before it bids us wake
We disappear.

THE SEVEN WONDERS OF THE WORLD.

The seven wonders of the world were: 1. The Egyptian Pyramids; the largest of these is 693 feet square and 449 feet high, and its base covers 11½ acres of ground. 2. The Mausoleum, erected to Mausolus, a king of Caria, by his widow, Artemisia; it was 63 feet long, and 35 feet high. 3. The Temple of Diana at Ephesus; this was 425 feet in length and 220 feet in breadth. 4. The Walls and Hanging Gardens of Babylon; these walls are stated, by Herodotus, to have been 87 feet thick, 350 feet high, and 60 miles in length, and the statement is deemed credible by modern antiquarians. 5. The Colossus of Rhodes; this was a brazen statue of Apollo, 105 feet in height, standing at the mouth of the harbor of Rhodes. 6. The statue of Jupiter Olympus, at Athens, which was made of gold and ivory, and was wonderful for its beauty rather than for its size. 7. The Pharos of Ptolemy Philadelphus; this was a lighthouse 500 feet high, on the island of Pharos at Alexandria, in Egypt. A fire of wood was kept burning on its summit during the night, to guide ships to the harbor.

The seven wonders of the world are now given as follows:—The steam engine, the electric telegraph, the printing-press, the telescope, the microscope, the chemical laboratory, and the photograph.

We see much in the works of men's hands to awaken wonder and admiration. But when the reflective mind looks into the great book of nature everywhere open before us, we may behold with admiration the handiwork of God, though all are marred and blighted by sin.

The lofty mountains, the majestic forests, the bounding streams, the peaceful rivers, the far-stretching ocean, with its rolling billows and white-crested waves, the waving grass, the smiling flower by our pathway, the ripening grain, and the fruit upon thousands of trees and running vines,—all proclaim the goodness and wisdom of God, and should lead us to lift our hearts in gratitude and adoration to Him.

TAKE WARNING.

Many years ago, a young married couple, emigrated from Scotland, and found a home on the shores of the "beautiful Ohio." As time passed on, one after another was added to the family, until seven handsome, stalwart sons surrounded their well-spread board.

The parents trained up their children in the good old doctrines of religion; and saw them grow up steady church-goers and industrious men. But alas! a worm was gnawing at the root of all this seeming fairness; and that was—"the worm of the still!"

The parents kept a constant supply of spirituous liquors in the house, and allowed the boys to partake of them freely.

For a long while, none of them showed any special fondness for strong drink; but as they began to go out into the world, and mingle with its cares and temptations, the fatal habit, acquired at home, grew and strengthened, till all, save one became more or less a slave: and that one was a total abstainer.

One of these young men fills a suicide's grave; and another was frozen while lying drunk by the roadside. The father died ere these things took place; but the poor old mother lived to follow them all to the tomb.

This is no fancy sketch. The writer was intimately acquainted with this ill-fated family; and her heart has often been caused to ache by the sorrows of the wives and mothers.

Let young men beware how they indulge in moderate drinking. There danger and death are to be shunned.—*K. C. M., in Boston Christianian.*

LET IT ALONE.

Settle it at once, good friend, whether you are old or young, and settle it forever, to eschew the wine cup in every form in which it may present itself. Though wreathed in flowers, pressed to your lips by the hand of beauty, do not yield to its seductive charms. In the days of your prosperity you do not need it; in the hours of adversity it will only multiply your sorrows, and plant additional thorns in the pillow for your aching head. You can no more drown trouble in the cup than you can drown fish in a brook. To think you can escape the sorrows of life by getting drunk, is like jumping into an angry sea to get out of the shower of rain. How foolish, if a man should feel troubled about his business, that he should deprive himself of reason by intoxication, at a time when, of all others, he needs the clearest judgment to stand at the helm, while the storm is raging, and pilot the ship safely through the rocks and breakers that threaten his destruction. Ah! strange infatuation that a man should

admit an enemy at his mouth that will steal away his pocket, strangle his conscience, and murder his children, and destroy his soul!—*The Wayside.*

SLAIN BY WAR.

It has been computed, from the very best calculations that can be made, that about fourteen thousand millions (14,000,000,000) have perished in war since the world began. This is a number of which we can form no adequate conception. Now how long would it take a man, counting night and day, at this rate, to number the killed in war? Supposing that he could count at the rate of 180 in a minute 10,800 in an hour, 259,200 in a day, 94,608,000 in a year; and consequently, to be exact, the time it would take him to count the 14,000,000,000 would be 147 years, 11 months, 22 days, 18 hours, 17 minutes, 46½ seconds, or it would take four men counting 12 hours a day, a fraction less than 74 years. If all the corpses of those who have fallen in war were laid one after another across a road, allowing three feet between each body, the road would be 8,000,000 miles long, or to be exact 7,954,545.5-11. This road would run around the world more than 318 times. Only think, more than 318 belts of dead people encircling the globe! For a man to step over all these bodies proceeding night and day, at the rate of ten miles an hour, would occupy more than 454 years, or if he should travel 12 hours a day at the rate of three miles an hour it would take him 681 years.

THE WORK OF SOLDIERS.

The four greatest butchers were Tamerlane, Genghis Kahn, Alexander the Great, and Bonaparte.

Soldiers are slaves, sworn at and dominated over by their officers, who treat them as inferior beings, unworthy of their companionship, and expose them to dangers and death, for their own glory and aggrandizement.

Soldiers are the instruments of human cruelty. It was soldiers who killed the babes of Bethlehem because a wicked man told them to. It was soldiers who crucified the Savior, and drove the spikes through His hands and feet to gratify the cruelty and malice of the Jews.

The soldier's trade is to trample down harvest fields; to burn farm houses; to sack and burn towns and cities; to depopulate nations, and convert happy and fruitful lands into a barren wilderness; to drive people from their homes to freeze and starve; to make widows and orphans; to cut and mangle human flesh; to break human bones and tear human bodies in pieces. In a word, to shoot and stab men, women and children is the soldiers' work.

IT IS GOOD TO PRAY.

A New England merchant, doing a large business requiring several clerks, a short time since missed several articles of value from his store. He determined to watch the habits of these young men, to discover, if possible, which one, if either of them, was not trustworthy.

There was one of them who appeared particularly active and faithful. His dress was inferior to that of the other clerks, and he was evidently not particularly popular among them. The merchant learned that this young man remained for half an hour or so after the others left, with the door of the store locked. This circumstance awakened his suspicions, and he arranged a plan to conceal himself in the store, so that he might discover what occurred when the clerk supposed himself unobserved. Having sent the young man upon an errand just before the hour of closing, he entered his place of concealment. The door was locked as usual, at the proper time.

The clerk at once began to sweep and put the establishment in order. While waiting for the dust to settle he was seen to go behind the counter, and taking something from beneath it, place it in the breast of his coat.

The merchant was now alive to discover what had been taken, and what was to be done with it. The young man went to the window and sat in silence a few moments apparently examining the package which he had taken from his breast.

The merchant was not long left in doubt. His clerk soon fell upon his knees. He saw that it was a Bible he had been reading. And now he offered aloud a simple and touching prayer for himself, for his employer, particularly for a brother clerk, whom he feared was yielding to temptation. After he had finished dusting he left the store, unconscious of having had a human eye upon him.

It is easy to believe that the merchant was deeply affected by what he had seen and heard. The clerk's salary was increased several hundred dollars a year, and he given the position made vacant by the discharge of another, whose criminal acts had been discovered.—*Christian Neighbor.*

TOTAL ABSTINENCE. A mother, on the green hills of Vermont, stood at her garden gate, holding by her right hand a son of sixteen years, mad with love of the sea. "Edward," said she, "they tell me that the great temptation of the seaman's life is drink; promise me before you quit your mother's hand, that you never will drink." Said he,—for he told me the story—"I gave her the promise. I went the broad globe over—Calecutta, the Mediterranean, San Francisco, the Cape of Good Hope, and for forty years, when-

ever I saw a glass filled with sparkling liquor, my mother's form, by the garden gate on the hillside of Vermont, rose up before me, and to-day, at sixty, my lips are innocent of the taste of liquor." Was not that evidence of the power of a single word? And yet it was but half; for, said he, "Yesterday there came into my counting room a young man of forty, and asked me, 'Do you know me?' 'No,' said I, 'I was brought once,' said he, 'drunk into your presence on ship-board; you were a passenger; the captain kicked me aside; you took me into your berth, kept me there till I had slept off the intoxication, and then you asked me if I had a mother. I said, never that I knew of; I never had heard a mother's voice. You told me of yours at the garden gate, and to-day, twenty years later, I am master of one of the finest packets in New York, and I came to ask you to come and see me.'"—*Ez.*

ARBITRATION vs. WAR.—The cost of the armies and navies of all the nations which call themselves civilized, amounts to a thousand million dollars each year in times of peace. In order that these nations may assume a defensive attitude and be ready to protect their rights, or assault the rights of some other nation on slight provocation, five million able-bodied men are taken from the active producing portion of the people, and a burden of twelve dollars per year is laid upon those who remain at work, for the support of standing armies and navies. When wars occur the expense is, of course, greatly increased, and burdens of debt contracted which require years to wipe out.

THE STATISTICS reported at the "Western Yearly Meeting" of Friends are as follows:—

Number of meetings, 83; members 12, 133; males, 6,017; females, 6,116; additions by request, 280; certificate, 351; birth, 254; total, 885. Subtractions by disownment, 99; certificate, 449; death, 214; total, 762. Total increase, 123. Average age of those who have died, forty years, seven months, and twenty-four days. Number of families who read the Scriptures daily, with family worship, 996; number who do so occasionally, 1,078; number who neglect this duty, 476, number who use tobacco, 1,143; cultivate it, 78; sell it, 39; number of ministers recorded, 4.—*Friends' Review.*

THE ENFORCEMENT of the United States law against polygamy in Utah, by gentle juries, the influx of Christian non-Mormon population, the ban which the Christian sentiment of the world, and the Government of the United States in its note to foreign powers has put upon Mormon polygamy, all hasten to its extinction. Well may Geo. Q. Cannon, the Mormon Utah congressman, say of Mormonism: "With-

out divine interposition, the influences now surrounding the Church must destroy it. Error will fall when brought to light, and truth will stand before an impartial judge."

ICELAND says the *Moravian*, the religion of intense natural cold, is full of religious warmth. The word of God is the text-book of the people. Every home has its Bible, not just as an ornament, not as the well kept cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theater or prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.—*Friends' Review.*

SINCE Victor Emmanuel took possession of Rome in 1870, Protestantism has been constantly advancing, and Romanism losing power. No less than fourteen churches have been built, schools are springing up, and Protestant literature is extensively circulated. The Waldensians have bought some of the Catholic churches, and have thousands of dollars on hand to establish more schools and build more churches. Catholics look with great concern upon the success of the many active Protestant missionaries.

It is a sad fact that nine-tenths of the Christian world around us support war, and that many of our young men are influenced to go into the army by religious teachers. Many ministers and young men who are studying for the ministry, write to me for light upon this subject. To give this light is our mission. The war spirit is doing infinite injury to the missionary efforts of Christians. The heathen hate a religion which seems to them to be based upon rapine and blood.—*Daniel Hill.*

It is a singular fact that while in France there is a great desire on the part of the people to hear evangelical preaching, and services are crowded wherever held, in England large numbers of the upper classes are joining the Romish Church. When the people shall have once more tried the forms and rites of Rome, perhaps they will, like the French, become hungry for the teachings of the pure truths of the gospel.

The distress in Hungary is very great. The government has suspended the collection of taxes until the next harvest in fifty-seven towns and villages in Tenes County. In Soros County some cases of starvation are reported, and forty parishes are threatened with famine. From three other counties distressing accounts are received.

WALDENSIAN SUNDAY SCHOOLS.—The Waldensians in Italy have forty Sunday-schools with three thousand scholars.

THE YELLOW FEVER has died out in Memphis since the cold weather has set in. Up to Nov. 8th, the total number of cases was 1,511, the number of deaths 470. Absentees are returning, and the country camps are deserted. All the railroads are resuming business, and the river steamers are again touching at the landing. Quarantines have been withdrawn in all directions, and the long fever-burdened city is again in full communication with the outer world.

A MEETING was called for the 26th of Oct. at Naples, Italy, to advocate a simultaneous disarmament throughout the world. All the Peace Associations have been invited to send delegates.

AN EMINENT Welsh Literary authority says that a thoroughly immoral book does not exist in the Welsh language.

Married.

Oct. 12th, by Daniel Wismer, Bro. HENRY F. PLETCHER and Sister AMANDA WEAVER, both of Marion Co., Kansas.

Nov. 20th, Bro. BENJAMIN D. SHANK, and Sister ANNA E. EBERSOLE, both of Condy, Lancaster Co., Penn.

Oct. 23rd, in Washington Co., Maryland, by Bishop Samuel Coffman of Rockingham Co., Va., MOSES SHAWALTER of Rockingham Co., Va., and daughter of Tobias SHANK, of Washington Co., Maryland.

Sept. 25th, by Philip Roulet, DANIEL KING, and EMMA MILLER, both of Pulaski, Davis Co., Iowa.

Died.

Oct. 1st, in McPherson Co., Kan., NOAH MICHAEL, son of Daniel and Frances KILMER, aged 9 months and 27 days.

An angel took my flower away,
Yet I will not repine;
Since Jesus in his bosom wears
The flower that once was mine.

Sept. —, in Somerset Co., Pa., SUSAN, twin child of John STRALE.

Oct. 6th, in Cambria Co., Pa., of diphtheria, child of John WINGED, near Pottstown.

Oct. 11th, in Cambria Co., Pa., of St. Anthony's dance, Bro. ABRAHAM MUMAW, was buried the 13th, on the farm of Moses Eash, in the presence of a large concourse of friends and neighbors. Funeral services by Jonas and Samuel Blough. Brother Mumaw was born and brought up in Westmoreland Co., Pa., and came to Somerset Co., a hardy young man. He leaves a widow with two sons and two daughters to mourn their loss, although they need not mourn as those having no hope. About sixteen years ago his limbs commenced to jerk, and increased from year to year until death relieved him, aged 55 years, 6 months, and 24 days.

Oct. 24th, in Somerset Co., Pa. Sister MAGDALENA, wife of John SALA, aged 57 years, 9 months, and 10 days. Buried on the 26th, on the farm of Samuel Livingston. Funeral services by Jonas Blough of Cambria Co., and John Speicher of Mich. About four years ago she had a stroke of palsy and has been lingering ever since. She could not walk or speak. She left a bereaved husband and a large family to mourn their loss.

Nov. 3rd, in Franconia, Bucks Co., Pa., Widow ANNA MUSSELMAN, born Ruth, at the age of 70 years, 6 months and 23 days. On the 6th, she was buried at Franconia Meeting house, where services were held by H. Nice and Jacob Landis from John 5: 24.

Sept. 19th, near Washington, Tazewell Co., Ill., of dropsy, from which she also suffered much, Sister BARBARA HAAS, aged 64 years, 7 months, and 15 days. She bore her sufferings with great patience, and freely submitted to the will of the Lord. Funeral services by C. Hartman and Peter Guengerich, from 2 Tim. 4: 7, 8; Philip. 1: 23.

Sept. 10th, in Cumberland Co., Pa., SARAH E., daughter of Noah and Anne COCKLEY, aged 4 months and 1 day. Services by M. Whisler and J. Stanley, from Luke 12: 40. "Be ye ready also."

Oct. 5th, in Milltown, Cumberland Co., Pa., SUSAN K.; aged 5 years, 2 months and 1 day. Services by M. Whisler and J. Herr, from Luke 8: and part of 52nd verse. "Weep not, she is not dead but sleepeth;" and on

Oct. 15th, NANCY S., aged 2 years, 2 months and 6 days. The above two children died of diphtheria, and were the daughters of Daniel and Lydia Wimer. Sermon by D. Shank, M. Whisler and H. Weaver.

Oct. 18th, in Lexington, Bucks Co., Pa., suddenly, JOSEPH ENY, aged 70 years. He was at work in the forenoon, and at noon he complained of being unwell, and in a short time he was a corpse. The 21st, his remains were laid in the grave. Services were conducted by S. Letterm, H. Nice, and J. Rickert.

Oct. 20th, in Wayne Co., Ohio, of dropsy, Bro. JOHN GARNER, at the age of 76 years.—His one day. Buried the 22nd in the presence of a large concourse of people, at the Sonnenberg Meeting-house. Words of comfort were spoken by Bishop Christian Sommer at the house, and at the meeting house, by Peter Riesinger of Columbiana Co. He leaves 11 children, and many relatives to mourn their loss.

Oct. 22nd, in Hickory Co., Mo., BENJAMIN, infant son of Christian and Magdalena ROTH, aged 15 days. Sermon by Jacob Yoder from Luke 18: 16.

Oct. 27th, in Somerset Co., Pa., infant of Joseph and Nancy KAUFFMANN, aged 5 months and 2 days. Services by Samuel Blough and Jonathan Harshbarger.

Oct. 29th, in Cumberland Co., Pa., Bro. JOSEPH BOMBERGER, aged 54 years, 6 months and 11 days. Bro. Bomberger had been ailing for some time, but was only three days in bed. Buried the 30th. The occasion was improved by Geo. Rupp in German and Henry Weaver in English.

Oct. 30th, in Allen Co., Ohio, DORA C., daughter of William and Mary LONG, aged 3 years, 7 months and 20 days.

Oct. 31st, in Clear Spring, Washington Co., Md., of old age, Bro. JOHN KREPP, at the advanced age of 88 years and 10 days. Funeral the 3rd of November at the Clear Spring Mennonite Church. The services were conducted by Daniel Roth, W. Goodrich, and S. Flery.

Nov. 1st, in Fulton Co., Ohio, of diphtheria, LAURA, only daughter of Samuel and Christina WYSE, at the age of 4 years and 1 month. Buried the 2nd in the family grave-yard. Services by C. P. Stuckey and F. King.

Nov. 3rd in St. Joseph Co., Mich., of diphtheria and croup, HARRY, son of Frederic and HAGER, aged 1 year, 3 months and 5 days. Services by John F. Funk, from Matt. 18: 3.

Nov. 5th, near Belleville, Mifflin Co., Pa., Bro. ISAAC FLANK, aged 80 years, 1 month and 12 days. He leaves 10 children to mourn their loss. He was a true and faithful member of the Amish Church many years. A large number of people met on the funeral occasion to show their respect for the aged brother. Funeral conducted by John and Samuel Yoder.

Nov. 3rd, in Franconia, Bucks Co., Pa., Widow ANNA MUSSELMAN, born Ruth, at the age of 70 years, 6 months and 23 days. On the 6th, she was buried at Franconia Meeting house, where services were held by H. Nice and Jacob Landis from John 5: 24.

Nov. 3rd, in Hatfield Twp., Bucks Co., Pa., DANIEL HROB, aged 73 years, 1 month and 18 days. Buried the 17th, at Franconia, at which time appropriate remarks were made by Josiah Clemmer and Jacob Loux, from Psalm 37: 37.

Nov. 6th, at Coopersburg Station, Lehigh Co., Pa., of consumption, Pre JOHNS GEISSINGER, aged 67 years, 1 month and several days. Buried the 10th, at the Springfield Church. He was a preacher for thirty-five years.

Nov. 9th, in Orrville, Wayne Co., Ohio, DANIEL R. STAUFFER, aged 73 years, 11 months and 8 days. Text Rom. 7: 8, 9.

Nov. 10th, in Wakarusa, Elkhart Co., Ind., of consumption. Bro. ISAAC RITZMAN, aged 26 years, 9 months and 3 days. He bore his suffering with patience, and sometime previous to his death made his peace with God and was received into the Church by baptism. He leaves a deeply afflicted wife and child to mourn their loss. yet have we reason to hope that our loss is his gain. Services by John F. Funk and John Metzler, from Rev. 7: 13, 14. He was followed to the grave by a very large circle of relatives and friends.

Oct. 21st, in Franconia Square, Montgomery Co., Pa., LUCY, only child of Samuel DETWILER deceased, aged 7 months and 8 days. Buried the 25th at Franconia. Services by Josiah Clemmer and Henry Nice from Ecclesiastes 3: 1.

Oct. 13th, in Souderton, Montgomery Co., Pa., of Spasms, PETER BENZER, aged 17 years. Buried the 16th in Gehman's Burying-ground. Services were conducted by Josiah Clemmer, and Christian Allebach.

Oct. 13th, in Kellsville, Montgomery Co., Pa., very suddenly, SILAS KOLS, aged nearly 70 years. He walked out on the street and fell dead. Buried the 16th, at Franconia.

Oct. 26th, in Hatfield, Montgomery Co., Pa., of consumption, JOHN HACKMAN, aged 70 years. He suffered from the disease nearly a year. Buried the 29th at Franconia. Services by Jacob Loux and Josiah Clemmer.

October 22nd, near Good Hope, Cumberland Co., Pa., of scarlet fever, LETITIA E. LINDBERMAN, aged 6 years, 9 months and 12 days; and SARAH E. LINDBERMAN, aged 4 years, 10 months and 13 days, only children of Jacob and — Linderman. Funeral on the 25th. Text: Mark 10: 13—16. Buried in Eberly's Family Grave-yard. The bereft parents have the deepest sympathy of friends and neighbors.

Nov. 18th, in Cass Co., Mich., of spasms, MARY wife of John Bishop, aged 28 years, 5 months and 12 days. She was buried on the 22nd. Services by John F. Funk and J. S. Coffman. She was attempting to her usual household duties until about 8 o'clock in the evening and about midnight she died. She was led on her death-bed to call earnestly on the name of the Lord and said that she had seen Jesus, and that she forgave those with whom she had difficulties and desired to be forgiven by them. Her sudden and early death is a most solemn warning to all who are living securely out of Christ. O, that all who read these lines may give this important subject their serious consideration.

Oct. 18th, in Pulaski, Davis Co., Iowa, DAVID, aged 1 year, 10 months and 2 days; and Oct. 28th, at the same place, ANNA, aged 15 years, 9 months and 10 days children of Christian and Rosina WIDMER; also on Nov. 18th, ROSINA WIDMER, aged 37 years, 6 months and 15 days. Last Spring Sister Widmer emigrated from Switzerland to America, and now the Lord has called her home to dwell with Him. In less than four weeks the youngest and the oldest child, as well as the mother have been called from this to eternity. She bore her suffering with Christian resignation. Disease typhoid fever.

The following are all of Lancaster Co., Pa.
Sep. 18th, near Salunga, ANNA, youngest child

of David T. and Lizzie COOPER, aged 7 months and 25 days. Funeral on the 21st. Buried at Landville Meeting-house.

Sep. 27th, in Salunga, of consumption, SARAH B. MORGAN, aged 1 year, 5 months and 8 days. Funeral on the 29th. Text: Rom. 6: 23. Buried at Ironville.

Sep. 28th, near Elizabethtown, Brother JOHN SUEFFER, aged 50 years, 8 months and 13 days. Funeral on Oct 1st. Text: Rom. 6: 7. Buried in Mount Tunnel Cemetery. Bro. Sueffer assisted to raise "Good's Meeting House," a beam broke, causing the fall of timber by which his spine was broken. He leaves a wife and three children to mourn his death. A solemn call.

Oct. 6th, near Bender's Mill, Sister CATHARINE E., wife of Jacob G. NISSELY, aged 39 years and 7 days. Funeral on the 9th. Text: Psalm 103: 15-18. Buried at Landville Meeting-house. Sister Nissley was a faithful member of the Old Mennonite Church. She bore her suffering with patience.

Oct. 16th, in Salunga, LAURETTA B. MORGAN, aged 4 years, 6 months and 5 days. Funeral on the 18th. Text: Isaiah 40: 6-8. Buried at Ironville.

Oct. 24th, near Mastersville, Sister SARAH DENNY, aged 67 years, 11 months and 11 days. Funeral on the 27th. Text: John 5: 24. Buried at Rissler's Meeting-house.

Oct. 31st, near Petersburg, of apoplexy, Bro HENRY BROCKWALTER, aged 70 years, 5 months and 21 days. Funeral on Nov. 3rd. Text: Psalm 89: 5, 6. Buried at Petersburg Meeting-house.

Nov. 5th, near Mount Joy, FANNIE N., infant daughter of Benjamin F. and Sarah GOODMAN, aged 11 months and 4 days. Funeral on the 7th. Text: Job 14: 1, 2. Buried in Spring Garden Cemetery.

Nov. 12th, at Moore's Mill, NORMAN E., infant son of John H. and Lizzie MOORE, aged 8 months and 29 days. Funeral on the 14th. Text: Ps. 16: 6. Buried at Landville Meeting-house.

Letters Received.

WITHOUT MONEY.

J J Bertenger, Daniel I Miller, Magdalena Fretz, Peter Weins, Samuel Blough, S A Boyer, Joseph Klopfenstein, Michael Kilmer, Jacob Hilbrand, Jacob Y Schantz, J K Zook, Witmer J Darge, Isadore B Snyder, P. Roulet, J H Kraz, Emanuel Hartman, J A Sommer, Heinrich Goetz, P Schlabach.

WITH MONEY.

A—J K Andrews, Jacob S Augsburger, John Albrecht, John A Amstutz, David D Augsburger, Jacob Amnbrecht, John U Amstutz, John Augsburger.

B—A Bixler, John B Bechtel, Nicholas Breckbichl, H B Breckbill, Adam Berger, David K Berkey, Rudolph Basinger, Mary Bowman. Chr. Bomberger, Philip B Brehm, D Brennenman & Son, Jonathan Burkholder, Eph. R Blauch Daniel Brundage per Joseph Holdeman, Jacob Bowlen, Adam Brennenman, David Bixler, Henry Buchwalter, Abraham Bitchy, Menno Bechtel, Christian S Bender, David Bagen, Henry G Brubaker, M D Bucher, Noah Byler, David Bagen, Jacob Darkey, John C Berlin, Andrew Berkey, Jacob Beachy, C Bonrdreger.

C—James Coyle, A Crook.

D—Harry Densinger, Henry Detweiler, Maria E Dumbo, E B Detweiler, John N Dunlop.

E—Henry Eymann, David L Ebersole, Jacob Egley, J Eicher, Henry Ehrlich, Gerhard Epp, Joseph Elgstein, Jonas Eby, C J Ernst, Cornelius Ewert.

F—Henry Fretz, Daniel Friener, Daniel Funk, Abraham Flaming, Cornelius Fast, Klas Fisher.

G—Joseph Gerber, David Grose, Saml Geany, David Gascho John M Greider, Jefferson D Gingrich, L J Grove, Hoffman & Gottschalk, John W Gingrich, Elizabeth Good, John V Gunden, Peter Gingrich, Alva Good, John Good, Peter Goertz, Tobias Gascho, Samuel Goetz, Joseph Guengerich, S F Geil, David Gandy, J P Guengerich, Jonas Gingerich, Fred Gerber, Daniel Greiser, John Gsell, Jacob Gerig.

H—Reuben Herr, J R Hoffer, Jacob Hauer, Samuel Hoover, Emanuel Hartman, F W Hurd, C H Hochstetler, Maggle B Herr, Jacob Hauer, Nancy Horst, Annie Hoover, John H Heis, Harry S Herr, M Ellis Herr, Ephraim D Hershberger, Jacob Hochstetler, E W Horst, Joseph Hauer, Joseph D Hartzler, Isaac Hertzler, David Hartzler, C K Hostetter, Amos Herr, for John Shenk, Abm Herr, Barbara Hoover, Christian Hershberger, Benj. Hostetler, A Hauenstein, C L Holchman, Lewis O Hensler, J H Hershey, Saml Hunsberger, F J Holmuth, John R Hess, Saml G Hege, Jacob W Hege, Daniel Hege,

J—J J Johns, D J Johns, A Jones.

K—Tobias Kreider, Samuel L Kauffman, Jos. Klopfenstein, Daniel E Kimports, Christ. Z King, Peter Klopfenstein, Jacob King, Magdalena E. Jacob King, Levi J Kauffman, Sol. Kauffman, David Samt, Joseph Kauffman, Michael Kilmer, N H King, Henry Kropf, Gerhard Kornelson.

L—Anna Lapp for Joseph Lapp, Moses Livingston, Martha Liohty, Anna Lapp, Barnhardt Loewen, John Latschaw, John Leatherman, Isaac C Lohm, William Lantz, David Lechlitter, Martha Lohm, J Lintner, Jacob S Loucks, John K Livingston, John Light, Jacob Lohm, Isaac C Lehman, Jacob Leaman, Samuel Lapp, Jonathan Lantz Joseph Litwiler.

M—Joseph Metzler (2), S M Meckin, Chr. Miller (2) Samuel C Mast, Chr. Mueller (2), Lizzie N. Mast, Murbach & Schnetzler, Anthony Miller, John Martin for Catharine Hess, Gideon Marner (2) M S Miller, Christian Metzler, J S Moyer, Barbara Moyer, D L Moncreif, A Mouk, Isaac Marner.

N—John Naffziger, Daniel Niswander.

O—Nicholas Otzenberger.

P—Samuel W Pennypacker.

R—Christian Rapp, Jacob H Rohrer, C Rupp, Martin B Resler for Samuel King, S W Rutt, S L Roth, John Rohrer, H H Rutt, Chr. Rameier, Jacob Rapp, John L Reist, Harvey Reed (2), Andrew Raber, Isaac Rye, John L Reiser, Heinrich Rudiger, Andreas Ropp, Joseph A Resler.

S—Joseph Schmidt, A G Sherck, Milton Stover, Lizzie Schrock, John D Showalter, Norbertus Sproll, J S Stauffer, Geo. W Swager, Christian D Shertz, Sarah Schroeder, P M Sosenig, John Schellenberger, Daniel Schrock, Samuel Stutzman, Jacob Schwartzentruber, Jacob G Stauffer, Benj. Schmidt per Joseph Holdeman, John Strebel, David Shelly, D A Shenk, Nicholas Smith, Peter Schrock, Anna Shupe, Owen O Schimmel, Isaac Stahl, Christian Schlegel, Daniel Z Sprung, er, John Schmidt, Charles Sherck, Benjamin Showalter, Michael Schluneker, Isadore B Snyder, Enoch Snyder, J A Slonecker, Jasper Shaw, D Sherck, John Sloneker.

T—D A Troyer, Jacob Toewes, John Treichler, Jacob S Troyer.

U—Jacob Unruh, John B Unruh.

V—John Voht, J H Von Steen, John C Voht.

W—Christian Wary, Peter Warkentin, Benj. Weaver, Susan Winters, Joseph Wagler, Charles S Wickersham, Chr. Winkler, Jephtha Wyse, J Wideman, Bernhard Werner, Samuel L Witmer, Samuel V Wingert, Samuel F Weaver.

Y—Lewis Yoder, D A Yoder (2), Harriet Yoder, H B Yoder, D W Yoder, Elias Yoder, S B Yoder, Yoder Bros.

Z—Jacob Zavitz, Joseph Zook, Israel Zinner, Andrew B Zehr, Jacob Zimmerman, Isaac Zimmerman, Jacob Ziegler, D B Zimmerman, Jacob Zimmerman.

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